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BIBLICAL MUSEUM

A COLLECTION OF NOTES

EXPLANATORY, HOMILETIC AND ILLUSTRATIVE

FORMING A

COMPLETE COMMENTARY ON THE HOLY SCRIPTURES

ESPECIALLY DESIGNED FOR THE USE OF

MINISTERS, BIBLE STUDENTS, AND SUNDAY-SCHOOL TEACHERS

BY JAMES COMPER GRAY

AUTHOR OF "TOPICS FOR TEACHERS," "THE CLASS AND THE DESK," ETC.

REVISED

WITH ADDITIONS FROM THE LATER BIBLICAL LITERATURE

BY REV. GEORGE M. ADAMS, D.D.

THE NEW TESTAMENT

VOL. I

CONTAINING THE FOUR GOSPELS AND THE ACTS OF THE APOSTLES

NEW YORK
E. R. HERRICK & CO.
70 FIFTH AVENUE

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NOTE BY THE REVISER.

THE Biblical Museum has proved itself a very useful and popular work. It fills a place otherwise vacant among Biblical helps. One is surprised in a careful examination, by the learning, good judgment and power of condensation shown in it.

But the quarter of a century which has elapsed since it was prepared, has been a time of rare activity and success in all studies bearing on the elucidation of the Scriptures. Explorers, excavators, philologists, historians, archæologists have been reaping the richest results of diligence and enterprise. Monuments, manuscripts, medals, inscriptions have shed many a precious ray of light on the facts and customs touched by the Scriptural record.

It has therefore been thought desirable to revise the work, with the view of making it as valuable to the Bible students and Sunday-school teachers and families of to-day, as it was in its original form, to those of the earlier generation. Accordingly, portions here and there that could be spared, illustrations that have done good service and become over-familiar, occasionally interpretations which the progress of Biblical knowledge has left behind—have been replaced by fresher and, for our day, more valuable material. The best of the recent commentaries and other works illustrating the Scripture have been searched for brief, pointed and suggestive statements of the truth. The references have all been carefully verified and very greatly improved in accuracy. Many more names of the authorities quoted might have been added. But where the passage cited is quite brief and touches no controverted point, it has been thought better to indicate it simply by marks of quotation.

The reviser and the friends who have shared his labors will be gratified if their efforts shall prove to have made some slight contribution toward the understanding and love of the Word—that Word which so grows upon the admiration of all who faithfully study it, which becomes ever more precious to us as we struggle with the mystery of life, and as we approach the mingled certainty and mystery of the life to come.

G. M. A.

AUBURNDALE, MASS.,
April, 1897.

PREFACE.

ALMOST innumerable have been the notes received by me, during the last few years, from those who have desired to know what commentary on the Bible I would recommend for their use. The question proposed with such remarkable ease, and doubtless regarded as extremely simple, I have often felt to be an exceedingly difficult one. When I knew the correspondent, and knew also what other aids to Biblical study he possessed, I could sometimes venture to name a commentary that might be most serviceable for *him*. But such cases were necessarily few. Very often, therefore, the question was met—following a very high example—by proposing another. What kind of commentary do you want—critical, illustrative, doctrinal, devotional, practical, or what? The querist would then discover how difficult a question he had proposed. He scarcely knew what he wanted. He quickly found that he desired what did not exist:—*one* commentary having the chief characteristics of *several*, with certain features *not found in any one.*

It is to meet this very widely expressed want that the "*Biblical Museum*"—of which the matter has been in course of compilation during many years—is now offered to my fellow-laborers in the study and the Sunday-school; and not without the hope that it will prove of some material use—the explanatory and homiletic notes especially—to others than those who are practically engaged in religious instruction.

It will be seen that the plan of the book is this:—To every verse, or small group of closely related verses, are appended notes in the following order: 1. NOTES EXPLANATORY, in which—laying many competent authorities under contribution—both the letter and the spirit of the sacred text have a very brief and careful elucidation. To these are added—2. NOTES HOMILETIC, original and selected, in which are suggested the subjects of sermons for the preacher and of lessons for the teacher, that may appropriately be founded on the words of the text. These homiletic outlines, including *heads* of discourse, or suggestive *hints* to aid in the management of the subject when treated in the pulpit or in the Bible-class, are followed by—3. NOTES ILLUSTRATIVE, containing one or more anecdotes, or an illustrative quotation from some standard author. In addition to these, and arranged down the side of each page, are—4. NOTES MARGINAL, comprising, in addition to other matter, notes of the following description: (1) *Chronological;* in which, as nearly as can be ascertained, the date of each event is given. (2) *Analytical;* wherein, by means of antique type, a clue is furnished to the contents of the adjoining page, and a digest or summary of the chapter may at once be seen. (3) *Biblical;* supplying not only the ordinary references, but references also to other texts of Scripture, in the notes on which the reader will find addi-

tional illustrations of the subject under consideration. (4) *Literary;* as etymologies of old or peculiar Bible words; names of authors and books referred to; select classical and other quotations to serve the purpose of secular or theological side lights, which sometimes, in the way of contrast, or in other instances in the way of exegesis, or of various readings, may assist in explaining, or in suggesting ideas upon, the passage or subject under notice.

In conclusion, the compiler begs to tender his warmest thanks to those numerous friends who have encouraged and aided him in this undertaking; and while trusting that the "*Biblical Museum*" will be of service to those for whose use it was specially designed, he ventures to express the hope that those who find it useful will do their utmost to bring it under the notice of all who, in common with themselves, take a practical interest in the study of the Word of God for their own instruction or that of others.

HALIFAX, *1871.*

The New Testament.

The New Test. (Ἡ Καινὴ Διαθήκη) is that part of sac. writings composed aft. ascension of Christ: and containing (1) *The Gospels; i. e.* the life of our Lord: (2) *The Acts; i. e.* the history of the propagation of Christianity in Apostolic times: (3) *The Epistles; i. e.* the exposition of Christian doctrines: (4) *The Revelation; i. e.* a prophetic exhibition of future things. The word **Testament** is of Scrip. origin (Matt. xxvi. 28: Mk. xiv. 24: 2 Cor iii. 6: Heb. ix. 15, 20), applied by Paul to Bks. of Scrip. (2 Cor. iii. 6—18). The Gk. equivalent, διαθήκη (*diathēkē*) has two meanings: (1) *covenant* (Heb. viii. 8: ix. 15), the chief one, acc. to wh. the N. T. is "a bk. containing the terms of the *New Covenant* betw. God and man," as dis. fr. the *Old Covenant* of the Law (Gal. iv. 24): (2) *Testament* or *will* (Heb. ix. 16, 17) adopted by early Church, and implies "that unspeakable gifts are bequeathed to us in the Gospel, antecedent to all conditions required of us, so that the Christian's *inheritance* is sealed to him as a son and heir of God by the death of Christ as a *testator.*"

The Gospel according to St. Matthew.

1. Title, **Gospel.** This word (fr. Saxon *god*=good, and *spel*=speech or tidings) corresponds with the Gk. *Evangelium* (Εὐαγγέλιον, fr. εὐ—eu, *good*, and αγγελία, angelia—a message)=*glad tidings;* and is applied to the four accounts of the life of our Saviour who brought "good tidings of great joy to all people" (Lu. ii. 10); hence the writers of these histories are called the four *Evangelists.* [Recent etymologists go far to prove, by the comparison of kindred languages, that Gospel is from "God" and "spell"=a narrative of God, and so the history of Christ. *Am. Com.*] Elsewhere in N T. the word *Gospel*= the whole doctrine of salvation taught by our Lord and the Apostles (Matt. iv. 23: xi. 35: xxiv. 14: Mk. xiii. 10: xvi. 15: Eph. i. 13: vi. 15: Ro. i. 1, 3). 2. Author: **Matthew:** a Galilean Jew, also called *Levi* (Mk. ii. 14: Lu. v. 27, 29), son of Alphæus (acc. to Lardner not the Alphæus of Matt. x. 3). He resided at Capernaum, where he was a *publican, i.e.* collector of customs under the Romans. Publicans were of two classes: (1) General receivers (as Zaccheus, Lu. xix. 2), and (2) collectors of taxes of whom Matthew was one (Lu. v. 27). While thus engaged he was called by our Lord (Matt. ix. 9). His history, subsequent to day of Pentecost, is uncertain. 3. Time: universally admitted to be the earliest written history of Jesus. Exact date cannot be fixed. Probably written between A.D. 50 and 60.

The omission of any ref. to destr. of Jerusalem (Titus, A.D. 66), suggestive of its having been written prior to that event; yet some time must have elapsed aft. the events recorded (Matt. xxvii. 8: xxviii. 15). 4. Language: originally believed to have been written in Hebrew (Syro-Chaldaic): Erasmus was one of the first to hold that it was written in *Greek,* an opinion in wh. Alford also concurs. 5. Scope, *etc.* Matt. wrote primarily for Jews and to prove that Jesus was the Messiah; hence (1) numerous citations fr. O. T.; (2) Jewish customs are not explained, but assumed to be known; (3) Jesus set forth as sent specially to the Jews; (4) Full reports of our Lord's relations to Jewish sects. 6. Peculiarities: Matt., alone, records (1) The pedigree through Joseph, i. 1—17; (2) The Magi, ii. 1—12; (3) Flight into Egypt, ii. 13—16; (4) Murder of the children, ii. 16—19; (5) Parable of ten virgins, xxv. 1—13; (6) Dream of Pilate's wife, xxvii. 19; (7) Resurrection of Saints, xxvii. 52, 53; (8) Bribing of Roman guard, xxviii. 11—15.

"The inscription over the cross was in three languages: Hebrew, Latin and Greek. These languages represented the three great civilizations which were the final outcome of ancient history—the Jewish, the Roman, the Greek. These three were not like so many nations selected at random, but stood for three leading types of humanity. The Jew was the man of the past. He represented ancient prerogative and privilege, the conservatism of the East. The Roman was the man of the present. He was master of the world. He represented power, prowess, and victory. The Greek was the man of the future. He represented humanity, and the ideal, and all the promise which was afterwards to be realized in the culture of the nations of the West. The Jew was the man of tradition, the Roman the man of energy, the Greek the man of thought. Turning now to the Gospels, we find the wants of each of these three types provided for in a wondrous way. St. Matthew addresses himself especially to the Jew with his Gospel of fulfillment, St. Mark to the Roman with "his brief and terse narrative of a three years' campaign," St. Luke to the Greek with that all-pervading spirit of humanity and catholicity which is so characteristic of his Evangel; while for those who have been gathered from among the Jews and Romans and Greeks—a people who are now no longer Jews or Greeks, but are "all one in Christ Jesus," prepared to receive and appreciate the deeper things of Christ—there is a fourth Gospel, issued at a later date, with characteristics specially adapted to them: the mature work of the then venerable John, the apostle of the Christian."—*Expositor's Bible.*

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CHAPTER THE FIRST.

ANTE A.D. 5.

descent of Jesus

A.M. 4,000. Alex. A.M. 5,498. Antioch. A.M. 5,488, Constan. A.M. 5504. Julian, 4709. [Many scholars think all these "A.M." dates quite unreliable. A.]

Olym. cxciii. 4. Rome, 749. Year of Augustus, *i.e.* fr. Actium, 26.

The custom of dating by 'the year of our Lord' began in 6th cent. when there was a miscalculation of at least four years.

1. book of generation.[a]—A LXX. phrase (Ge. ii. 4: v. 1.) = a register of pedigree, record of descent, family tree of His human nature. The term orig. sig. *table of genealogy*, but as hist. among the *Hebs.*, grew out of genealogical records, it came to mean hist. itself—(Ge. xxv. 19, xxxvii. 2). "Indeed, it should not be forgotten that anc. hist. generally partakes more of a genealogical than of a chronological character. Hence the *Heb.* phrase for genealogies is used also for history (Ge. vi. 9, x. 1)." *Jahn.* This ver. applies primarily to immediate context, but its force extends to the whole book, of which the purport is to show Jesus, the Son of David, to be the Christ. **Jesus Christ.** Christ = *Messiah, i.e.* "anointed" (*Gk.* Christos). Kings, priests, prophets were anointed.[b] Oil is a fig. for grace and gifts of Holy Spirit.[c] Jesus anointed with fulness of spirit;[d] as a Prophet, to teach;[e] Priest, to atone;[f] King, to rule and save.[g] *Conder.*

This table a testimony, 1. To His human nature; 2. To His hereditary right; 3. To His divine character and destiny.—*Jesus Christ the sum and substance of all religion:* 1. Jesus, the man; Christ, His divine calling and qualification; 2. Jesus, the Heb. name specially intended for His own people; Christ, the sacred name indicating His designation for the whole world; 3. Jesus, the one Redeemer; Christ the mediator of the triune covenant.—*Jesus Christ the son of David:* 1. The lowly shepherd; 2. The persecuted fugitive; The warrior and conqueror. *Jesus Christ the son of Abraham:* 1. Finisher of faith; 2. Fulfiller of the promise.—*Preparations for Advent;* by means of, 1. The house of David; 2. The race of Abraham; 3. The whole course of events. *Pious family amid storms of time:* 1. It may sink, but not perish; 2. It endures, because it resists; 3. Its apparent extinction is its glorification. *Lange.*

"Starting up here and there like rugged cliffs, the genealogies claim more than a sterile grandeur; for bleak and barren though they seem, there is a wellspring at their foot. It is from these dreary crags that the fountain of Christ's manhood takes its rise; and as you follow the stream from Ur of the Chaldees, to the manger of Bethlehem, you find how faithful the Promiser, and how watchful the Providence which through all the eventful centuries kept afloat and guided on the ark of the Advent." *Dr. Hamilton.*

2. Judas.—In our Eng. Bible, the translators have, in the O. T., followed the Heb. spelling of proper names pretty closely; but in the N. T. they followed the Gk. spelling. Hence many names that end with '*h*' in the O. T., end with '*s*' in the N. T. Thus Judah = Judas: Jonah = Jonas: Elijah = Elias. But the Gk. Moses (*Heb.* Mosheh) is used in the O. T. also. Occasionally the Eng. form diffs. greatly fr. both *Heb.* and *Gk.*; as John = *Heb.* Jochanan; = *Gk.* Joannes.

3—5. Thamar: Rachab: Ruth.—In this pedigree of Christ *four* female ancestors are named; two—Rahab and Ruth—Gentiles, and the other two—Tamar and Bathsheba—stained with grievous sins. "We can hardly infer fr. this circumstance, with Starke, that they were especially mentioned in order to show that Christ was not ashamed of poor sinners, since He derived fr. such His human nature, and had received them as His own people; for it is beyond question that Jesus was conceived by Mary without any taint of sin. It was rather the object of the Evangelist to point out to his Jewish readers a higher righteousness than that external and ceremonial sanctity which the Pharisees extolled." *Lange.*

"1. Grace is not hereditary; bad people have been the sons and daughters of prophets and righteous kings. 2. The *accident* is mutable, the *purpose* changes not. Along the line, whether the links be gold or lead, the great Saving Man comes. 3. Christ's having come through all sorts of characters may be typical of His all-inclusive mission. 'This Man receiveth sinners.'" *Parker.*

"The humiliation of taking on Him our nature casts into shade all lesser shames and disgraces attaching to the channel through which His descent from Adam flowed." "Yet all these grandmothers to our Saviour; who as He needed not to be ennobled by His stock; so neither was disparaged by His progenitors, but took flesh of these greatest sinners to show that we cannot commit more than He can remit; and that by His purity He washeth off all our spots, like as the sun wasteth and wipeth away all the ill vapors of the earth and air." *Trapp.*

6, 7. wife of Urias, *Bathsheba* (see above).—"David's best children he had by this wife, the fruit of humiliation, doubtless. The barren women's children are

genealogies

genealogy: *his.* of desc. *of families.* L. Gk. *Genea ogia* L. *genus,* birth; *logos,* a discourse, Gk.

pedigree of Joseph

proper names

Ch. ii. 4. Ru. iv. 13, 21, 22. Thamar, in O. T. Tamar = Palm-tree, wife of Er and Onan. Rachab (Rahab.) (He. xi. 31) in O. T. Rahab (Jos. vi. 23), = *spacious.* mar. Salmon, prince of Judah; Ruth = *female friend.* Moabitess, mar. Mahlon, son of Elimelech of Beth-le-hem-Ju-dah, who was driven by a famine into Moab, where he died, and whence his widow Naomi returned, after an absence of ten years, in company with Ruth. (Ru. i.).

a Lu. iii. 23.
b Jud. ix. 8; Ex. xxviii. 41; 1 K. xix. 16.
c 1 Jo. ii. 20, 27.
d Jo. iii. 34; Is. xlii. 1.
e Is. lxi. 1.
f Ps. cx. 4,
g Ps. ii. 2, 6.

ANTE A.D. 5.

Bathsheba = *daughter of the oath*, dau. of Eliam (2 S. xi. 3), *i.e.* Ammiel (1 Ch. iii. 5), son of Ahithophel (2 S. xxiii. 34), said by Jews to have written Pro. xxxi. She became the mother of three other sons besides Solomon. She is also called Bathshua.

observed to have been the best, as Isaac, Samuel, John Baptist, etc., for like reason." **Solomon, Roboam.**—"Bad men, though unprofitable to themselves while they live, still have not lived in vain, since through them the elect come into being." *Crit. Eng. Test.* Rehoboam—"A child of forty years old, a soft-spirited man; the Scripture notes him easily drawn away by evil council. Green wood will be warping." *Trapp.*

"*The moral differences of the race.* In this roll of names we recognize some men of distinguished goodness, some pre-eminent for wickedness. This shows that, however potent the influence wh. generations can exert on ea. other, it is not resistless and absolute. There is a power lodged in ev. man's bosom to prevent the combined influence of all past generations fr. moulding his character. This power is the glory of his nature—connects him with moral government—makes him a responsible agent." *Thomas.*

"An illustrious ancestry is to the high-born as the reflector of a lamp is to its wick; for if *that* be without light, all the science of catoptrics cannot kindle it."

8. Joram, Ozias. Ahaziah[a] (= Joahaz), Joash, Amaziah,[b] are passed over—? to reduce the names to fourteen (v. 17). Matt. passes them over, not fr. ignorance—the whole context proves the contrary; nor on acc. of their impiety—for he names others who are wicked, as Jechonias, and also passes over some good; nor for fraudulent purpose—the more he named, the stronger his argument, but *because they were so universally known.*

"The process is in accordance with the practice among the Jewish writers, of wh. there are many remarkable instances of equalizing similar things. And this is exactly in conformity with the existing usages of the Arabians, who are careful to preserve the knowledge of their line of descent. They abbreviate their genealogy and a few names suffice to convey the hist. of their descent. From their later ancestors they select some one eminent person, their descent from whom is undisputed, and who is himself known to have descended fr. another great man of a former age; and in this compendious manner they go back to the founder of the family. Under this system, the genealogy of the present chap. might even have been stated in some such way as this:—Joseph, the son of Zorobabel, the son of David, the son of Judah, the son of Abraham." *Niebuhr* iii. 209, quoted by *Kitto.*

a 2 Ch. xxi. 17; xxii. 1.
b 1 Ch. iii. 11, 12. Joram. contr. form of Jehoram, who mar. Athalia, dau. of Ahab and Jezebel. For dif. in chronology of his reign, see Lrd. A. C. Hervey in Smith's Dict. of Bible, i. 947—949. Jehosheba, prudent wife of priest Jehoiada, was his dau. (2 K. xi. 2.)
Ozias: in O.T. Uzziah, a contracted form of Azariah = *might of Jehovah.* Began to reign at 16 yrs. of age; reigned 52 yrs., 809—758 B.C.
c Jer. xxiv. 1; xxii. 24; 2 K. xxiv. 6, 12, 15.
Josias, Gk. form of Josiah = whom *Jehovah heals*, at acces. 8 years old, reigned 31 years, *i.e.* 639—609 B.C.
Jechonias, Gk. form of Jeconiah or Jehoiachin, = *whom Jehovah has appointed.* Son and successor of Jehoiakim, 598. B.C. He was 18 yrs. old when he began to reign. The *eight years* of 2 Ch. xxxvi. 9. is manifestly a copyist's error.
d Ge xv. 16, cf. 13, and Ex. xii 40.
The Asmoneans or Maccabees, were desc. fr. Asamonæus, a citizen of Jerusalem; called Maccabees fr. Judas M, the most illustrious, if not the first of the line. Maccabee prob. fr. Makkab = a *hammer.* For their history see Apocrypha and Prideaux's *Connection.*

11. Josias, Jechonias[c] = Jehoiachin, or Coniah.—Here, Jehoiakim is passed over. Perhaps "Jechoniah and his brethren" (*i.e.* kindred) = a current phrase understood by the Jews to sig. the last four kings of Judah.

The history of the race is but partially told in the records of earth. Kings even, and great men, are not all named. Sacred penmen pass lightly over crowned heads. There is one book in wh. all names are entered; and in the Book of Life the good alone, prince and peasant, without respect to earthly station. Many Jehoiakims forgotten, many of humbler lineage held in everlasting remembrance.

16, 17. Jesus, who is called Christ.—"Jesus is honey in the mouth, melody in the ear, a song of jubilee in the heart." *Bernard.* "Yet is not the name of Jesus alone half so sweet as when Christ is added to it, as here. For Jesus Christ betokeneth such a Saviour as is *anointed* and appointed thereunto by God, consecrated to the office acc. to His Godhead, and qualified for it acc. to His manhood." *Trapp.* **Fourteen generations.**—"For memory's sake Matt. summeth up the genealogy of our Saviour into three fourteens; like as some of the Psalms are, for the same reason, set down in order of the Alphabet," etc. "In the long-lived Patriarchal age a generation seems to have been computed at 100 years;[d] the later reckoning, however, was the same wh. has been adopted by other civilized nations, viz., fr. 30 to 40 yrs." *Smith, Bible Dictionary.*

In the first fourteen generations, the people of Israel were under *prophets;* in the second, under *kings;* in the third under the *Asmonean princes.* The *first* fourteen brought their kingdom to glory under the reign of David, the *second*, to misery, in the captivity of Babylon; and the *third*, to glory again under the Messiahship of Christ.

18. espoused. Betrothed.—Commonly ab. 10 or 12 mo. bef. marriage. If at close of this period the bridegroom were unwilling to marry the bride, he was bound to give her a bill of divorce, the same as if she had been his wife. If, on the other hand, the bride had been guilty of illicit intercourse during this interval, she was condemned to be stoned, the same as if she had been married. *Jahn.* **Holy Ghost.** The secret influence of the Spirit is more minutely described by Luke.

"The most virtuous may be liable to suspicion and to undeserved reproach." "The whole life of Christ was the great Exception of Being." "By the incarnation, God is brought near, 1. To our understanding ; 2. To our affections."

"The present system of betrothal is, I suppose, much the same as in anc. Bible days. It is a kind of half-marriage accom. with religious ceremonies, and the settling of the nature and amount of the dower wh. the bridegroom is to give—a custom equally ancient." *Thomson.* It has been objected that it is not possible that God, having created countless worlds, should select this little obscure corner of the universe as the place where His only Son should become flesh, live and die for the salvation of the inhabitants thereof. But note (1) the opposite aspect of creation. The microscope reveals thousands of living creatures perfectly formed and cared for in a drop of water. Now if God cares for each of these, how much more will He care for the immortal souls He has created. (2) It is altogether probable that the work of redemption for the universe is done in this world ; that here is raging the great battle between good and evil, for all worlds and all times. (3) The sympathy and thought of a family always go forth most freely to the helpless, the sick, the wandering ones. So it is in the great family of God. *Peloubet's Notes.*

ANTE A.D. 5.

Joseph and Mary

Espouse, Fr. *epouser;* old Fr. *espouser;* L. *spondes, sponsus,* to promise solemnly. Betroth, A.-S. *t e* and *troth, treowth,* = faith, confidence.

19, 20. just man, Gk. *dikaios,* trans. "just" or "righteous" indiscriminately; may mean (1) *justice, i.e.* giving to all their due (Ro. iii. 8; Col. iv. 1), or (2) conformity to the whole law, including charity, etc. **privily,** by privately giving her a written certificate of divorce;[a] wh. must be in the presence of two witnesses, but no cause need be stated. **thought,** much perplexed, wishing to be true to himself, and forbearing towards Mary. **fear not,** that Mary has transgressed, or that your reputation shall suffer. God knows the mental difficulties of good men (suspected virtue can afford to wait). God removes mental diffs. in connection with conscientious thoughtfulness. He removes their diffs. by disclosing His redemptive plan. *Thomas.*

H. Spirit, so called because He is breathed forth fr. the Father and the Son. The agent of Divine operation. Holy and working holiness.

Privily, adv. for privately.

a Deut. xxiv. 1.

21. Jesus.—The Lat. form of the Gk. *Iesous,* for the Heb. *Jehoshua,* or Joshua,[b] or Jeshua (Ezra iii. 2; Zech. vi. 11.) = "Jehovah (our) Salvation." Joshua was Captain of the Lord's host, Jeshua was Highpriest, Jesus was both. *Vincent's Word Studies.*

1. The *Compassion* of Christ *inclines* Him to save sinners. 2. The *Power* of Christ *enables* Him to save sinners. 3. The *Promise* of Christ *binds* Him to save sinners.[c]

The Rev. John Brown of Haddington, in his last illness, having heard the bells ringing, and understanding it to be the King's birthday, said, "O, blessed be God, however worthy our sovereign be, we have a better King's Birthday to celebrate. Unto us was born, in the city of David, a Saviour, who is Christ the Lord! On account of that event, the Gospel-bells have been sounding for ages past; and they will ring louder and louder still. O a Saviour!—the Son of God, our Saviour! O His kindness, His kindness! A Saviour, a husband to sinners, to me!"

b Ac. vii. 45; Heb. iv. 8.

"Thou shalt call;" thus committing the office of a father to Joseph. *Vincent.* He is emphatic. "It is He that shall save." *Rev. Ver.* "God was born of man, that man might be born of God."

c 1 Tim. i. 15. Christmas-day first obs. A.D. 98. Held as a solemn fast by Pope Telesphorus, ab A.D. 137. 10th persecution began on C.-day, A.D. 303, under Diocletian.

22, 23. might be fulfilled.[d]—*See Topics for Teachers,* ii. 192. **Immanuel,**[e] *lit.* "God with us." On Is. vii. 14, note. The virgin presented to Ahaz a type of Mary: 1. As it was announced before her marriage that she would give birth to a male child, 2. Strong faith was called into exercise in connec. with this child, by wh. it obtained the name *Immanuel,* and became a sign of deliverance in a season of trial. 3. Its name was verified in the God-man. 4. All these circumstances served to render its birth peculiarly sacred, and to connect it with the future hope of Israel; thus strikingly prefiguring the advent of Christ. *Lange.*

"spoken by the Lord through the prophet" *R. V.*

"a virgin" *lit.* the virgin. *R. V.*

d Rev. xix. 10. Ac. x. 43.

e Is. vii. 14—16; viii. 4.

"What we need is God brought near and sin taken away—the very blessings guaranteed in these two precious names of our Lord. As Emmanuel, he brings God near to us, near in His own incarnate person, near in His loving life, near in His perfect sympathy, near in His perpetual presence according to the promise, 'Lo, I am with you alway, even unto the end of the world.' As Jesus, He saves us from our sins. . . For He has not only to bring God down to us, but also to lift us up to God; and while the incarnation affects the one, the atonement, followed by the work of the Holy Spirit, is necessary to secure the other. He touches man, the creature, at His cradle; He reaches down to man, the sinner, at His cross—the end of His descent to us, the beginning of our ascent with Him to God. There we meet Him; and saved from sin, we know Him as our Jesus; and reconciled to God, we have Him with us as Emmanuel, God with us, always with us, with us throughout all life's changes, with us in death's agony, with us in the life to come." *Expositor's Bible.*

No *man* is the theme of any *series* of predictions; Christ the subject of all. He had His signs *before,* as well as

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with Him. An ancient heresy denied the *humanity* of Christ, as a mod. heresy denies his *deity*. Christ an enigma except to Christian faith.

a Ge. xvi. 11; xix. 37; xxv. 25, 26; Ex. ii. 10; xviii. 3, 4.
"from sleep" *better*, from the sleep (in which he had the vision). *Vincent.*

See "Personal Names in the Bible; Interpreted and Illustrated," by W. F. Wilkinson, M.A.

The daughter of a respectable Jewish merchant in Ohio, being near death, said to her afflicted father, "I know but little about Jesus, for I was never taught; but I know that He is a Saviour, for He has manifested Himself to me since I have been sick, even for the salvation of my soul. I believe He will save me, although I never before loved Him! I feel that I am going to Him—that I shall be ever with Him. And now, my father, do not deny me; I beg that you will never again speak against this Jesus of Nazareth; I entreat you to obtain a New Testament, which tells of Him."

24, 25. took . . wife, married, without fear, her to whom he had been betrothed. **name, Jesus,** thus obeying the command (v. 21). Among the Orientals names are always significant. In the O. T. we find the child was named fr. circumstances of its birth; or fr. peculiarities in the hist. of the family to wh. it belonged.[a]

Names were given, 1. "that they might be stirred up to verify the meaning and signification of them. Wherefore let every *Obadiah* strive to be a *servant* of God; each *Nathanael* to be a *gift* of God; *Onesimus*, to be *profitable;* every *Roger*, quiet and *peaceable; Robert*, famous for *counsel;* and *William*, a *help* and defence to many. . . 2. that they might be incited to imitate the virtues of those worthy persons who formerly have been owners and bearers of them. Let all *Abrahams* be faithful, *Isaacs*, quiet; *Jacobs*, painful [pains-taking]; *Josephs*, chaste; every *Louis*, pious; *Edward*, confessor of the true faith; *William*, conqueror over his own corruptions. Let them also carefully avoid those sins for which the bearers of the names stand branded to posterity. Let every *Jonah* beware of forwardness; *Thomas*, of distrustfulness; *Martha*, of worldliness; *Mary*, of wantonness." *T. Fuller.*

CHAPTER THE SECOND.

ANTE A.D. 4.

Bethlehem

visit of magi

"Since St. Matt. says so little about the childhood of Jesus, why does he speak of the Wise Men, of Herod and of the flight into Egypt? We believe it must have been to show how Christ was received. It seems, in fact, to correspond to that single sentence in the fourth Gospel, 'He came unto His own and His own received Him not'; only St. Matthew gives us a wider and brighter view; he shows us not only how Jerusalem rejected Him, but how the East welcomed Him and Egypt sheltered Him. . . It will be seen then how the second chapter was needed to complete the first, and how the two together give us just such a view of the Advent as was most needed by the Jews of the period, while it is most instructive and suggestive to men of all countries and of all time. As, then, the last paragraph began with, 'Now the birth of Jesus Christ was on this wise,' we may regard this as beginning with, 'Now the reception of Jesus Christ was on this wise.'" *Expositor's Bible.*

These Magi fr. the East will, like the Queen of the South, rise up in the judgment and condemn those who have had clearer light concerning the Messiah, and have rejected Him. *Am. Com.*

1. Beth. Judæa, to dis. fr. B. of Galilee.[b] Sometimes called B-judah;[c] also Ephrath,[d] or Ephrata;[e] Beth-lehem = *house of bread;* Ephrata = fruitful, ab. 6 m. S. of Jerusalem; known as "*the city of David*,"[f] *i.e.* the native place of his family. **Herod,** s. of Antipater, an Idumæan, at 25 years of age made gov. of Galilee, B.C. 47, and B.C. 40 King of Judæa. One of the most licentious and cruel monsters of antiquity. Had 9 wives and many children. Put to death (in a fit of jealousy) Mariamne his favorite wife, and 3 of his sons. Died miserably, 5 dys. aft. he had put to death his son Antipater, in 70th yr. of age, and 38th of reign; and in 750th of Rome = B.C. 4. The birth of Jesus was before the d. of Herod (prob. not long bef.) hence ab. B.C. 4 or 5.

b Josh. xix. 15.
c Jud. xvii. 7—9; 1 S. xvii. 12.
d Ge. xxxv. 19; xlviii. 7.
e Mic. v. 2.
f Ru. i. 1—19.

infant Saviour

Infant Saviour. "1. Concealed, yet well known; 2. Hated and feared, yet longed for and loved; 3. Signally despised, yet marvellously honored; 4. Beset by extreme dangers, yet kept in perfect safety; and 1. Setting everything in motion; 2. Attracting all that was congenial; 3. Repelling all that was hostile." *Lange.*

The prefix *Beth-* sig. *house, e.g* Bany = *house of dates.* B-phage = *house* of figs, etc.

"Justin Martyr, who was born in Nablus, and educated in Palestine, says expressly that Jesus was born in a grotto at B. He, of course, did not invent, but merely referred to a tradition already established. This carries up the matter very high indeed, nor is there anything to contradict his testimony in subsequent ages. It must be confessed, however, that Matthew[g] does not much favor the idea of a grotto." *Thomson.*

g Matt. ii. 11.

the star

2. King, Jews, star.—Taking together, the old prediction,[h] the widely spread opinion recorded by classic writers,[i] and also the prophecy of Daniel,[j] wh.,

h Nu. xxiv. 17.
i *Suetonius*, Vesp. iv.; *Tacitus, Hist.* v. 13.
j Da. ix. 24.
"A star in the East is ever shin-

with that of Balaam, would be known in the E., we can be at no loss to see how any remarkable celestial appearance would be interpreted as it was. *Alford.* Astronomical calculations prove that one or two years bef. the birth of our Lord very remarkable conjunctions of the planets of our system took place.

Threefold knowledge of Christ in Gentile world. 1. Information by tradition; 2. Star in the sky; 3. Influence of Spirit in the heart. *Wise men as seekers of the truth*—1. Under impression of its reality; 2. At the right source; 3. Under Divine direction; 4. To render it homage.

3. troubled, he had reason, for the Pharisees had foretold the departure of the kingdom fr. Herodian family.[a] **city** where the Messiah had been expected so long. Prob. their trouble arose fr. apprehensions of wars by wh. temporal kingdom of Messiah should be gained.

No man has "troubled" the human heart so much as Christ. His whole course a rebuke of all evil. A babe "troubling" a king! The good have ever "troubled" the bad. The nefarious bookkeeper is "troubled" by the eye of his honest companion. *Parker.*

4—6. scribes, men learned in Scripture, who knew, if any did. If the actual birthplace of Christ did not agree with their Scriptural reply, there would be strong evidence to start with against the claims of Jesus. On the other hand, if it did, the motive to examine his subsequent claims would be strong, had they been sincere. **Bethlehem.**[b] This knowledge condemned the Scribes who did not go to Christ, and aided the Magi who did go.

Everything replies to question of v. 2: 1. Scripture; 2. Scribes; 3. Enemies of king himself; 4. The star; 5. Convictions of the heart.

7, 8. privily.—He would not have either priests, scribes, or people know that he had consulted, or been in league with, these *heathen* philosophers. **wise men,** magi or magians, were a sacred caste among anc. Medes and Persians. They were priests, students of the law, and literati. The term *magi* was aft. applied to those who pretended to knowledge of occult sciences and superhuman powers.[c] Hence our words "magic," "magician." **worship,** flattering the magi with the suggestion that they had gained a convert in the Jewish king.

Inconsistency of Herod—1. Believed the letter; 2. Rejected the spirit of Scripture. *Hypocrisy* may be designated the shadow of faith in the world—1. Accompanies faith, as the shadow the substance; 2. Proof of existence of faith, as shadow is of substance; 3. Vanishes before faith, as shadow bef. substance. *Devices of hypocrisy*—1. Are mighty bef. the world: 2. Weak bef. power of God. *Lange.*

9, 10. star . . stood over.—Many explain vss. 2, and 9, as follows:—The attention of the Wise Men was aroused by the well known conjunction of planets 1 or 2 years preceding the birth of Christ. Then later a miraculous star appeared (possibly seen by them only) which started them on their long journey and determined its course. This miraculous star also conducted to the place "where the young child was." **When they saw.**—So, for some time they had not seen it.

The road to Christ always 1. A long journey; 2. Continues the grand question; 3. A path of severe self-denial; 4. Full of dangers; 5. Abounding in obstacles; 6. The only one to the true goal. *Lange.*

11. Gifts.[d] There is no ground for supposing the Magi to have been *three* in number, or to have been *kings.* The *first* tradition appears to have arisen fr. the number of their gifts, and the *second* from the prophecy in Is. lx. 3. *Alford.* Our custom of Christmas gifts is said to have grown from those gifts of the Wise Men. "The gifts of the Magi furnished the Holy Family with means for their journey to Egypt."

Homage of Wise Men:—I. An outburst of faith, (1) In their beholding Christ, (2) doing obeisance, (3) presenting noblest gifts. II. A picture of genuine faith; (1) Vision issuing in humiliation, (2) adoration issuing in joy of faith, (3) perseverance of faith issuing in self-dedication and works of love.[e] *Lange.*

"Jesus was born a babe, representing our weakness and helplessness, because He is our strength; He was born in the night, typical of the moral darkness of the soul, because He is the light of the world; He was born in a manger, to show the spiritual poverty of man, because in Him is true riches; He divested Himself of the glory which He had with the Father, to show the loveliness of our humility, because He was to exalt us to share the glory which is His at the right hand of the Father."

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ing in the sky for every soul to aim to Christ. If you have lost sight of that star it is because you never lift your eyes above the streets and houses of worldly things to the blue of the eternal above."

excitement in Jerusalem

a *Josephus, Ant.* xviii. 3.

b Mic. v. 2.

shall rule lit. shall be shepherd of. Comp. John x. 3, 4. *Vincent.*

The scribes were like milestones, which point out the way to travelers, but themselves remain motionless. *Augustine.*

The magi were one of the two great sects into wh. the idolatry of world was divid. 510 yrs B.C. They hated images and worshipp'd the Deity under the emblem of fire. Zoroaster, ab. 555 B.C. was the great reformer of their religion.

"I also." The hoary hypocrite! *Com. Am.*

c Ac. viii. 9.

d Ps. lxxii. 10, 15; Is. lx. 6; Ps. xlv. 8.

The practice of making gifts com. in the East. Whoever approaches a king, comes with a gift.

e Ps. cxvi. 12; Ro. xii. 1.

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the two dreams

a Matt. xxvii. 19.

flight into Egypt.

b Ex. xiv. 21, 22.

c Hos. xi. 1.

First attempt to explain dreams is ascr. to Amphictyon of Athens, B.C. 1497. Records of the Ds. of Edward Confs. are in Westminster Abbey. See Smith's Bib. Dict., art. *Dreams.* Also Hadyn's Dict. of Dates. Zeno held that ds. exhibited the true state of the moral constitution; hence, that one subject to vicious ds. should guard himself w. awake.

"Jesus in His cradle is mightier than Herod on his throne." Josephus does not name this slaughter. The mod. objections to this narrative may be answered by remembering the monstrous character of Herod, whose way to the throne, and reign, were marked throughout with blood. Herod's plans were a failure. The wicked never truly succeed. But the "Lord sometimes sharpens His saints on the devil's grindstone," and compels bad men, contrary to their intentions, to fulfil His designs. *Peloubet's Notes.*

d Jer. xxxi. 15.

e Jer. xxxix. 9; xl. 1.

The prophecy, of which this is an accommodation, was written during the Babylonish captivity. Its expressions must not be closely and literally pressed. The link of con. seems to *be Rachel's* sepulchre (Ge. xxxv. 19), *in the way to Bethlehem*, hence prob. the people of that place are called her children (*Alford*).

12—15. being warned. lit. "receiving an answer in a dream," which seems to imply that they had sought counsel of God. *Vincent.* **dream.**—Eastern philosophers not only astrologers, but interpreters of dreams. Both dream and star suited to them. To aliens fr. Jewish covenant, dreams were usually of warning or prediction.[a] **another way,** they had evidently meant to return to Herod. **Egypt,** wh. was near, a Roman province independent of Herod, having many Jews, an easy and safe refuge. **by night,** prompt obedience. Israel fled *out* of Egypt by night.[b] **prophet,**[c] whose words in *primary* sense app. not to future but past. "But God ordained such a similitude between the history of Israel, *in its infancy as a nation*, and that of Messiah, as that the description of the former *became applicable* to the latter."

Man's duty, in perplexity, to obey. Obedience requires sometimes *activity*—"flee"; sometimes *patient waiting*, "be thou there till I bring thee word." The king said "worship," God knew better. Dis. bet. dreams of the spirit and of the stomach; there are foolish fantasies arising fr. indigestion, as well as communications fr. heaven. *Parker.*

A candidate for admission to church membership under the Rev. Rowland Hill, being required to give some account of his first impressions as to the evil of sin, and the need of the Gospel, related a *dream* by which he had been affected and led to serious inquiry. When he had ended, Mr. Hill said, "We do not wish to despise a good man's dreams by any means; but we will tell you what we think of the dream, *after we have seen how you go on when you are awake.*"

16. mocked . . wise men.—He did not see that if the Scripture wh., through the scribes, he consulted, were fulfilled, it was *God* who had thwarted his purpose. **children.**—lit. male children. The number may not have been more than 15 or 20.

Christ among the children of Bethlehem. 1. They die for Him, in order to live for Him. 2. He lives for them, in order to die for them. No expenditure of blood and tears can be too great for the rescue of Jesus: 1. Because His life is the world's ransom; 2. Because His life transforms every such sacrifice into life and blessedness. *Lange.*

The murder of the children is recorded by the heathen writer Macrobius, who says: "When Augustus had heard that among the children under 2 years old whom Herod, king of the Jews, had ordered to be slain, his own son had also been killed, he said, 'It is better to be Herod's hog than his son'" (*Saturnalia*, Bk. ii. 4). Herod would have spared his hog, but allowed his son to perish. This cruelty of Herod is mentioned by Justin Martyr, who wrote before A.D. 150. In his "Dialogue with Trypho the Jew," sec. 78, he says that Herod, "not knowing the child whom the Magi had come to adore, commanded that all the children in Bethlehem should be slain."

> "Truth forever on the scaffold, wrong forever on the throne:
> Yet that scaffold sways the future, and behind the dim unknown,
> Standeth God within the shadow, keeping watch above His own." *Lowell.*

17, 18. fulfilled.[d]—Words originally spoken with another reference. We speak of words *coming true* without meaning that they were actually spoken with such intention. Here, however, is not only an *apt application*, but a *designed accomplishment* of the prophecy. **Rama.**—There was a place of this name ab. 6 m. N. of Jerusalem. Here the King of Babylon assembled his captives[e] bef. leading them fr. their native land. It was as if Rachel, the ancestral mother of tribe of Benjamin, bewailed their departure.

"I cannot believe that either of the present well known Ramahs could be meant. They were too far off, and separated fr. Bethlehem and fr. Rachel's tomb, by other villages, and intervening mountains and wadies. The place in question must have been contiguous to Bethlehem, was subject to the same calamity, and being near Rachel's tomb, the poetic *accommodation* of Jer. was natural and beautiful." *Thomson.* We learn, from Le Brun's voyage to Syria, that the women go in companies, on certain days, to the tombs of their relations, in order to weep there; and when they are arrived, they display very deep expressions of grief.

19, 20. Herod, dead, aged 70, aft. reign of 37 yrs. The tyrant was so far from repenting, that, having 5 days bef. put to death another of his sons, and now thinking the Jews would rejoice at his death, he ordered the chief men of the nation to be imprisoned till he died, and then to be put to death when he died: on his death, however, they were liberated. He died as he lived—impenitent.

Persecutors, and others who have unjustly shed the blood of their fellow-creatures, have often in the righteous providence of God, met with a violent death, or been visited by signal judgments. Nero was driven from his throne, and perceiving his life in danger, became his own executioner; Domitian was killed by his own servants; Hadrian died of a distressing disease, which was accompanied with great mental agony; Severus never prospered in his affairs after he persecuted the Church, and was killed by the treachery of his son; Maximinus reigned but 3 years, and died a violent death; Decius was drowned in a marsh, and his body never found; Valerian was taken prisoner by the Persians, and flayed alive; Diocletian was compelled to resign his empire, and became insane; Maximianus Herculeus was deprived of his government, and strangled; Maximianus Galerius was suddenly and awfully removed by death; and Severus committed suicide.

ANTE A.D. 3.

Josephus. Ant. xvii. 6.

Ps. xxxvii.35—38.

During the first 300 yrs. A.D., there were 10 great persecutions. The last, under Diocletian, continued 10 yrs. He had a medal struck with this motto:

"*The Christian religion is destroyed, and the worship of the gods restored.*" In Spain two monumental pillars were raised to Diocletian "*for having adopted Galerius in the East, for having everywhere abolished the superstition of Christ, for having extended the worship of the gods.*"

21, 22. Archelaus, to whom Herod had allotted Samaria, Judea, and Idumea, with title of king. (To *Philip* he left provinces beyond Jordan, and title of tetrarch; bequeathing Galilee to *Antipas.*) Having reigned ab. 10 years, he was recalled to Rome to answer charges of tyranny, deposed and banished to Gaul, where he died. **afraid,** of such a son of such a father. **Galilee.**[a] The N. of the 3 divs. of Syria within Jordan. They had prob. designed to take up their residence at Bethlehem.

Providence watches over the life of the elect. The kingdom of light was fr. its very commen. assailed by kingdom of darkness. "Duties are ours, events are God's." Herod a warning picture of a hardened, hoary sinner. Mary, the model of suffering mothers. Wickedness and violence of men are of short duration: God will always gain the day against them. Gratefully remember God's care of us fr. our youth. *Schleiermacher.*

Galilee = *circle, circuit.*

Egypt became a Rom. prov. in B.C. 30, when Octavius entered it, and Anthony and Cleopatra killed themselves.

23. Nazareth, in a valley ab. 7 m. N. W. of Tabor. "15 gently rounded hills 'seem as if they had met to form an enclosure' for this peaceful basin; they rise round it like the edge of a shell to guard it from intrusion. It is 'a rich and beautiful field' in the midst of these green hills—abounding in gay flowers, in fig-trees, small gardens, hedges of the prickly pear; and the dense rich grass affords an abundant pasture. The expression of the old topographer, Quaresmius, was as happy as it is poetical: 'Nazareth is a rose, and, like a rose, has the same rounded form, enclosed by mountains as the flower by its leaves.'" *Stanley.* **fulfilled.**[b]—No single prediction is here referred to, but the general tenor of prophecy respecting Christ, as despised by men." **Nazarene.**—A title of reproach. Its inhabitants noted above other Galileans for coarseness, ignorance and violence.[c]

a Matt. iii. 13; Lu. ii. 39. Nazareth, now called *en Nasirah*, pop. ab. 3,000. At this day are shown Mary's kitchen, Joseph's workshop, and our Lord's dining table!

Christ, the Nazarene, as an inhabitant (1) of the earth; (2) of Judea; (3) of Galilee; (4) of Nazareth; (5) as the carpenter's son even in Nazareth. *Christ the divine nursling, under the fostering care*, (1) of pious maternal love; (2) of anxious solicitude of God's hidden ones; (3) of nature in all its beauty and grandeur. God often wonderfully protects His own by small means and humble instrumentalities, as He protected Jesus through the instrumentality of Joseph, a carpenter. *Starke.*

b Ju. xiii. 5; 1 S. i. 11.

c Jo. i. 46; Lu. iv. 28, 29.

Nazarene not to be confounded with Nazarite (Nu. vi. 1—21).

CHAPTER THE THIRD.

1, 2. those days.—30 yrs. since event recorded, i. 23, "a generation had nearly passed away since the angels sang their message of joy to the shepherds." Joseph prob. dead. Tiberius now reigning in Rome. Judæa under its fifth procurator—Pilate. **Baptist,** whose previous hist. is given by St. Lu.[d] whose testimony to Christ is exhibited by St. Jo.[e] **Wild. Judæa.**—E. of Jordan, a desolate region, but having many fertile hill-sides, and sheltered valleys capable of rich cultivation. **Repent.**—"Acc. to its etymology, is simply a change of mind; but acc. to usage, it is a change to a better mind or purpose—a turning to what is right. In the Scriptures it denotes the great change wh. takes place wh. men turn fr. all wrong, submitting to the will of God, and hoping for His mercy. It is preceded by sorrow, and followed by reformation, and it is an exercise of faith in God."[f] *Godwin.* **kingdom of heaven.**—God's government of men by Christ, for wh. all ages were preparatory.

A.D. 26.

Wild. of Judæa

John the Baptist

d Lu. iii. 1—3.

e Jo. i. 6—8, 19—37; iii. 27—36.

f 2 Cor. vii. 10.

Ministry of John.—1. Moral, not theological, in its aim; 2. Faithful, not temporizing, in its appeal; 3. Symbolic, not superstitious, in its ritualism. 4. Humble, not haughty in its spirit. 1. Convergent historic lines—Christ in Nazareth,

Kingdom *of heaven* is an expression peculiar in N. T. to Matt.—

A.D. 26.

the more usual expression is kingdom *of God*.

John in the wilderness ; 2. One worker necessary to another ; 3. Solicitude, a preparation for service ;—every day at Nazareth means strength, wisdom, patience.

The Gk. word translated "repent," by its derivation means primarily *to think differently after*; hence in Scriptural usage repentance is a change of mind which issues in regret, and in change of conduct. So it has been rightly defined as, "such a virtuous alteration of the mind and purpose as begets a like virtuous change in the life and practice. *Vincent.*

Repentance is generally made the child of fear; but both John and Christ urged people to repent because something good and happy was coming. *Vaughan.*

"No day is too early for repentance; any day may be too late."

It pleased God to visit one of the daughters of a wicked father with mortal sickness; but before her death she was instrumental in exciting the attention of her parent to the concerns of his soul. "Father," inquired the dying child, "can you spell repentance?" This artless question, through the blessing of God, was effectual to awaken concern. "Spell repentance!" repeated the astonished father; "why, what is repentance?" Thus he became desirous of knowing, and ultimately was taught its sacred meaning; and discovered that he had been a stranger to it, both in theory and experience. He also discovered that he needed repentance; that he was a guilty condemned sinner, deserving God's wrath and everlasting misery; and repentance unto life was granted to him. He spelled out its divine import; and obtained an acquaintance with that Saviour whom God has exalted to give repentance and remission of sins; and, by bringing forth the fruits of righteousness, he in after life supported and adorned his Christian profession.

3. spoken, prophet.[a] The words of Is. ref. directly to deliverance by Christ, wh. was for all people; of wh. the deliverance of Jews by Cyrus was typical, being partly like and partly unlike. John applied this prediction to himself;[b] **crying,** making proclamation.

a Is. xl. 3; Mk. i. 3; Lu. iii. 4, 5. Mal iii. 1.
b Jo. i. 23.

Cry, to utter a *shrill loud sound.* Fr. *crier ;* It. *guidare ;* L. *quiritare,* to scream; A.-S. *graetan;* Sans. *grî.* to call; from the sound.

John the prototype of preachers of repentance. 1. The whole man, in all his saying and doing, a voice; 2. Only a voice; 3. A voice crying; 4. A voice sounding through the wilderness, and awakening it. *Right preaching the voice of the Spirit.* 1. How it sounds; (1) fr. every direction; (2) in every place; (3) at every hour; (4) for every heart. 2. What it requires; (1) a way for the Lord; (2) to prepare that way; (3) to prepare it in the wilderness. *The way of the Lord prepared by making a plain path.* 1. The heart wh. was lifted up must be abased by repentance. 2. The heart that was abased must be lifted up by faith. 3. The heart wh. was wavering must have a straight path marked out by spiritual decision of life. *Lange.*

To this day it is customary for the monarchs of the East to have the way prepared before them. "When Ibrahim Pasha proposed to visit certain places on Lebanon, the emirs and sheikhs sent forth a general proclamation, somewhat in the style of Isaiah's exhortation (Isa. lxii. 10) to all the inhabitants, to assemble along the proposed route, and prepare the way before him. The same was done in 1845, on a grand scale, when the Sultan visited Brussels. The stones were gathered out, crooked places straightened, and rough ones made level and smooth. . . . From customs like these comes the exhortation of John the Baptist, 'Prepare ye the way of the Lord.'"

The traveler who now wanders along the shores of the Dead Sea will see many a figure to remind him of John. The brown cloak of camel's hair and the leathern girdle are still worn. Sometimes a tent, sometimes the canopy of heaven their only covering. *Dr. Porter.* Wilderness, or desert of Judæa, extends along W. coast of Dead Sea, *i.e.* ab. 35 m. N. to S. fr. 10 to 20 m wide, "an endless succession of shapeless yellow and ash-colored hills, without grass or shrubs, without water and without life." (*Van de Ve de.*)

4. camel's hair.—not made of skin of camel, but *woven* of the coarse hair wh. is shed each year. The fine cloth called camlet is made of the softer hairs. *Revision Com.* Such a dress was known as the prophetic garb.[c] As **Jo.** was the Elias of prophecy, so in his attire he resembled Elias.[d] **locusts,**[e] the well known large-winged grasshopper belonging to the *Saltatorial orthoptera* (leaping flyers with straight wings), clearly indicated in the Law[f] as fit for food. **wild honey,** in wh. Palestine and neighborhood abounded.[g] Found in crevices of rocks and hollows of trees.

c Zech. xiii. 4.
d 2 K. i. 8; *cf.* Matt. xi. 8; Lu. i. 17, 76.
e Mk. i. 6.
f Lev. xi. 21, 22.
g Ex. iii. 8.

Locusts are still eaten in the East by the poorest class. They are so prepared as to be kept for use a considerable time; the most usual method in W. Asia is to throw them alive into a pot of boiling water, mixed with a quantity of good salt; after boiling a few min. they are taken out, and the head, feet, and wings being plucked off, the trunks are thoroughly dried in the sun, and then stowed away in sacks. *Kitto.* A recent number of the Boston Journal says, the Piutes (Indians) have been busy for some time harvesting grasshoppers. The savages get together in the vicinity of a pond, and form a ring around it. Then they beat tom-toms and sticks, and begin to close in. The hoppers, startled by the noises, jump toward the water, and finally fly into it. When the Indians have the surface of the pond well covered, they dip the insects out in baskets, and spread them out to dry. After they are well dried, the savages roll them gently, so as to break off the wings and

legs. At the close of the day's work, they are stored away in caches for winter. *Peloubet's Notes.—Eating Locusts and Grasshoppers.*—Prof. C. V. Riley, the Government entomologist, was found breakfasting on fried cicada, or seventeen-year locusts, the other morning. They resemble fried oysters. "I spent an hour last night," said the host, "gathering them, and they were very beautiful when fresh. I took them just as the pupa began to break. They were creamy white and plump, and looked good enough to eat raw, but I didn't venture. I think these should have been stewed instead of fried—stewed in milk. I presume they would be nearly as good as grasshoppers." "Do you eat grasshoppers?" "Certainly. I once ate nothing else for 2 days, and I found them delicious, when properly cooked." *Peloubet.*

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Heb. words = locust, in dif stages of growth; *arbe* = numerous; *gazam* = devourer; *sâ'âm* = consumer; *tzêlâtsâl* = whizzing; *hhâgâl* = to veil; *all.* to clouds of them hiding the sun.

5, 6. Then went;[a] some remembered the words of the last prophet,[b] and expected the Messiah; others, out of mere curiosity,[c] **round . . Jordan,** a river, and also the name of the valley through wh. it flows. This valley, 60 m. long, extends fr. Dead Sea, on the S. to Sea of Galilee on N. **baptized,** proselytes to Jewish faith had been for'ly recd. by the initiatory rite of baptism; hence it was understood as sig. an espousal of new religion, and a mode of public profession. **confessing . . sins,**[d] The words imply (1) that confes. was connec. w. baptism; (1) an open confes. not a private one to John; (3) an individual confes. *Vincent, Word Studies.*

John was baptizing prob. just where Elijah was caught up to heaven. Where the first dropped his mantle, the second takes it up. *Tristram.*

a Mk. i. 5; Lu. iii. 7.
b Mal. iv. 5.
c Matt. xi. 7.
d Ac. i. 5; ii. 2, 18; xix. 4, 5. 18; Jas. v. 16; Pr. xxviii. 13; 1 Jo. i. 9; Ps. xxxii. 5.

7, 8. Pharisees, or Separatists, made great prof. of superior sanctity; paid great attention to ceremony; held tradition in great reverence. As a class, proud, narrow, bigoted, self-righteous (but there were exceptions, Jo. iii. 1). **Sadducees,** prob. fr. *Heb.* word = just; though said by Talmud to have deriv. their name fr. one. Sadoc, ab. 300 B.C. not numerous or popular, but rich and intellectual: rejected tradition, and denied doctrine of immortality. **vipers,**[e] so called fr. their poisonous teachings and wily methods. **wrath . . come,** one sect not believing in it; the other thinking themselves safe. **fruits[f] meet,** answering to, and proving the repentance sincere.

1. Both Phar. and Sadd. equally hypocritical. 2. Dif. in peculiar form of hypocrisy. 3. Equally exposed to doom of hypocrites. They were—1. low and unimpressible; 2. cunning; 3. malicious and dangerous. *Lange.* What cares the Baptist for rank or position or worldly influence? What he wants is reality, simplicity, godly sincerity; and he knows that, scarce as these virtues are in the community at large, they are scarcest of all among these dignitaries. He will not allow the smallest admixture of insincerity or hypocrisy in what is, so far, a manifest work of God. He must test these newcomers to the uttermost, for the sin of which they need most to repent is the very sin which they are in danger of committing afresh in its most aggravated form in offering themselves for baptism. He must therefore test their motives; he must at all risks ensure that, unless their repentance is genuine, they shall not be baptized. For their own sakes, as well as for the work's sake this is necessary. Hence the strong, even harsh language he uses in putting the question *why* they had come. *Expositor's Bible.*

An irreligious young man went to hear Mr. Whitefield, who took the above passage for his text: "Mr. Whitefield," said the young man, "described the Sadducean character; this did not touch me—I thought myself as good a Christian as any man in England. From this he went to that of the Pharisees. He described their exterior decency, but observed, that the poison of the viper rankled in their hearts. This rather shook me. At length in the course of his sermon, he abruptly broke off, paused for a few moments, then burst into a flood of tears; lifted up his hands and eyes, and exclaimed, 'Oh, my hearers! the wrath to come! the wrath to come!' These words sunk deep into my heart, like lead in the waters. I wept, and, when the sermon was ended, retired alone. For days and weeks I could think of little else. Those awful words would follow me wherever I went. 'The wrath to come! the wrath to come!'" The result was, that the young man soon after made a public profession of religion, and in a short time became a very eminent preacher.

Viper = four Heb. words, *Achîû* (Ps. cxl. 3), a serpent that coils up to strike; *Pethen* (Ps. lviii. 4; xci. 13), or asp; *Tsiphoni* (Pr. xxiii. 32), the hissing snake; *Shephîphon* (Gen. xlix. 17), the *coluber cerastes* of Linnæus. In the E. it is known as the *leffah*, "The most common as well as the most malignant of the serpent tribe; it is about a foot in length, not always the same color, but varies a little acc. to the earth, sand, or rocks where it is found." *Shaw.*

e Is lix. 5; Matt. xii. 34; xxiii. 33; Lu. iii. 7.
f Gal v. 22, 23; Matt. vii. 16—20; Ac. xxvi. 20; Lu. iii. 8; Is i 16. 17.

9. Abraham,[g] father, desc. fr. whom, the Jews thought their salvation secure. **stones,** "a strong fig. of speech (as Lu. xix. 40) = that God could raise up *spiritual* children to A. fr. among the heathen;"[h] a work wh. seemed as impossible as to turn the stones on the river's bank into men." *Conder.*

Pride of Birth. Folly of relying on ancestry:—1. Political; 2. Social; 3. Intellectual; 4. Religious.[i] *Creative power of free grace:* 1. It can create chil.

g Lu. iii. 8. Jo. viii 33, 39. Ro. ii. 28; iv. 16. For the first time the great truth was pressed home to the conscience of men, that the true kingdom of heaven is in the renewed soul. *Geikie.*
h Gal. iii. 29.
i Ecc. ii. 18, 19. "The man who has nothing to

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of A. fr. stones of wilderness (hard hearts of heathen)—for a stone is manifestly destitute of life; 2. Such a change may be expected rather than in those who profess to be A.'s chil.; for empty profession *simulates* life.

Biographical illustrations: as, Rehoboam, s. of Solomon. Sons of Eli. Oliver Cromwell's weak son Richard. A young man told a minister, who visited him shortly bef. his death, that he thought he should be saved *because his mother was such a good woman!*

10, 11. axe,[a] divine judgments or arguments. **trees,** men, sects,[b] opinions,[c] **fruit,** moral, religious results in life and character. "God is now taking aim where to hit, and how to fell you, as a man layeth his axe at that very place that he intends to smite at. Not having found fruit, He hath lain down the basket, and taken up the axe." *Trapp.* **repentance,** John's rite taught men impressively their need of inward purification which it *typified*, but could not *convey*. This, the true "efficacy of sacraments," to awaken and nourish right feelings, thoughts, desires, and faith in those who partake, and in those who witness them. **shoes,**[d] *sandals*, a piece of wood or leather like sole of a shoe, bound to the foot by thongs or *latchets*. **Holy Ghost** effecting change of heart. **fire,**[e] searching, purifying power of Christ's Word and grace.[f]

John wishes it to be distinctly understood that he is not the Light which the prophets of old have told them should arise, but is sent to bear witness to that Light. He has come as a herald to announce the approach of the King, and to call upon the people to prepare for his coming. Think not of *me*, he cries, ask not who I am; think of the coming King, and make ready for HIM—"Prepare ye the way of the Lord, make HIS paths straight." . . all this was in perfect accord with the wonderful prophetic utterance of his father Zacharias, Luke i. 76, 77; not to give salvation, wh. only Christ can give, but the *knowledge* of it. *Expositor's Bible.*— The custom of loosing the sandals from off the feet of an Eastern worshiper was ancient and indispensable. It is also commonly observed in visits to great men. The sandals, or slippers, are pulled off at the door; and either left there, or given to a servant to bear. This work was reckoned so servile, that it was thought too mean for a scholar or disciple to do. The Jews say: "All services which a servant does for a master, a disciple does for his master, except unloosing his shoes." John thought it was too great an honor for him to do that for Christ, which was thought too mean for a disciple to do for a wise man. *Burden.*

12. fan, Word of God. *ill.* handscoop by wh. the grain was thrown up when the wind separated the chaff. **floor,**[g] the church *ill.* by the open space with hardened surface, where the corn is threshed out, by treading of cattle[h] or driving over it a threshing-drag,[i] or *mowrej*.

The final harvest in hist., or *judgment and salvation*. 1. The fan on the floor, or Word of God separating two classes; 2. Gathering of wheat into kingdom of love or salvation of God's people; 3. Burning of chaff or judgment of hypocrites.

13, 15. Then, while Jo. was thus heralding the Messiah and baptizing the people, **baptized**[j] after the others. "Thus, as He rode on an ass 'whereon yet never man sat,' and lay in a sepulchre, 'wherein was never man yet laid,' so in His baptism too He would be 'separate fr. sinners.'" **forbade**[k] John did not know Jesus (Jo. i. 31—34), recognized Him by divine teaching, as Samuel (1 Sam. xvi. 12). **fulfill . . righteousness** every "ordinance," or "every institution."[l]

Christ coming to John: 1. Alone; 2. Fr. great distance; 3. Decision respecting His future course. Jesus knew that John was baptizing; knew that His own hour had come. The workshop at Nazareth to be finally left.

16, 17. heavens opened, for meaning of this phrase see Eze. i. 1; Ac. vii. 56; x. 11; Rev. xix. 11, **unto Him** and John,[m] not the multitude, **like . . dove,** Holy Spirit was pleased to assume this form.[n] Why this form? Dove, an emblem of peace,[o] harmlessness,[p] purity,[q] beauty,[r] **lighting,** by wh. John had his inward teaching (Jo. i. 32—34) confirmed; and prophecy was fulfilled.[s] **beloved . . well-pleased,** or, take delight.[t]

Heaven opened upon Christ: I. For all the blessings wh. came down fr. above; 2. for all the prayers wh. ascend fr. below. *Spirit like a dove:* 1. *Purity*, hence finds only this one resting-place in a sinful world; 2. *gentleness*, hence He addressed Himself to man; 3. *harmlessness*, hence He conquered the wicked one; 4. *love*, hence imparting life to the Church. Heaven closed by first Adam, opened over second. Opened to *us* by Christ the Lord fr. heaven.

boast of but his ancestors is like a potato—the only good belonging to him is under ground." *Sir T. Overbury.*

a Ps. lxxiv. 5.
b Matt. vii. 17—19; xii. 33; Lu. iii. 9; vi. 43.
c Matt. xvi. 6—11; Mk. viii. 15; Lu. xii. 1; 1 Pet iv. 17. "Is laid" not is applied, but lies, ready to be taken up and used *Vincent.*
d Mk. i. 7; Lu. iii. 16.
e Mal. iii. 2, 3.
f Jer. xxiii. 29; 1 Pet. i. 17.

Sandal, lit. *a wooden sole.* Sandals are frequently carried by servants after their masters, and no mark of servitude is considered more degrading.

g Is. xxi. 10.
h Deut. xxv. 4. 1 Cor. ix. 9; 1 Tim. v. 18.
i Is. xli. 15, 16.
Chaff, *hollow* covering of grain. "*His* wheat," "*the* chaff."
John was a storm-center of moral force. For a brief time he cleared the air of a relig. heavy w. imposture, but for the nation as a whole it was too late. The heavy pall of formalism and insincerity fell again upon it, and when the hurricane burst upon it once more, it was not the purifying storm of spir. regen., it was the tornado of final desolation. *F. W. Farrar.*
j Lu. iii. 21.
k Jo. xiii. 6 8.
l 1 Pet. ii. 13.
Forbade is too strong a word. *Rev. Ver.* more accurately, "Would have hindered him." *Vincent.*
m Jo. i. 32.
n Lu. iii. 22.
o Ge. viii. 11.
p Matt. x. 16.
q Song vi. 9.
r Ps. lxviii. 13.
s Is. xi. 2.
t Is. xlii. 1.

CHAPTER THE FOURTH.

A.D. 27.

Wilderness temptation of Christ
Mk. i. 12, 13.
Lu. iv. 1–13.

1, 2. **Spirit** = Holy Spirit. **wilderness** prob. betw. Jerusalem and Jericho, "The sternest and most desolate mt. region in all Palestine." The ridge called Quarantania (in memory of the 40 days) is the highest in Judæa. "An almost precipitous wall of rock 1200 or 1500 feet above the plain." *Robinson.* Some think the wild. = the desert of Sinai, the scene of the fasting of Moses[a] and Elijah.[b] **tempted.**[c] Did not seek, or heedlessly run into temptation, "*was led.*"[d] **fasted,** not partially, but wholly.[e] **afterwards,** meanwhile He was miraculously sustained. **hungered,** a keen trial (*thirst* in His passion).

Joy foll. by temptation: 1. Approval of God, foll. by assault of Satan: 1. Cases of Abraham, Job, David, Peter, etc. *Time of temptation:* 1. Period of physical weakness; 2. Commencement of holy enterprise; 3. Absence of human friends to support, or observe result. *Place of temptation:* Wilderness around, hunger within. Comp. Christ—the second Adam—victorious in the wilderness; with the first Adam, conquered, in the garden.

a Ex. xxxiv. 28.
b 1 K. xix. 8.
c Heb. ii. 18; iv, 15.
d Matt. vi. 13.
e Lu. iv. 2.

3, 4. **Came,** prob. not in visible shape. **Son of God,** which Thou mayest well doubt who wast born in a stable, hurried off to Egypt, trained as a carpenter, and a Nazarene. **bread,** since God makes bread grow out of stones—the soil—surely the Son of God can change the stones into bread. The thing craved by His hunger. "Since you see yourself forsaken by God, necessity compels you to provide for yourself." **written,**[f] sword of Spirit,[g] the best weapon to fight the devil with. **man;** "Thou sayest, '*if* I am the *Son of God*,' suggesting I am only a man, but a mere man has a spiritual as well as a corporeal nature, hence needs not **bread alone** to feed the body while the soul goes starving." **word,** which teaches "that man's life is not shut up in bread, but hangs on the sovereign will and good pleasure of God." *Calvin.* While you tempt me, I will trust Him. "It was the Lord's object to smite the devil, not by majesty but by humility." *Jerome.*

First temptation to distrustfulness. His mouth shall not want food, who depends on mouth of God.[h]

f Deut. viii. 3.
g Eph. vi. 17.

Devil = *slanderer* or *accuser.* As to his personality, *see* Ge. iii.; Matt. iv.1—11; Lu.xxii. 31; Jo. xvi. 11; 1 Pe. v. 8; Re. xx. 10.

h Ps. xxxvii. 3.

second temptation

5—7. **Then,** this second of Matt. is the third temptation of Luke,[i] **taketh him.** "We need not wonder at Christ permitting the devil to lead Him about, if He permitted the devil's servants to crucify Him." **written,**[j] "What is this I see? Satan himself with a Bible under his arm, and a text in his mouth." *Bp. Hall.* Having felt the power of the Word, he now tries it,[k] but misquotes and misapplies the passage. **again,**[l] one part of Scripture to guide in the use of other; isolated quotations may be a wresting of Scripture.[m]

Second temptation.—Holy things may be perverted. 1. Visit to the Holy city; 2. Prospect fr. the temple; 3. Promise of Scripture. *Tempting God involves contradictions*—1. Faith without obedience; 2. Prayer without self-surrender; 3. Action without Divine warrant; 4. Success without comfort or assurance. *Lange.*

i Lu. iv. 3, 5, 9.
j Ps. xci. 11, 12.
k 2 Cor. xi. 14.
l Deut. vi. 16.
m 2 Pet. iii. 16.

Pinnacle, lit. wing. Prob. we are to think of the lofty roof of the temple, rather than of a spire or turret. *Vincent.*

Josephus says (w. prob. exaggeration) that at one point the roof or gable was so lofty that the eye of one standing on it could scarce reach the bottom of the valley.

Abp. Trench aptly remarks: In that "It is written again" of Christ lies a great lesson, even the secret of our safety and defence ag. all distorted use of isolated passages in holy Scripture. *Vincent.*

Satan quoting Scripture.

> "The devil can cite Scripture for his purpose.
> An evil soul, producing holy witness,
> Is like a villain with a smiling cheek;
> A goodly apple rotten at the heart;
> O, what a goodly outside falsehood hath." *Shakespeare.*

third temptation

8—11. **showeth,**[n] useless to conjecture how this was done. We know not an angel's power. "To his eyes as far as the horizon; the rest possibly by enumeration and indication." **give,**[o] many *serve* the devil for far less. An act of homage fr. Christ worth the whole. **get . . hence,** = begone **Satan,** the tempter is reminded that he is *Satan*—the adversary. **written,**[p] Christ continues to use the same weapon. **leaveth,**[q] for a season.[r] If he could not succeed by tempting, he will try opposition, using those whom he might successfully tempt. **angels,** who may have been the anxious though invisible witnesses of the temptation, **ministered,** prob. bringing food and comfort.[s]

Third temptation.—Secular spirit of world vanquished in its, 1. pomp; 2. pretensions; 3. deceit. Satan's offer proves him, 1. a liar; 2. a deceiver; 3. a maligner of God and man. Satan's property in this world limited to 1. its outward appearance; 2. its guilt; 3. its despair.

n Lu. iv. 5.
o Jo. xii. 31; xiv. 30; xvi. 11.
p Deut. vi. 13.
q Jas. iv. 7.
r Lu. iv. 13; Heb. ii. 14.
s Dan. x. 18, 19; Lu. xxii. 43.

Satan = *enemy.* Mk. i.; Lu. iv.

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a Jo. i. 29 -iv. 43.
b Matt. xiv. 1—12.
c Jo. iii. 30.
Capernaum = *city of consolation.* *R. V.* "By the sea" (of Galilee).

d Is. ix. 1, 2.
e cf. Mal iv. 2; Jo. viii. 12; Is. xlii. 6; xlix. 6.

Zebulun = a *habitation,* 6th s. of Jacob by Leah. Naphtali = a *wrestling,* s. of Jacob by Bilhah. *Vincent.*

Jesus begins to preach

f Mk. i. 14, 15.
g Ro. x. 14.
To preach κηρύσσειν from κῆρυξ a herald. To cry out, to proclaim; used in Scrip. chiefly for announc. of message, doctrine, or warning, not in our technical sense. *Eccles.* xiv. 4.

sea of Galilee

apostles called

h Topics, i. 148.
i Matt. xiv. 34.
j Jo. vi. 1.
k Jo i. 35-42, *cf.* Lu. v. 1-11.
l Matt. x. 2.
m Jo. i. 42.
n Ac. xii. 2.
o Mk. x. 28.
p Matt. x. 37; xix. 29; Mk. x. 29.

Mending their nets

The Grk. word means to put in order, or prepare. *Vinc.*

From v. 19, and the parable of the draw-net (Mt. xiii. 47) may have come the favorite early Christian symbol of the "Fish." The first letters of the title of Christ in Grk. Ἰησοῦς Χριστὸς Θεοῦ Υἱὸς Σωτήρ, Jesus Christ God's Son the Saviour, make the Grk. word for fish ΙΧΘΥΣ, *Ichthus. Peloubet's Notes.*

12, 13. now when, after an uncertain interval, the hist. of wh. is recorded by John[a] only. **heard,** "when" he heard, not *because.* **prison,**[b] acc. to Josephus the fortress of Machærus, in Perœa.

John must decrease, and Christ increase.[c] John in prison, but the truth at large. John and Jesus divided public attention, now the greater light shines alone. Personal revenge (of Herod against John) overruled for public good. Wrath of man made to praise God. "When the world silences one honored servant of the Lord, God raises up others; the Church shall never want fit messengers." *Starke.*

It is the old story over again. No room in the inn, so He must be born in a manger; no safety in Judæa, so He must be carried to Egypt; no room for Him in His own capital and His Father's house, so He must away to the country, the uttermost part of the land, which men despised, a region which was scarce counted of the land at all, being known as "Galilee of the Gentiles," a portion of the country which had been overrun more than any other by the foreign invader, and therefore known as "the region and shadow of death;" here it is that the new light will arise, the new power be first acknowledged, and the new blessing first enjoyed—one of the many illustrations of the Lord's own saying, "Many of the last shall be first, and the first last."

14—16. fulfilled,[d]—"As the former times degraded the land of Zebulun and the land of Naphtali, so the latter glorifies the way of the sea, etc. **darkness,** fig. for ignorance, sin, sorrow. **light,** fig. for gladness, knowledge, holiness.[e]

Light of salvation rising upon dark places—1. On the earth; 2. On Galilee; 3. On the Gentiles; 4. On the land of the shadow of death, (1) the home of sinners, (2) the sinner's heart.

17. from . . time,[f]—John's work being done, and his voice silenced. **preach,**[g] for this, his life had, so far, been a preparation. "The *king* becomes his own herald." **Repent,** confirming, and continuing the cry of John. **Kingdom . . heaven,** abolishing all hope of earthly kingdom, and inviting to a heavenly one. **at hand,** because Christ was near.

The call (repent, etc.), 1. contains two things: (1) Kingdom of H. at hand, (2) therefore repent; 2. Summed up in words Kingdom of H. (1) for repentance is the gate of the kingdom, (2) the kingdom is the goal of repentance. Exaltation of Christ manifested—1. Rejected on earth, He opened up His kingdom of H.; 2. Obscure and unknown, He revealed the blessedness of spiritual world; 3, Renouncing all, He bestows every blessing.

Paine, after scandalizing the account of Christ's supernatural birth, in his *Age of Reason,* uses the following language:—"Nothing that is here said can apply, even with the most distant disrespect. to the moral character of Jesus Christ. He was a virtuous and amiable man. The morality that He preached and practised was of the most benevolent kind; and though similar systems of morality had been preached by Confucius, and by some of the Greek philosophers many ages before, by the Quakers since, and by many good men in all ages, it has not been exceeded by any." Again, Paine says, "He" (Christ) "called men to the practice of moral virtues, and the belief of one God. The great trait in his character is philanthropy."

18—22. Galilee,[h] called also Lake of Gennesareth,[i] or of Tiberias.[j] **saw,** had seen them before:[k] "by degrees their Master drew them nearer to Himself, and inclined them for the sacrifice He meant to require."[l] **Simon,** contr. of *Simeon.* Peter, (fr. Gk. *petros,* a stone) = *Cephas,*[m] in Heb. **fishers,** who were industriously following a lawful calling. **I . . make,** absolute authority of Christ as head of Church. **left . . nets,** left the known for unknown. What faith! **James,** the first Apostle to die.[n] **John,** who lived for 70 yrs. fr. this date in Christ's service. **father,**[o] family ties sundered.[p]

Suppose that we could transport ourselves back to the very time and see the scene with our own eyes; and suppose that we were told by some bystander, That man of the five that looks like the leader of the rest thinks himself a king: he imagines he has been sent to set up a kingdom of Heaven upon the earth; and he has just asked these other four to join him, and there they are setting out upon their task. What should we have thought? When was ever a weaker thing in this world than the beginning of this kingdom? Stand by once again and look at it with only human eyes; say, is it not all weakness. together?—weakness in the leader to imagine He can set up a kingdom after such a fashion, weakness in the followers to leave a paying business on such a fool's errand. But "the foolishness of God is wiser than men; and the weakness of God is stronger than men." *Expositor's Bible.*

The call of Jesus—1. Invitation to full communion with Him ; 2. Demand of perfect renunciation for His sake ; 3. Announcement of new sphere of activity under Him ; 4. Promise of rich reward fr. Him. *It is a call:* 1. To faith ; 2. To labor; 3. To suffering and cross-bearing ; 4. To our blessed home. *The Apostleship comp. to fishing:*—1. We must know the lake ; 2. And how to allure ; 3. Have patience to wait ; 4. Be ready to hazard life ; 5. Must cast out the net in confidence ; 6. Expect a draught.

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teaching and healing

23. **Galilee,**[a] thickly studded with towns and villages at that time. **Synagogues,** fr. Gk. *sunagogē* = congregation ; applied both to the place and to the people worshipping therein under its elders;[b] also to Christian congregation.[c] **Gospel,** *see intro.*: **sickness,** infirmity. **Syria,** the whole distr. bounded N. and E. by Euphrates, S. by Arabian desert, W. by Mediterranean Sea. **Decapolis,** the distr. of 10 cities, E. of Jordan and Sea of Galilee. **beyond Jordan,** E. of that river, and extending S. to the Dead Sea.

Omnipotence of love—1. He went about ; 2. Doing good to all. *Early popularity of Christ* founded on 1. The works He did ; 2. On the tidings He preached ; 3. On the reports of those who had heard His word, and felt His power. *Importance of cures of Jesus*—1. Blessing to wretched and needy; 2. Revelations of goodness and love ; 3. Evidences of Divine mission ; 4. Pointing to a spiritual deliverance.

"It was after a walk through the village of Ehden, that we found the stairs and corridors of the castle of the Maronite chief, Sheykh Joseph, lined with a crowd of eager applicants 'sick people taken with divers diseases,' who, hearing that there was a medical man in the party, had thronged round him, 'beseeching him that he would heal them.' I mention this incident because it illustrates so forcibly these scenes in the Gospel history, from which I have almost of necessity borrowed the language best fitted to express the eagerness, the hope, the anxiety, of the multitude who had been attracted by the fame of this beneficent influence. It was an affecting scene ; our kind doctor was distressed to find how many cases there were which with proper medical appliances might have been cured; and on returning to the ship, by the Prince of Wales' desire, a store of medicines was sent back, with Arabic labels directing how and for which purposes they should be used." *Stanley.*

a Mk. 1. 35–39 ; Lu. iv. 42–44.
b Lu. vii. 5; iv. 33; viii. 41; xii. 11; Ac. vi. 9.
c Jas. ii. 2, *marg.*

Decapolis, Gk *deka*, ten; *polis*, a city. The fol. is Pliny's list: Damascus, Philadelphia, Raphana, Scythopolis, Gadara, Hippos, Dion, Pella, Gerasa, and Canatha.
All of these, save Scythopolis, being E. of Jordan They seem to have been endowed with certain privileges by the Romans.

CHAPTER THE FIFTH.

We call chapters 5, 6 and 7, the Sermon on the Mount. A better title would be that sugges. by Matt. himself (iv. 23), "The Gospel of the Kingdom."

sermon on the mount

1, 2. Mountain,—Tradition (time of crusades) points out a mt. betw. Tiberias and Capernaum as the mt. of Beatitudes, so called fr. expressions at beginn. of our Lord's discourse. This undulating table-land, wh. skirts the hills of Galilee on the E., is broken by a long low ridge at its N. extremity into a square-shaped hill with two tops, wh. give it the mod. name of "*The Horns of Hattin*," Hattin being the village on the ridge. This mt. or hill—for it only rises 60 ft. above the plain—is that known to pilgrims as the mt. of Beatitudes. *Stanley.* On the N. side, where the plain is at a lower level, this ridge is 400 ft. high. **Opened . . mouth,**—"A deliberate beginn. is an important part of any important action. The Scripture, in intro. great and deliberate acts, uses such phrases as 'He turned Himself about,' 'He lifted up His eyes.'"

Beatitude = *blessedness*, happiness of the highest kind. L. *beatitudo*, fr. *beatus*. Delitzsch calls the Mt. of Beatitudes "The Sinai of the New Testament."

"As Moses went up into the mt. to receive the Law, so did Messias to expound it; and so must we to contemplate it. *Sursum corda.* Wind we up our hearts wh. naturally bear downwards as the poise of a clock." "Man is the mouth of creation; and Christ is the mouth of humanity." "The opening of Christ's mouth was: 1. A signal of His personal authority; 2. A fulfillment of long cherished hope; 3. A completion of Divine revelation. When Christ speaks, the Church should be silent. *Parker.*

"If we refer the two acc. to one occasion, we may understand that our Lord on being joined by some of His disciples, began to desc. the mt. side, meeting the stream of people, wh. rolled itself ab. Him, gathering at every step, till in some sheltered spot, seating Himself on a rock, where all could see and hear Him, He looked round on His disciples seated at His feet, and on the multitude, sitting or standing on the grass, or on the scattered boulders and rocky ledges; the mt. flowers painting the turf and perfuming the air; the ravens and daws flying in and out among the cliffs; above, the calm blue sky; and far below, the blue lake, with its city-studded shores, and the toil and bustle of life. Then, amid the solemn happy quiet of His Father's works, looking round on 'not many wise, not many mighty,'

"The sermon on the mount may be regarded as the central-point of Christ's ministry in Galilee. It was delivered during the first year of his public career, some time bet. winter of 781 and spring of 782 A. U. C." *Lange.*
A monastery is said to have been built on this mountain in the middle ages; but no remains can now be found, except the ruins of a chapel, with an anc. reservoir in front.

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but on faces bronzed and weather-beaten, figures bent with toil, cheeks worn with care and thin with hunger, eyes that had wept bitter tears of the oppressed that have no helper, and the poor that have no comforter, the great Teacher begins to speak." *Conder.*

poor in spirit

a Ps. li. 17; Lu. vi. 20.
b Jas. iv. 16.

3. poor in spirit,[a] "The meaning of *voluntary poverty*, as that of the religious orders, given by many Roman interpreters, is out of the question." *Alford.* Perhaps our Lord had ref. to the poor and subjugated Jewish people around Him, now expecting Messiah's kingdom; and, fr. their condition and hopes, takes occasion to preach the deeper spiritual truth." "Blessed are they who feel a deep sense of spiritual poverty."

"Poverty in spirit is the *fruit* of the law, and the *germ* of the Gospel. The triumph of the law consists in that it makes poor; that of the Gospel in that it makes rich." "By pride have we fallen fr. the kingdom of God, and by humility must we again enter it."[b]

poor. πτωχοὶ is a strong word; "utterly destitute." There runs through all the beatitudes this great truth—that blessedness is essentially spiritual, that it depends not so much on a man's condition as on his charac.; not so much on what he has, as on what he is. *Expositor's Bible.*

they that mourn

c Jo xvi. 20; 2 Cor. i. 7; Is. lxi. 2, 3.
d Ps. cxix. 136.

"Sorrow seems sent for our instruction, as we darken the cages of birds when we would teach them to sing." *Jean Paul.*

"The waters of holy mourning are like the river Jordan, wherein Naaman washed and was cleansed of his leprosy."

4. They that mourn,[c] "The spiritual qualification in the former verse must be carried on to this, and the mourning understood not only that on acc. of sin, but *all such as happens to a man in the spiritual life.* All such mourners are blessed: for the Father of mercies and God of all consolation being their covenant God, His comfort shall overbear all their mourning, and taste the sweeter for it." *Alford.*

"A view of the kingdom of heaven in its nearness leads to mourning. Sufferings borne for the sake of God, and tears shed for our own sins and for those of our neighbors,[d] are the wellspring of true comfort."

Massillon preaching fr. these words bef. Louis XIV., King of France, said:—"If the world addressed your majesty fr. this place, the world would not say, 'Blessed are they that mourn,' but 'Blessed is the prince who has never fought but to conquer; who has filled the universe with his name; who, through the whole course of a long and flourishing reign, enjoys in splendor all that men admire—extent of conquest, the esteem of his enemies, the love of his people, the wisdom of his laws.' But, sire, the language of the Gospel is not the language of the world."

the meek

e Ps. xxxvii. 11.
f 2 Cor. vi. 10; 1 Cor. iii. 21.
"The sufficiency of my merit is to know that my merit is not sufficient." *Augustine.*
How dif. fr. the teaching of Christ is th. of the great apostle of infidelity, David Hume! "Nothing," says he, carries a man through the world like a true, genuine, natural impudence."
"Search others for their virtues, and thyself for thy vices." *T. Fuller.*

5. the meek,[e] of lowly and gentle disposition, **inherit . . earth,** the opp. *was* once, this *shall be* true. Those who now inherit the earth are very dif. fr. the mighty men of old who filled the earth with violence. By violence one may sometimes get, but scarcely can he keep. The gentle pass on their inheritance. To the gentle, a little yields more, is a greater inheritance than very much to the proud.[f]

"Humility leads to the highest distinction, because it leads to self improvement. Study your own character; endeavor to learn to supply your own deficiencies; never assume to yourselves qualities which you do not possess; combine all this with energy and activity, and you cannot predict of yourselves, nor can others predict of you, at what point you may arrive at last." *Sir B. Brodie.* "A humble submissive carriage goes a great way towards the turning away of wrath. Many preserve themselves by humbling themselves; as the bullet flies over him that stoops." Of this there was an ill. in the late Chinese war. One of the English was stooping down to render assistance to a comrade who had been injured, when a bullet passed over him, and he was saved. A missionary in Jamaica was questioning the little black boys on Matt. v., and asked, "Who are the meek?" A boy answered, "Those who give soft answers to rough questions."

righteousness

g Is. lv. 1; lxv. 13; Job xxiii. 12.

6. hunger . . thirst,[g] strong and sensible bodily cravings employed to ill. the yearning of the soul after spiritual good. **righteousness,** both rightness of character, and that righteousness wh. is by faith. **filled,** *i.e.* satisfied; what else can satisfy? *filled,* because if men hunger and thirst they will watch, pray, strive.

Righteousness—I. Should be (1) conformity to God's law, (2) justifying faith in His Son; II. Should be as strongly desired by the soul, as food by the hungry body; III. Should therefore be earnestly sought; IV. Will, when possessed, satisfy the soul.

A Caffre boy, 12 yrs. old, was asked whether he did not repent having coming to Gandenthall (the missy. settlement of the Moravian Brethren). He answd. in the negative. The missy. observing, "But in the Caffre country you had meat in plenty, and excellent milk, and here you cannot get it." He replied, "Th. is very true; but I wish to become a child of God, and I hear in this place how I may attain it; but, in my own country, I hear nothing of it; therefore I rejoice that I am come hither, and am satisfied with anything."—Righteousness is many-sided. There have been men who could play delightful music on one string of the violin, but there never was a man who cd. produce the harmonies of heaven in his soul by a one-stringed virtue. *Bibl. Illustrator.*

7. merciful,[a] compassion to fellow-men, forgiveness of injuries, kindness to poor, etc. **obtain mercy,** be merciful because you have obtained mercy,[b] and because you need more mercy.[c]

The holy God has been merciful to imperfect man; let man, in memory of this, be merciful to his fellow-man. Mercy is promised to meet all our need, let mercy be promptly and fully shown.

"When the country nr. Albany was newly settled, an Indian came to the Inn at Lichfield, and asked for a night's shelter, at the same time confessing he had nothing to pay. The hostess drove him away with reproachful epithets; and as the Indian was retiring sorrowfully, a man sitting by directed the hostess to supply his wants, and promised to pay her. The Indian thanked his benefactor, and said he would some day repay him. Several years after the settler was taken prisoner by a hostile tribe, and carried to Canada. One day an Indian came to him, and, giving him a musket, bade the white man follow him. The Indian never told where they were going; but day after day the captive followed his mysterious guide, till one afternoon they came on a beautiful expanse of cultivated fields, with many houses rising among them. 'Do you know that place?' asked the Indian. 'Ah, yes, it is Lichfield.' The Indian exclaimed, 'And I am the starving Indian on whom, at this very place, you took pity. And now that I have paid for my supper, I pray you, go home.'"

> "The quality of mercy is not strained;
> It droppeth as the gentle rain from heaven
> Upon the place beneath; it is twice bless'd;
> It blesseth him that gives, and him that takes." *Shakespeare.*

8. pure . . heart,[d] opp. to mere ceremonial purity, "free fr. hypocrisy, fr. double mindedness."[e] **see God**—"A heart foul with sin, living in it and loving it, can no more have a just view of God than the eyes of the drunkard, blind with drink, can have of the things around him. Yet nothing but a sight of God by faith—a view of His holiness and of His mercy—has power to purify such a heart. Hence the impossibility of a sinner attaining purity by his own efforts: God must manifest himself.[f] Yet we are commanded to *purify ourselves,* because the soul, under the breath of God's Spirit, is not passive but quickened into action; it turns to the light, welcomes the light, and learns to walk in the light." *Conder.*

I do not pretend to say th. even on this earth we are freed fr. all solicitations of evil, but there is many a soul so "blessed" th. when winged tho'ts of sin come flying to the windows, *God's angel rises up and draws the shutters to;* when disturbing tho'ts of hate, revenge, avarice and pride draw near, God's angel meets them at the *outer* gate, and bids them all begone. *Haynes.*

9. Peacemakers,[g] those who try to heal quarrels am. men and nations, and to reconcile men to God.[h] **children . . God,** born of God, and like Him."[i] *Usefulness* (presupposing holiness) is a yet more godlike thing than simple personal holiness; and to *glorify* God a yet higher reward than to behold Him.

Think of what God did and gave to reconcile the world to Himself; of the work of Christ in His life and death so making peace. Strife is born of sin, and peace of holiness.

Dean Stanley said to the crowd of children in Westminster Abbey, on Innocents' Day, December 28: "I knew once a very famous man, who lived to be 88. He always stood up for what was right. His eye was like an eagle's when it flashed fire at what was wrong. And how early do you think he began to do this? I have an old grammar which belonged to him, all tattered and torn, which he had when a little boy at school; and what do you think I found written, in his own hand, in the very first page? Why, these words: 'Still in thy right hand carry gentle peace, to silence vicious tongues—be just and fear not.' That was his rule all through life, and he was loved and honored down to the day when he was carried to his grave."

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Righteous = *in a right way.* Old E. *right wise;* A.-S. *rihtwis—riht,* and *wis* = way or manner. Filled, a strong word = filled to the full.

the merciful

a Ps. xviii. 25.
b Col. iii. 13; Eph. iv. 32.
c Lu. vi. 37; Jas. v. 9.
Duty of Mercy
Pr. iii. 3.
Lu. x. 30—37.
Ro. xii. 8.
Jas. iii. 17.
Reward of mercy.
Ps. xxxvii. 26; cxii. 4—9.
Pr. iii. 4; xi. 17; xxi. 21.
Lu. vi. 35.
Mercy = *pay, reward;* disposition to overlook injuries. Fr. *merci;* It. *mercè, mercede,* reward, compassion. L. *merces, mercedis.* Definition: "Angel's errands wh. the good delight to do for them." "The rod with wh. the noble-minded chastise."

pure in heart

d Ps. xv. 2; xxiv. 4.
e Jas. iv. 8.
f 2 Cor. iv. 4—6.
Pure = *unsoiled.* A.-S. *pur,* L. *purus.* Sans. *pu* to make clean. "Purity is the feminine, truth the masculine of honor." *Hart.*

Purity required.

Ro. vi. 19.
Ga. v. 16.
Ep. i. 4; v. 3, 4.
Ph. ii. 15.
Col. iii. 5.

peacemakers

g Jas. iii. 17, 18.
h Eph. iv. 1—3.
i Ro. viii. 14, 16.
1 Jo. iii. 10.

Peace to be sought.

Ps. xxxiv. 14.
Pr. iii. 30; xv. 17; xvii. 1, 14; xx. 3; xxv. 8.
Mk. ix. 50,
Ro. xii. 18.
2 Cor. xiii. 11.
Heb. xii. 14.

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By what means.

Pr. xv. 1; xxv. 9, 15.
Col. iii. 13.
1 Th. iv. 11.

the persecuted

a Jo xvi. 2.
b 2 Cor. iv. 17.
c 1 Pe. iv. 14.
d Jo. xv. 18, 24; xvii 14.
e Matt. x. 22; Mk. xiii. 13; Lu. xxi. 17.
f 2 Ch. xxxvi. 16; Neh ix 26; Matt. xxiii. 34 37 Ac. vii. 52; 1 Th. ii. 15.

Christian duties

salt

g Lu. xiv. 34.
h Lev. ii. 13; Mk. ix. 49; *cf.* Col. iv. 6.
Salt Uses known fr earliest times. Essential element of food. "In some parts men are sold for s. Among the Gallas the brother sells his sister, the husband the wife for s. On the gold coast, a handful of s will buy a slave. *Liebig.* The salt used by ancients was chiefly rock salt, and being greatly adulterated by earth, etc., it lost a great portion of its strength by deliquescence when exposed to the atmosphere. Hence the *all.* of our Lord in this verse.

There is in Palestine a wild olive tree called the oleaster, wh. bears no fruit. When I see a man taking up a large space in Christ's spiritual orchard and yielding no real fruit, I say, "Ah, there is an oleaster." *Bowes.*

light of the world

i Jo. i 4—9; viii. 12.
j Ph. ii. 15; Eph. v. 8; Pr. iv. 18.

10—12. persecuted,[a] *followed perseveringly,*" so as to injure and annoy. **righteousness' sake,**[b] those who are close followed on acc. of sin do not come within the promise. **kingdom . . heaven,** in their hearts here, and for their spirits hereafter. **revile,** *insulting* by word, *persecuting* by deed. **evil,**[c] wilfully misinterpreting your character and conduct. **My sake,**[d] because they hate Me whom you resemble, and whose work you do. **Rejoice,**[e] accept persecution as proof of your sonship. **prophets,**[f] the persecuted have an illustrious ancestry.

Holy suffering a glorious thing: 1. The crown and seal of deeds of faith; 2. Victory over temptation to evil-doing; 3. Over evil deeds of men; 4. A testimony to the work of God. *Persecuted Christians, companions of the Prophets:* 1. In their sufferings; 1. In their blessedness. *Lange.*

Mr. Renwick, the last of the Scottish martyrs, speaking of his sufgs. for consc. sake, says: "Enemies think themselves satisfied that we are put to wander in mosses, and upon mountains; but even amid the storms of these last two nights, I cannot express what sweet times I have had, when I had no covg. but the dark curtains of night. Yea, in the silent watch my mind was led out to admire the deep and inexpressible ocean of joy wherein the whole family of heaven swim. Each *star* led me to wonder what He must be, who is the Star of Jacob, of whom all stars borrow their shining."

The last Beatitude breaks forth into a song of joy. No light-hearted joy, as of those who shut their eyes to the dark things in life, but joy in facing the very worst the world can do: "Blessed are ye when men shall revile you . . for My sake. Rejoice and be exceeding glad." O wonderful alchemy of heaven, which can change earth's dust and ashes into purest gold! *Expositor's Bible.*

13. salt,[g] which preserves flesh, etc., fr. corruption, an emblem of purity in the sacrifices.[h] and ill. the mission of Christians to preserve truth and goodness among men. Livy speaks of Greece as the salt of the nations (sal gentium). Hence we read of "Attic salt," *i.e.*, Attic wit, sharpness, intelligence.

Salt trodden under-foot, exemplified by, 1. Heathen antiquity; 2. Theocratic Judaism; 3. Mediæval traditionalism. *Lange.*

In the valley of salt, near Gebul, there is a small precipice, occasioned by the continual taking away of salt. In this you may see how the veins of it lie. I broke a piece of it, of which the part that was exposed to the rain, air, and sun, though it had the sparks and particles, had perfectly lost its savor. The innermost, which had been *connected with the rock,* retained its savor, as I found by proof. *Maundrell.* Only he who is *connected with the rock,* whose soul is in union with Christ by the Holy spirit, can preserve his savor, and be instrumental of good to others. A merchant of Sidon, having farmed of the government the revenue from the importation of salt, brought over an immense quantity from the marshes of Cyprus—enough, in fact, to supply the whole province for at least 20 years. This he had transferred to the mountains, to cheat the government out of some small percentage. Sixty-five houses in Jime—Lady Stanhope's village—were rented and filled with salt. These houses have merely earthen floors, and the salt next the ground in a few years entirely spoiled. I saw large quantities of it literally thrown into the street, to be trodden under foot of men and beasts. It was "good for nothing." *Thomson.*

We cannot fail to see that out of all nature's infinity our Lord has selected the 2 illustrations—the only two which exactly fit and fill the purpose for which He employs them. To the thoughtful mind there is something here which prepares for such tokens of mastery over nature as are found later on in the hushing of the storm and the stilling of the sea. "Salt" suggests the conservative, "light" the liberal, side of the politics of the kingdom; but the two are not in opposition, they are in fullest harmony, the one being the complement of the other. Christian people, if they are what they profess to be, are all conservatives and all liberals: conservators of all that is good, and diffusers of all that is of the nature of light. *Expositor's Bible.*

14—16. light . . world[i]—Christ the true light; disc. get their light fr. Him, and reflect His.[j] **city . . hill,**—"One of the most striking objects in the prospect from any of these hills, espec. from the traditional mt. of Beatitudes, is the city of Safed, placed high on a bold spur of the Galilean Anti-Lebanon. Dr. Robinson has done much to prove that Safed itself is a city of modern date. But if any city or fortress existed on that site at the time of the Christian era, it is difficult to doubt the all. to it, in 'the city "lying" on the mountain top.' The only other th. cd. be embraced, within the view of the speaker, wd. be the village and fortress of Tabor, wh. wd. be distinctly visible from the mt. of Beatitudes, tho. not from the hills on

the lakeside. Either or both of these wd. suggest the illus. wh. wd. be the more striking from the fact, th. this situation of cities on the tops of hills is as rare in Galilee as it is common in Judea. *Stanley.* **Your light**—*Your* light. You are not to shine in the light of others, but by personal contact with the "Father of lights." **so shine.**—Not: "shine in such a way that," but "even so let your light shine."

Lighted Lamps. Every one of us should have a lamp, or rather be a lamp, to shine out into the darkness of the world. . . Now there are 4 things necessary to a lamp's giving light properly. It must be—1. *Lighted.* Lighted by another; cannot light itself, no more than it can make itself. Only God can *light* us. Teachers can polish the vessel. 2. *Set.* Not under a bushel; prominent place. Sheltered, or may be blown out. Set, so as to shine for useful purpose. 3. *Fed.* Continually, day by day. With proper oil. In proper way. Only God has the oil of grace to keep the light burning. 4. *Trimmed.* Cutting off what would hinder the brightness of the flame. Careful trimming and constant feeding needful to bright shining. *Edmond.*

A man in a blouse once said, "I have no more influence than a farthing rushlight." Well," was the reply, "a farthing rushlight can do a good deal; it can set a hay-stack on fire; it can burn down a house; yea, more, it will enable a poor creature to read a chapter in God's Book. Go your way, friend; let your farthing rushlight 'shine before men, that others, seeing your good works, may glorify your Father which is in heaven.'"—There are Christians, who, while letting their light shine contrive to paint themselves upon the glass of the lamp in wh. it is enclosed. Let it not be so with us. Let Christ be all in all. It was Michel Angelo who placed his candle so in his pasteboard cap th. his own shadow might not fall upon his work. *W. M. Taylor.*

17, 18. verily. = "*amen*,[a] *i.e.*, firm, faithful. **jot,** the tenth and smallest letter of the Heb. alphabet. **tittle,** a small stroke by wh. letters, like ea. other, are distinguished. **law** = the whole revealed and written Word.[b] **fulfilled,** the moral law by obedience; the Jewish ritual abol. because end answered, and types fulfilled in Christ.[c]

Christ the fulfiller of the Law in 1. His teaching; 2. His life; 3. His history.[d] *He has fulfilled the Law*, 1. Moral law by His obedience; 2. Sacrificial law by His sufferings; 3. National law by His institution.

"It was familiar and proverbial among the Jews to express the immutable and unalterable character of the Law, by saying that one *jod* never could be omitted therefrom. To illustrate this there are many Rabbinical fables, some of which are given by Lightfoot, in which the letter *jod* is introduced as complaining to God of being omitted or neglected—as it was omitted when Sarai's name was changed to Sarah—and that the book of Deuteronomy complained that Solomon endeavored to root the letter *jod* out of it, by reading the text, 'He shall not multiply wives unto himself' (xvii. 7), without this letter, which gave it its prohibitive force. To this last complaint God is made to answer, 'Solomon, and a thousand such as he, shall perish: but one letter shall not perish out of thee.'" *Kitto.*

19. break . . least—No commandment of God too small to be obeyed.[e] **teach,** by example, or casuistry. "A man may be a real Christian, yet a miserable teacher." **least.** As we deal with God's Word, so He deals with us.[f]

If Satan prevails with us to go with him one step, out of our way, we are in danger to stop nowhere till we come to the height of all profaneness: he will make us take a second, and a third, and so to travel on to destruction; for each of these is but one step: the last step of sin is but one step, as well as the first; and if the devil prevail with us to take one step, why should he not prevail with us to take the last step as well as the first step, seeing it is but one? Your second sin no more exceeds your first, than your first doth your duty; and so of the rest. *Bp. Hopkins.*

Mr. Leupolt of India, preaching to the people, pictured a boat whirled along by a furious river torrent. "Those on the shore look anxiously around, and discover a chain near them. A man instantly fastens a stone to a rope, bends the other end to the chain, and flings the stone into the boat. The rope is caught. The people eagerly lay hold of the chain, while those on shore begin to draw them, amid the raging elements, towards the creek. They already rejoice at the prospect of deliverance; but when they are within a few yards of the land, one link of the chain breaks. I do not say 10 links, but *one link* in the middle of the chain. What shall these distressed people do now? Pull on the chain? 'No, no!' says one of my hearers, 'overboard with the chain, or it will sink them the sooner.' 'What then shall they

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"bushel" "candlestick" Grk. *the* bushel, *the* lamp-stand (wh. are found in every house).

"Christians are the world's Bible" Many read no other.

Light desc. as *pure* (Ma. xvii. 2), *bright* (Job xxxvii. 21), *shining* (2 S. xxiii. 4; Job xli. 18), *diffusive* (Job xxv. 3; *cf.* xxxvi. 30), *pleasant* (Ecc. xi. 7), *revealing* (Jo. iii. 20, 21; Eph. v. 13).

Illustrates: *saints* (Lu. xvi. 8; Eph. v. 8; Phi. ii. 15), *their future* (Ps. xcvii. 11; Col. i. 12), *path of* just (Pr. iv. 18).

Influence: "The echo of our words and actions in the hearts of others." "Invisible reins" The mind's ascendant star." "The prerogative of great minds. A golden key to every place and position." "A mother's love."

the law immutable

a Jer. xxviii. 6; 1 K. i. 36.
b Jo. x. 34; xii. 34; xv 25; 1 Cor. xiv. 21.
c Eph. ii. 15; Heb. vii. 12; viii. 13.
d 2 Cor. i. 20.

Verily = *truly*. L. *verax*, true.

Tittle; dim. of *tit;* obsolete Eng. = *anything small.* Law = *that wh. is laid down.* A.-S. *lagu,* fr. *lecgan,* to lay; L. *lex;* Gk. *lego,* to lay.

perfect obedience

e Jas. ii. 10.
f Jo. xvii. 6, 8; Rev. iii. 10.

Teach = *to show.* A.-S. *tæcan;* Ger. *zeihen, zeigen;* allied to L. *doceo,* to teach; Gk. *deiknumi,* to show. "The happy life, that height of hope, the knowledge of all good; this is the blessing on obedience, obedience the child of faith." *Tupper.*

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A little zinc patch of repairs on the Church of the Holy Sepulchre in Jerusalem was the occasion of the Crimean war. *C. S. Robinson.*

do?' 'Cast themselves upon the mercy of God,' exclaimed another. 'True,' I replied; 'if one commandment be broken, it is as though all of them were broken. We cannot be saved by them; we must trust in the mercy of God, and lay hold on the mighty hand of Christ, which is stretched out to save us.'"

20. exceed—If it *satisfy* it can never *exceed* the requirements of the Law. **of scribes,** "then considered the highest." Our righteousness must include not merely *moral rectitude*, but that r. wh. is by faith. "The true Christian morality must rest on faith, in contrast with the Pharisaic self-righteousness."

Christian and Pharisaic righteousness compared—1. The former, spiritual; the latter, worldly. 2. The former, implying a state of mind; the latter, outward service. 3. The former, eternal; the latter, transitory.

The Talmud says: "There are seven kinds of Pharisees.[a] 1. The Shechemite Pharisee, who simply keeps the Law for what he can profit thereby, as Shechem (Gen. xxxiv. 19). 2. The tumbling Pharisee, who, in order to appear humble before men, always hangs down his head, and scarcely lifts up his feet when he walks, so that he constantly tumbles. 3. The bleeding Pharisee, who, in order not to look at a woman, walks about with his eyes closed, and hence injures his head frequently, so that he has bleeding wounds. 4. The mortar Pharisee, who wears a cap in the form of a mortar, to cover his eyes, that he may not see any impurities and indecencies. 5. The what-am-I-yet-to-do Pharisee, who, not knowing much about the Law, as soon as he does one thing asks, What is my duty now? and I will do it. 6. The Pharisee from fear, who keeps the Law because he is afraid of a future judgment. 7. The Pharisee from love, who obeys the Lord because he loves Him with all his whole heart." *Kitto.*

21, 22. not kill,[b] a most obvious command; **judgment,**[c] = the lower court of 23 judges, having power of life and death. **Raca,** "a term of strong reproach; equivalent to '*a vile worthless fellow.*'"[d] So Lightfoot: "A word used by one that despiseth another with the highest scorn: very usual with the Hebrew writers, and very common in the mouth of the nation. A king's daughter was married to a worthless fellow. He commanded her to stand by him, and to be his butler. To whom she said, 'Raca, I am a king's daughter.'" **council,** the Sanhedrim, the highest court of the Jews. **fool,** "a term expressive of the greatest abhorrence, equivalent to '*thou impious wretch,*' for in the language of the Hebrews, *folly* is equivalent to *impiety.*" This was because *impiety* was the greatest of *follies.* "But what was there more grievous in the word *fool* than in the word *Raca?* Let Solomon be the interpreter, who, everywhere, by a *fool*, means a wicked and reprobate person; foolishness being opposed to spiritual wisdom. 'Raca' denotes, indeed, 'morosity and lightness of manners and life; but *fool* judgeth bitterly of the spiritual and eternal state, and decreeth a man to certain destruction." *Lightfoot.* Ps. liii. 1, might be quoted to illustrate the force of the word. "The fool hath said in his heart there is no God."

23, 24.—gift,[e] act of external worship. Whatever was brought to the altar was a gift. **rememberest,** and try to remember; as you do not there forget how much God has against you. **brother . . aught,** you having offended, or injured him. "It is not enough to say, *I have naught against him*, and so justify myself." **go . . way,** "The important thing, is *to go to thy brother*, not with the feet, but with the heart." *Augustine.*

George the Fourth, wishing to take the sacrament, sent for the Bishop of Winchester to administer it. The messenger having loitered by the way, a considerable time elapsed before the Bishop arrived, and some irritation had been manifested by the King. On the arrival of the prelate, his Majesty immediately rang his bell, and commanded the attendance of the messenger. On his entering the room, he rebuked him sharply, and dismissed him from his service. Having done this, he addressed the Bishop thus:—"Now, my lord, if you please, we will proceed." His lordship, with great mildness, but at the same time with firmness, refused to administer the sacrament whilst any irritation or anger toward a fellow-creature remained on the mind of his Majesty, who, suddenly recollecting himself, said, "My lord, you are right;" and then sent for the offending party, whose forgiveness and restoration to favor he pronounced in terms of great kindness and condescension.

25, 26. Agree,[f] come to an understanding, have a prompt settlement. **adversary,** the complainant; whose case is God's as far as it is just. "Adversary" may

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murder Raca

b Ex. xx. 13; Deu. v. 17.
c Nu. xxxv. 16—31: Deu. xvi. 18.
d 2 S. vi. 20.
Kill = *to quell*, or *smother*. Old E. *quellen;* A.-S. *cwellen;* Dan. *quæle;* Ger. *quälen.* Murder. fr. A.-S. *mortkor*, fr. *morth*, death. L. *mors.*
"hell fire" Lit. The Gehenna of fire.

reconciliation

e Deu. xvi. 16, 17. 1 Jo. ii. 9—11. 1 Jo. iii. 10—15, 23.
"No cause of quarrel is sufficient to prevent reconciliation. Implacability is known only to the savage: so thought Julius Cæsar. I have always admired the English proverb, 'Forgiveness and a smile are the best revenge.'"

f Pr. xxv. 8; Lu. xii. 58, 59. Jos. xxii. 12—34. 1 Cor. vi. 6, 7.

mean one ag. whom we harbor the resentment wh. keeps us fr. the K. of God. *Cambridge Bible.* **uttermost farthing,** "agree, for law is costly." "Lawsuits consume time, money, rest, and friends." "Many offences are great and heinous only in the light of a ruffled fancy, and not in themselves. The delay of a few moments has set many affronts in a juster, milder light, and prevented violence and revenge."

"The soft answer is the lightning conductor, that averts danger from the building over which it is placed. The Roman battering-ram, when it had nearly effected a breach in walls of solid stone, was often baffled by bags of chaff, and beds of down, skilfully spread out to receive its stubborn blow." *Arnot.*

27, 28. Looketh, the lust of the eye.[a] **heart,** "God beholds the heart, in wh. alas! what thoughts will not arise." "For by these loopholes of lust and windows of wickedness, the devil windeth himself into the soul. . . . The eye is the light of the body, saith our Saviour, and yet by our abuse, this most lightsome part of the body draweth many times the whole soul into darkness. Sight is a deceitful sense, therefore bind it to the good abearance; call it from its outstrays, check it, and lay God's charge upon it for the future." *Trapp.*

"Mr. Millar asked a blind man if he had no wish for his sight to be given him; he answered boldly, 'No; because Jesus says, "*If thine eye offend thee, pluck it out, and cast it from thee.*" God probably saw that mine eyes would offend me, so as to endanger my soul, and so He has prevented this great evil, by plucking them out Himself. For this I praise Him, and I do not wish to see;' and quoting Matt. v. 29, he added, 'God, in depriving me of my sight, has surely done it with a view to sanctify my heart; therefore I thank him for it.'"—"You can't prevent the devil from shooting arrows of evil thoughts into your heart; but take care that you do not let such arrows stick fast and grow there. Do as a good old man of past times has said: 'I can't prevent a bird from flying over my head, but I can prevent him from making a nest in my hair.'" *Luther.* Remember that the means of keeping improper thoughts out of our minds, is to keep them filled with good thoughts. (Gal. v. 16.)

29, 30. right eye,[b] most valued organ of sense; oft. an instrument of sin.[c] Great blessings, by abuse, may become great curses. **offend,**—*Rev. Ver.* "causeth thee to stumble." So in v. 30. **profitable,** in the end, though painful now.[d] **right hand,** not eye alone, but hand, or any precious thing that becomes an occasion of sin.

Some temptations are against my retirement, against my prayers, against my possession and enjoyment of Christ, against peace in life, comfort in death, against time, eternity and all my hopes. *Thos. Adam.*—The metaphor is from chirurgeons, whose manner it is, when the whole is in danger by any part, to cut it off lest all perish—v. 29 comp. with Eph. v. 29. "This latter text is literally true; it is human nature, and every man's experience responds to it; the former is obviously figurative and denotes that sins, as dear from preference, and as near from association as a right eye, must be renounced and put away at any sacrifice or pain." *Cumming.* "Of Roger, Bishop of Salisbury, the second man from King Stephen, it is storied, that he was so tortured in prison with hunger and other calamities accompanying such men, *ut vivere noluerit, mori nescieret,* live he would not, die he could not. This and much worse is the case of those that are cast into hell; they seek death, but find it not; they desire it, but it fleeth from them." *Trapp.*—In the bloody reign of Queen Mary of England, Abp. Cranmer became obnoxious to her persecuting spirit. She was determined to bring him to the stake; but previously employed emissaries to persuade him, by means of flattery and false promises, to renounce his faith. The good man was overcome, and subscribed to the errors of the Ch. of Rome. His consc. smote him; he returned to his former persuasion; and, when brought to the stake, he stretched forth the hand that had made the unhappy signature, and held it in the flames till it was entirely consumed, frequently exclaiming, "That unworthy hand;" after which he patiently suffered martyrdom, and ascended to receive its reward.

31, 32. Divorcement,[e] "Among the Arabians at the present day divorce is very frequent, on the most trifling occasions; and takes place simply by word of mouth, the husband needing only to say, 'I divorce thee.' The law of Moses placed a powerful restriction on this practice, by requiring a written document." **saving,** Marriage is a most sacred bond. What God hath joined together let no man put asunder[f] without sufficient reason. **causeth adultery**—by inducing her to contract another marriage.

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When thou forgivest, the man who has pierced thy heart stands to thee in the relation of the sea-worm, that perforates the shell of the mussel, wh. straightway closes th wound with a pearl." *Richter.*

adultery

a 1 Jo. ii. 16; Job xxxi. 1; Pr. vi. 25; 2 Pe. ii. 14. There may be guests in the house, tho. they look not out of the windows. So, lust in the heart when outward life pure. *D. L. Moody.*
One of the most remarkable laws of Moses is that wh. gave power to the husband who suspected his wife, of exacting fr. her in the temple or tabernacle the ordeal oath (Nu. v. 11—31). To this oath were attached such dreadful penalties, that a person really guilty could not take it without betraying herself.

b Mk. ix. 47, 48; Zec, xi. 17.
c Ro. vi. 13; vii. 5; Col. iii. 5; Jas. iv. 1.
d Ro. viii. 13; 1 Cor. ix. 27.
"Every one must immediately see that the eye to be plucked out is the eye of concupiscence, and the hand to be cut off is the hand of violence and vengeance *i.e.* these passions are to be checked and subdued, let the conflict cost us what it may." *Porteus.* Lycurgus 884 B.C., punished the adulterer as a parricide. The Locrians and Spartans tore out his eyes.

divorce

e Deu. xxiv. 1; Jer. iii. 1; Mk. x. 2–9.
f Mk. x. 8, 9; Matt. xix. 9.

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The school of Hillel permitted a man to put away his wife, if he saw a woman handsomer than she, or if she displeased in her manners, or even in dressing his victuals!

oaths

profane swearing

a Ex. xx. 7; Deu. v. 11; Le. xix. 12.
b Nu. xxx 2.
c Matt. xxiii. 22; Is. lxvi. 1; Jas. v. 12.
d Heb. vi. 13; Deu. xxxii. 40.
e 1 Cor. xv. 31; 2 Cor. i. 18, 23; Gal. i. 20; Ro. i. 9.
f Rev. x. 6.
g Col. iv. 6.

Swearing on the Gospel first used A.D. 528. Introduced in judicial proceedings ab. 600. Profane swearing made punishable by fine to a laborer 1s, others 2s, for first offence; second, 4s.; third, 6s. — 6 William III. 1695. Affirmation of Quakers accepted instead, 1696. indulgence extended to other Dissenters in Scotland, 1855.

revenge

h Ex xxi. 24; Deu. xix. 21; Le. xxiv. 19, 20.
i Num. xxxv. 31, 32.
j Lu. vi. 29; Pr. xx. 22; Ro. xii. 17, 19, 21; 1 Cor. vi. 7.
k Jas. v. 6; 1 Pet. ii 20—23; Is. l, 6; Lu iii. 30.
See also Le. xix. 18; Pr. xx 22; xxiv. 29; 1 Th. v. 15; 1 Pet. iii. 9.

"Revenge hurts both offerer and sufferer; as we see in a bee wh. in her anger loséth her sting, and lives a drone ever after." *Bp. Hall.*

non-resistance

l Ac. xii. 8; Lu. xii. 37; xvii. 8.

33—37. Forswear,[a] commit perjury, by declaring falsely, or breaking a vow.[b] **swear,**[c] **. . all,** have too much reverence for God; and for truth. Christ is not teaching unlawfulness of oaths: for, 1. The custom has divine authority;[d] 2. Was followed by Apostle;[e] 3. By Holy Angel;[f] **yea . . nay,**[g] speak the truth in all sincerity, no less, no more, than the truth. **cometh evil,** because of falsehood in the world; and in the individual, hence he is not believed even on oath. A liar will hardly respect an oath.

Oaths would be needless if men loved truth. Judicial oaths a proof of the corruption of the heart. *Profane swearing,* reasons against, 1. It is mean: 2. Vulgar; 3. Cowardly; 4. Ungentlemanly; 5. Indecent; 6. Foolish; 7. Abusive; 8. Venomous; 9. Contemptible; 10. Wicked. The young learn to swear by the use of opprobrious epithets and slang. Many words used by them by wh. it is assumed swearing is avoided, are oft. but the utterance of a heart that curses in thought, and fears to express itself.

"No people that I have ever known can compare with these Orientals for profaneness in the use of the names and the attributes of God. The evil habit seems inveterate and universal. When Peter, therefore, began to curse and to swear on that dismal night of the temptation, we are not to suppose that it was something foreign to his former habits. He merely relapsed, under high excitement, into what as a sailor and fisherman, he had been accustomed to all his life. The people now use the very same sort of oaths that are mentioned and condemned by our Lord. They swear by the head, by their life, by heaven, and by the temple, or, what is in its place, the Church. The forms of cursing and swearing, however, are almost infinite, and fall on the pained ear all day long." *Thomson.*—Such was the prevalent hypocrisy that the Jews thought that they escaped the sin of perjury if in their oaths they avoided using the name of God. One of the Rabbinical sayings was "As heaven and earth shall pass away, so passeth away the oath taken by them." Our Lord shows that a false oath taken by heaven, by earth, or by Jerusalem is none the less a profanation of God's name.—The boldest blasphemers are often the greatest cowards. "I will give you 10 shillings," said a man to a profane swearer, "if you will go into the village graveyard at 12 o'clock to-night and swear the same oaths you have uttered, when you are alone with God." "Agreed," said the man; "an easy way to make 10 shillings." "Well, come to-morrow, and say you have done it, and you shall have the money." Midnight came. It was a night of great darkness. As he entered the cemetery, not a sound was heard; all was still as death. The gentleman's words came to his mind. "Alone with God!" rang in his ears. He did not dare to utter an oath, but fled from the place, crying, "God be merciful to me a sinner!"

38, 39. eye . . tooth,[h] retributive justice. "In rude and fierce states of society, the literal execution of this *law of retaliation* may have been the best safeguard of life and property." No instance of physical retaliation occurs in all the Bible, except of life for life. And as no ransom might be taken in that case,[i] it may have been in lesser injuries as among the Arabs at this day. **resist . . evil;**[j] by extracting the utmost penalty. Rather forgive than resent. **smite . . also,**[k] be more willing to submit to a new injury, than to avenge an old one.

Law of retribution.—1. Private vengeance, superseded by law; 2. Vengeance left to proper authorities; 3. Vengeance left to the Lord. Love to enemies, a weapon of spiritual defence against them. Sunshine and rain preaching toleration and love.

"You may have read of a real instance of a Spaniard, who, being injured by another inhabitant of the same town, resolved to destroy him; the other was apprised of this, and removed with the utmost secrecy, to another town where, however, he had not been long, before he found that his enemy was there. He removed in the same manner to several parts of the kingdom, remote from each other, but in every place quickly perceived that his deadly pursuer was near him. At last he went to South America, where he had enjoyed his security but a very short time, before his relentless pursuer came up with him, and accomplished his purpose." *J. Foster.*

40—42. sue, lit. *to follow.* [Fr. *suivre;* Lat. *sequor.*] Hon. Judson Harmon, Atty. Gen. of the U. S., in the "Youth's Companion" of Feb. 11, 1897, says our word sue is derived from *sequor.* to follow, bec. originally seekers after justice had to follow the king about, awaiting oppy. to present their complaints. **coat,** tunic, inner garment, often long, worn with girdle, girded up for travel or work.[l] **cloak,**

mantle, outer wrapper, not to be taken in pledge.[a] **mile . . twain,** do more than is claimed or reasonably expected. **give . . lend,** "We must not only refrain fr. revenge; but be open-handed in doing good.[b] Even those who are under bondage to the letter of the former precepts must allow some liberty of interpretation and discretion of application here; just regard being had to the merits of the receiver and the means of the giver. For indiscriminate almsgiving does a great deal more harm than good. And, as a general rule, no one ought to lend what he cannot afford to lose." *Conder.*

A gentleman who had been successively engaged in three professions, that of minister, physician and lawyer, was asked the comparative advantages of them for acquiring property. He replied, "The man who will give but a fourpence to save his soul, will give 25 cents for relief from sickness, and $1.00 to have his own will." —In the East, as is well known, much of the traveling is performed by night, and one journeying along a road with which he is unacquainted, is in the habit of procuring a guide at each village through which he may pass, to show him the way to the next. In many cases, love of ease is preferred to love of emolument, and the guide, when applied to, makes every excuse he can think of for not moving from his cot. "There is a tiger abroad to-night," he says. Instances are not wanting in which the guide, after accompanying the traveler a few hundred feet on his way, has suddenly disappeared, and run at full speed back to the village. Need it be said that a guide, imbued with the spirit of the Gospel, would act differently? Legally compelled only to show a traveler on to the next village, he would, if no new guide were there readily procurable, himself go forward another mile to the next halting-place. So it would be that "compelled to go a mile" with a traveler, he would "go with him twain."

43, 44. hate . . enemy,[c] a human custom; not a Divine command. [The Canaanites were punished as enemies of God; their extermination judicial, Ge. xv. 16, cf. Ps. cxxxix. 21, 22.] **love . . enemies,**[d] without dissimulation. **bless,**[e] love in word. **do good,**[f] love in deed. **pray . . them,**[g] not only do good to such yourself, but intercede with God on their behalf.

The human custom.—1. Nurses the devil within us; 2. Makes the breach wider; 3. Inflicts the greatest damage upon our enemy, by tempting him to renewed hostility. *The Divine Law:* would, if obeyed, 1. Make an end of animosities; 2. Multiply the number of our friends; 3. Put an end to war; 4. Fill the world with the spirit and the blessings of peace.

A few poor Cherokee women, who had been converted to Christianity, formed themselves into a society for the propagation of the Gospel, which was now become so dear to them. The produce of the first year was about ten dollars, and the question was—to what immediate object this should be applied? At length a poor woman proposed that it should be given to promote the circulation of the Gospel in the Osage nation; "For," said she, "The Bible tells us to do good to our enemies (Matt. v. 44); and I believe the Osages are the greatest enemies the Cherokees have" (Lu. vi. 28). Mr. Burkitt observes in his journal, that some persons would never have had a particular share in his prayers but for the injuries they had done him (Matt. v. 7, 23, 24).—"Have you seen what steps he has ascended, and how he has placed us on the very summit of virtue? The first step is, not to begin injuring; the second, after injury has been begun, not to defend yourself against the injurer by like actions; the third, not to inflict on the wrongdoer that which one has suffered, but to keep quiet; the fourth, even to yield oneself to suffer evil; the fifth, to yield even more than he who did the evil wishes; the sixth, not to hate him who does these things; the seventh, even to love him; the eighth, even to do him good; the ninth, even to pray to God for him. Have you seen the height of Christian philosophy?" *Chrysostom.*

> "To do him any wrong was to beget
> A kindness from him; for his heart was rich,
> Of such fine mold that if you sowed therein
> The seed of Hate, it blossomed Charity."

45. children . . Father,[h] ea. like the father of all. All like ea. other. Family likeness. Spiritual likeness, ill. by physical resemblance of human households. **sun . . rain,** on what immense varieties of moral character do the same sunshine and shower fall.

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a Ex. xxii 26, 27. *b* Deu. xv. 7—11; Pr. xix. 17; Lu. vi. 34; Pr. iii. 28; Gal. vi. 10; Heb. xiii. 16; 1 Jo. iii. 17.

"Alas! how many causes that can plead well for themselves in the courts of Westminster: and yet in the general court of the universe, and free soul of man, have no words to utter." *Carlyle.*

"Laws are like cobwebs, wh may catch small flies, but let wasps and hornets break through." *Swift.* A lawyer is "a learned gentleman, who rescues your estate fr. your enemies, and keeps it himself." *Brougham.* "The English laws punish vice; the Chinese laws do more, they reward virtue." *Goldsmith.*

conduct towards enemies

c 1 S. xxiv. ¦19; Deu. xxv. 19.
d Ro. xii. 20, 21.
e 1 Cor. iv. 12, 13; 1 Pe. ii. 23; iii. 9; Ro. xii. 14.
f 1 S. xxiv. 17; Ps. vii. 4.
g Lu. xxiii. 34; Ac. vii. 60.

"It was said of Archbishop Cranmer, that the way to make him a friend was to do him an ill turn; so many did he serve who had disobliged him." "Revenge is an act of passion; vengeance of justice: injuries are revenged, crimes are avenged." *Johnson.* "He who studieth revenge keepeth his own wounds green." *Bacon.*

h Ep. v. 1; Matt. vi. 9; Lu. vi. 35; 1 Jo. iii. 10.

The same idea is presented by *Seneca:* "If you imi-

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tate the gods, give benefits even to the ungrateful; for even to abandoned wretches the sun arises, and to pirates the seas lie open." "'What can Jesus do for you now?' said one to his slave, whom he was flogging. 'Him teach me to forgive you, massa,' was his reply." *Philipps.*

a Deu. xxxii. 41; Ps. liv. 5; 2 Tim. iv. 14.
b Matt. ix. 12.
c Lu. xii. 48.

Reward, to requite, without reference to good or evil. O. Fr. *regarder*, to allow; *regardez*, fees, dues; or *re*, in return, and old Fr. *guerdon* or *guerredon*. Publican, fr. L. *publicanus;* one who farmed the *public* taxes. This word came into English with the trans. of the Bible. "How like a fawning *publican* he looks." *Shakespeare.*

Salute, lit. *to wish health to.* L *saluto,—atum*, fr. *salus, salutis.* See "*Topics,*" ii. 52.

d Ge. xvii. 1; Le. xi. 44; 1 Pet. i. 15, 16; Jas. i. 4; iii 2.
e Ep. iv. 32; Col. iv. 12; 2 Cor. xiii. 9; 1 Pet. v. 10; Heb. xiii. 21; Phi. iii. 12—14.

Perfect; *to do thoroughly*, or completely. L. *perfectus*, pa. p. of *perficio—per*, thoroughly, and *ficio*, to do.
The serene beauty of a holy life is the most powerful infl. in the world, next to the might of God. *D. L. Moody.*

Children of God.—1. Like their Father, they care for the world; 2. They bring it sunshine and rain; 3. In their Father they are hid from the world.

An old man, of the name of Guyot, lived and died in the town of Marseilles; he amassed a large fortune by the most laborious industry and the severest habits of abstinence and privation. The populace pursued him, whenever he appeared, with hootings and execrations. In his will there were found the following words:—"Having observed, from my infancy, that the poor of Marseilles are ill supplied with water, which can only be purchased at a great price, I have cheerfully labored the whole of my life to procure for them this great blessing; and I direct that the whole of my property shall be laid out in building an aqueduct for their use."

46, 47. reward.[a] *now*, in any special satisfaction of mind, in the *end* in the special approval of God; and what special regard fr. them who are loved, and who loved you. An enemy, loved, has reason for thankfulness. **publicans,** a proverbial term for sinners,[b] **salute,** "Jews did not salute Gentiles; Mohammedans do not salute Christians in the East." **more . . others,**[c] than common men who are bound by ordinary laws.

I. *Disciples have to do more than others.*—1. Maintain the Christian life; 2. Extend the cause of Christ. II. *They are able to do more than others.*—1. They are in alliance with God; 2. They have more light and knowledge; 3. They have more moral power. III. *More expected of them than of others.*—1. By their Saviour; 2. By the world; 3. By their own consciences.

An infidel who censured an imperfect Christian, was asked whether the fact that a Christian was condemned for what was no reproach to an infidel, was not an argument in favor of the Christian religion? If it were not better, and led its adherents to profess more, why should more be expected of it?—An atheist being asked by a professor of Christianity, "How he could quiet his conscience in so desperate a state?" replied, "As much am I astonished as yourself, that believing the Christian religion to be true, you can quiet your conscience in living so much like the world. Did I believe what you profess, I should think no care, no diligence, no zeal enough." Alas! that there should still, by Christians, be so much cause given for the astonishment of Atheists!

48. perfect,[d] as connected with preceding, this would seem to = perfect in love to all.[e] "Nothing less than perfection can fully accomplish one of these commands of Jesus." "But why is such an unattainably lofty standard set up for creatures so imperfect and weak? *Ans.* The goal is not brought to the racers, but the racers must strive to reach the goal." "Complete in yr. love for others; not one-sided or exclusive."

Eusebius tells us that Constantine's sons "put on their father's fashions, and did exactly resemble him;" of Irenæus he tells us that "he expressed to the life the learning and virtues of his master Polycarp." It were happy for us (and we must labor for it) if we could pass into the likeness of the heavenly pattern.—A follower of Mr. Wesley once asked the Rev. Mr. Dunn, of Portsea, whether he thought a state of sinless perfection attainable in this life? Mr. D. replied, "Let us, my friend, seek after it as eagerly as if it were attainable."

Dr. Arnold, of Rugby, gives, in one of his letters, an account of a saintly sister. For 20 years, through some disease, she was confined to a kind of crib; never once could she change her position for all that time. "And yet," said Dr. Arnold, "I never saw a more perfect instance of the power of love and of a sound mind. Intense love, almost to annihilation of selfishness; a daily martyrdom for 20 years, during which she adhered to her early-formed resolution of never talking about herself; enjoying everything lovely, graceful, beautiful, high-minded, whether in God's works or man's, with the keenest relish; inheriting the earth to the fulness of the promise; and preserved through the valley of the shadow of death from all fear of impatience, and from every cloud of impaired reason which might mar the beauty of Christ's glorious work. May God grant that I might come within a hundred degrees of her place in glory!"

CHAPTER THE SIXTH.

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1—4. **take heed,**[a] an oft repeated exhortation, app. to many things = be cautious. **alms.**—This should be "righteousness" as in *Rev. Ver.* **seen,**[b] Augustine likens those who boast of their good deeds to the foolish hen, who has no sooner laid her egg, than by her cackling she calls some one to take it away. **trumpet,**[c] Rabbi Abba is held up as a pattern in the Talmud. To avoid shaming the poor, he carried a bag of alms on his back, fr. wh. they might help themselves! This *ostentatious spirit* is forbidden under the fig. of a trumpet. **left hand . . right,** modest privacy, no self-appropriation of merit. **seeth secret,**[d] He both is in secret, acts in secret, and approves things done in secret. To do alms in secret, is to offer a double sacrifice. **openly,**[e] "The men who give, are the men who prosper" in this world and the next.

"Ye take up your wages all aforehand. Fruit by the wayside seldom resteth till it be ripe. The hypocrite layeth up his wages in the eyes and ears of men, wh. is a chest that hath neither lock nor key to keep it. Let thy alms be secret, unless thou set light by thy reward, as Esau did by his birthright; unless thou holdest heaven hardly worth having, and art of that carnal cardinal's mind (Card. Burbon) who preferred his part in Paris before his part in Paradise." *Trapp.*—If a man gives to have the reputation of giving, he commonly gets that reputation. He ought to be satisfied. He has given for a certain reward, and received it. He has no more right to look for another reward hereafter, than a man who sells a barrel of flour for an agreed price has to look for a vote of thanks or a present of honey from the family using that flour. One thing or the other—cash or credit—when you make a sale. If a customer pays you your price on your delivery of the goods, don't make any charge against him for what he has taken. That account is balanced, closed.

"Ben Adam had a golden coin, one day,
Which he put out at interest with a Jew.
Year after year, awaiting him it lay,
Until the double coin two pieces grew,
And these two, four—so on till people said,
'How rich Ben Adam is!' and bowed the servile head.

"Ben Selim had a golden coin that day,
Which to a stranger asking alms he gave,
Who went rejoicing on his unknown way.
But Selim died, too poor to own a grave;
But when his soul reached heaven, angels with pride
Showed him the wealth to which his coin had multiplied."

5. **prayest,** askest earnestly. **standing,** posture right, motive wrong.[f]

"The richest saint must be, and is, a humble beggar at grace's door all his days; and Christ is the Lord of the house, and the dispenser of the alms; and as the alms is too good not to be patiently waited for, so the Lord is too good and too great to be quarrelled with, and never did a believer get any good by complaining of Him. Complain to Him, and pray and ask largely, but still with faith and patience. Knock at His door, but stay; and bless Him that ever He gave you any crumbs of His grace: mix your prayers for new wanted grace with praises for His old dispensed grace. Christ loveth you, and hath proved it. Believe it and bless Him for it, and wait for His renewing His love to you; and in due time you will find that He will not only answer, but out-do your desires to Him, and all your expectations from Him." *Traill.*

Such was the ostentatious devotion of the Pharisees, that retirement and privacy were not considered either as necessary or desirable in prayer. This part of their conduct is still imitated by many persons, especially among the Mahomedans. An aged Turk is particularly proud of a long flowing white beard, a well-shaved cheek and head, and a clean turban; and may be often seen mounted on a stone seat, with a bit of Persian carpet, at the corner of the streets, or in front of the bazaars, reading the Koran or saying his prayers.

6. **closet,**[g] secret place, or chamber.[h] **secret,** see v. 4. **openly,** there is a secret reward in prayer, as peace, calm, inward strength, and the joy of communion: and an open reward of wh. the discovery is reserved for "that day."[i]

A young lady was taking a pleasant walk one summer day in a deeply-shaded woodland; and, being weary, sat down to rest, on a secluded mossy bank near the

"of your Father" The Grk. means "with," "by the side of." "No reward awaiting you by the side of your Father. *Vincent.*

c Ex. x. 28; xxxiv. 12; De. iv. 9; xii. 13, etc. 1 S. xix. 2; 1 Tim. iv. 16; Mal. ii. 15, 16; Matt. xviii. 10; Mk. iv. 24; Ac. xxii. 26, etc.

a Jo. v. 44; xii. 43.

b Ro. xii. 8.

c 1 Ch. xxviii. 9; Rev. ii. 23; Jer. xvii. 10; Heb. iv. 13.

d Matt. xxv. 34—40.

"There may indeed be circumstances which suggest or even require a certain measure of publicity, for the sake of the object or cause to which gifts are devoted; but so far as the giver is concerned, the more absolute the secrecy the better." Alms, A.-S. *almes, almesse;* old Fr. *aumosne;* Gk. *eleēmosynē—eleos,* compassion. *Trench, "Study of Words,"* 134. Trumpet, Fr. *trompette;* It. *trombetta.*

prayer

e 1 K. viii. 22; Mk. xi, 25. Ge. xlix. 18; Ps. xxvii. 14; Is. xl. 31; xlix 23. Pray, Fr. *prier;* L. *precor;* akin to Sans. *prachh,* to ask. Origin of prayer (Ge. iv. 26), 3875 B.C. Mode of praying with face to the East instituted by Pope Boniface II., A.D. 532. Prayers for the dead first introduced into Christian Church ab. A.D. 190, *Eusebius.* Prayers to Virgin Mary and saints introduced by Pope Gregory, A.D. 593.

f Matt. xiv. 23; 2 K. iv. 33.

g Is. xxvi. 20; Matt. xxiv. 26; Dan. vi. 10.

h Jas. v. 16; 1 Jo. v. 14—16.

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Closet = *a little close*, or enclosed place. Lat. *claudo, clausum;* whence *close, cloister.*

summit of a hill. Presently she heard a voice as of one engaged in earnest conversation, and on advancing a step or two, she saw good Deacon M. coming leisurely up the hill, the reins hanging loosely over his horse's neck. "What can he be talking about so earnestly to himself?" she thought; but, directly, she heard the voice of prayer, and the words which God's providence caused to be especially impressed upon her mind were these: "O Lord, have mercy on the dear youth of this place." The good old man rode on, but the voice of prayer was heard after he had disappeared from view in the leafy depths of the forest.—Mr. Read, in one of his missionary excursions, says:—"I perceived a farmer's little girl, of 5 years old, constantly going, as secretly as she could, behind a bush. Coming to my wagon, I said, 'What do you do so often behind the bush?' 'I go to pray, sir.' 'To whom do you pray?' 'To Christ.' 'What do you ask from Christ?' 'I ask for grace.' To another child of her age, I said, 'I hear you often pray; what do you pray for?' 'I say, Lord Jesus, here lies a poor sinful child at Thy feet; Lord, be gracious to me, and give me grace and Thy Holy Spirit; forgive me all my sins.'"—Prayer is the rope in the belfry; we pull it and it rings the bell up in heaven. Keep on pulling it, and tho. you cannot hear it ring, depend upon it it can be heard in the tower of heaven. *Christmas Evans.* "No man can hinder our private addresses to God; every man can build a chapel in his breast, himself the priest, his heart the sacrifice, and the earth he treads on the altar." *I. Taylor.* "Isaac's closet was a field.[a] David's closet was his bed-chamber.[b] Our Lord's closet was a mountain.[c] Peter's closet was a house-top.[d] Hezekiah's closet was turning his face towards the wall[e] and praying unto the Lord. *Bickersteth.*

a Ge xxiv. 63.
b Ps. iv. 4, lxxvii. 6.
c Matt. xiv. 23.
d Ac. x 9.
e 2 K xx. 2; Is. xxxviii. 2
f 1 K. xviii. 26. 'It is not, then, repetition, but vain repetition,' —empty of heart, of desire, of hope —that is here rebuked not much prayer, but much speaking,' the folly of supposing that the mere 'saying' of prayers is of any use apart from the emotions of the heart."

7, 8. vain repetitions,[f] unmeaning tautology, idle babbling, empty round of phrases recited parrot-like, "and endless tumult and hubbub of words, is often substituted for the unspeakable utterances of the spirit." "He who multiplies his prayers," say the Rabbis, "is sure of a hearing;" ill. by Rom. Cath. repetitions of pater nosters, creeds, aves, etc. **knoweth,**[g] "We are to pray, not that we may teach the Father, but worship Him." "He has already in its [the order of nature] arrangement provided for the answer of every prayer, as generally for every foreseen expression of human freedom, and for every necessity of His creatures known to Him fr. eternity." *Stier.*

g Is. lxv 24; Da. ii. 21—23.

In Undes, a prov. of Little Thibet, they say their prayers thus: A large hollow cylinder, like a drum, is erected, within which is placed all the written prayers, and then it is set going by being whirled round its own axis, thus saving the trouble of repeating them.

"More things are wrought by prayer
Than this world dreams of. Wherefore let thy voice
Rise like a fountain for me night and day.
For what are men better than sheep or goats,
That nourish a blind life within the brain,
If, knowing God, they lift not hands of prayer,
Both for themselves and those who call them friend!
For so the whole round world is every way
Bound by gold chains about the feet of God." *Tennyson.*

A company of young inquirers once met in a pastor's study, to talk with him about their immortal interests. They could give no particular cause for the seriousness and anxiety which had so suddenly come over them, but as one expressed it, he thought "somebody must have been praying for us." And so it proved. A company of pious mothers and sisters had been for some time entreating God to awaken and convert their souls, "and the Lord hearkened and heard them."

9. manner, in this style, not as heathen or Pharisees. "This should always be the substance of a well-ordered prayer; brief, concise, comprehensive, and to the point."

The Lord's prayer a model: 1. In *language*, for simplicity, nobleness, brevity, directness; 2. in *spirit*—"the spirit of adoption,"[h] wh. sets the Father's glory first in desire, and then presents his own and others' wants in simple, child-like faith; 3. in *matter*, it is made up of adoration and definite request, and asks all things necessary and none superfluous. It is given especially as a model of *form*, to show that, instead of the vain repetitions condemned, there should be simplicity, directness, brevity, order—above all, the plain, unadorned expression of the heart's desire. But, besides this, there is instruction as to the *substance* of prayer. We are taught to rise high above all selfish considerations in our desires, seeking the things of God first; and when we come to our own wants, asking nothing more than our Father in heaven judges to be sufficient for the day, while all the stress of earnestness is laid on deliverance from the guilt and power of sin. Then as to the *spirit* of prayer, mark the filial reverence implied in the invocation—the fraternal

The Lord's Prayer

Lu. xi. 2—4.
h Ro viii. 15.
See various texts on prayer for additional illus.

"Our Lord hands to us this pearl of great price, this purest crystal of devotion, to be a possession of His people for ever, never to lose its lustre through millenniums of daily use, its beauty and preciousness becoming more and more manifest to each successive generation."

spirit called for by the very first word of it, and the spirit of forgiveness we are taught to cherish by the very terms in which we ask it for ourselves.

our, not mine alone,[a] **Father.**[b] Hence pray with a simple filial spirit. **Heaven,**[c] place of glory, purity, etc. Hence also be reverential and confident, for such a Father can do more than we can ask or think, greatest and best.

Our Father—1. By right of creation; 2. By bountiful providence; 3 .By merit of mercy; 4. By grace of adoption. *which art in heaven:* 1. The throne of Thy glory; 2. The kingdom of bliss; 3. The city of the great King: 4. The Home of Thy saints. "Although I cannot say 'Our Father,' as we shall be able to say it one blessed day, I will, nevertheless, like a little child, lisp it; if I cannot believe it in all its fulness, I will not let it be an untruth, and say, No, to it: I will daily endeavor to spell it, until I am able to repeat *this word,* 'Our Father,' after Christ: whether I do it well or not, be it stammering or stuttering." *Luther.* Randolph, the eccentric, but influential statesman, once addressed himself to an intimate friend in terms something like the following:—"I used to be called a Frenchman, because I took the French side in politics; and though this was unjust, yet the truth is, I should have been a French Atheist, if it had not been for one recollection, and that was the memory of the time when my departed mother used to take my little hands in hers, and cause me on my knees to say, 'Our Father which art in heaven.'"

hallowed,[d] sanctified, "Let that whereby thou makest thyself known be held sacred, kept holy, and everywhere revered." **name,**[e] "Thy *divinity,* thy complete *being,* as the object of human thought and worship."

Hallowed be Thy name.—1. By our thoughts; 2. By our speech; 3. By our conduct.

The name of the Holy One of Israel is always equally holy in itself; just as the sun in itself is always equally hot and glorious. To us, however, the sun is sometimes hotter, and sometimes colder; sometimes brighter, and sometimes less bright; sometimes, too, we lose sight of it altogether, and are left in night and darkness. So it is with God's name. Though in itself it is always holy, all holy, yet by us sinners it is more reverenced and more hallowed at one time than at another. There is a summer of the soul, when we bask in the sunshine of God's countenance; and there is also a winter of the soul, when our souls are cold, and wither for the want of His cheering, enlivening presence. There is a night, too, of the soul, when we lose all sense and feeling of His holiness, and are, as it were, left in the darkness of sin. Therefore, in praying that God's name may be hallowed, we pray that there may be no more spiritual winter, no more spiritual darkness. but that the souls of all men may at all times feel the same bright and gladdening sense of God's true nature and character; we pray that all men may at all times think of God truly as He is." *Hare.*

10. kingdom,[f] = the fulness of the accom. of the k. of God, so oft. spoken of in prophetic Scripture; and, by implication, all that process of events wh. lead to that accomplishment.

K. come—1. Of grace to inspire us; 2. Of power to defend us; 3. Of glory to crown us.

A little girl sent about 10 shillings to a gentleman, for the purchase of some missionary tracts; and in her letter she says, "She who takes this freedom to ask so much of a stranger, began this letter with a trembling hand. She is, indeed, young in years and in knowledge, too, and is not able to talk much with a gentleman on religion; but her mother has taught her, alm. 11 years, to say, '*Thy kingdom come;*' and she believes she cannot be saying it sincerely if she does nothing to help it on am. the heathen. This thot. emboldens her to write to a stranger, alm. as tho. he were a friend."

will,[g] may our w. be conformed to, and subordinated to Thine. **done,** cheerfully, constantly, perfectly. **earth,** in the thought, feeling, speech, action of each; and fraternal union and holy obedience of all. **Heaven,**[h] by angels who have never sinned; and by saints redeemed fr. the earth.

will . . done—1. In weal, and in woe; 2. In fulness, and in want; 3. In life, and in death. 1. *In us,* that we may become like Thee; 2. *By us,* that the world may be conquered for Christ. *In earth as in heaven*—1. In us, as in angels; 2. Willingly, faithfully, readily; 3. Without murmur, let, decèit. *Bernard.*

A little girl became quite blind. She was taken to a skilful doctor who said she wd. never see again. When they told her this she exclaimed—"What, mother, am I never more to see the sun, nor the beautiful fields; nor you, my dear m., nor my father? Oh, how shall I bear it?" She wrung her hands, and cried bitterly.

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a Heb. xii. 9; Ep. iii. 15; Jer. xxxi. 1.

b 1, Jo. iii. 1; Ga. iv. 6; Ro. viii. 15, 16; Jo. xx. 17; xvi. 23; Ep. iv. 6; Jo. iv. 23.

c Is. lxvi. 1; Ps. cxxiii. 1.

Heaven = *that which is heaved* or lifted up. A.-S. *heofan—hefan,* to lift. "Heaven is only the perfect of 'to heave,' and is so called because it is 'heaved' or 'heaven' up, being properly the sky as it is raised aloft." *Trench.*

d Ps. cxiii. 2, 3; Mal. i. 11.

e Ps. ix. 10; cxxxviii. 2.

Hallow = *to make holy.* A.-S. *halgian, haligan—halig,* holy; connected with *hale, hea', holy, whole.*

Name, that by wh. a person or thing is *known* or called. A.-S. *nama;* Ger. *name;* L. *nomen—nosco,* to know. Gr. *onoma,* for *ognoma,* fr. *gna,* root of *gignōskō,* to know; Sans. *nâma—jna,* to know. The chief Heb. name for the Deity was Jehovah = the eternal Being.

f Rev. xi. 15; xix. 6; Ps. ii. 8; Da. vii. 27.

"*Thy* kingdom implies th. *another* kingdom is now established in the world."

Kingdom=the *state* or *attributes of a king.* King, lit. *the father* of a people. A.-S. *cyning—cyn,* offspring Sans. *ganaka,* father—root *gan,* to beget.

g Ps. xl. 8; Matt. vii. 21; xxvi. 39, 42; Ro. xii. 2; Ep. vi. 6; 1 Thes. iv. 3.

h Ps. ciii. 20, 21.

Will=*pleasures command, disposal.* A.-S. *wille;* Ice. *vili;* Gk. *boulē,* wille, purpose; L. *volo,* to will. Definitions: "Father to the deed;" "The rud-

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der of the soul, which we should always put into the hands of our Heavenly Father."

Angelic obedience the model for ours.

a 1 Tim. vi. 8; Pr. xxx. 8, 9; Ps. xxxiv. 10; Job xxiii. 12; Matt. iv. 4; Jo. iv. 34. Bread, lit. food of *pounded* corn, *i.e.* flour. A.-S. *bread, breod,* fr. *breotan, breodan,* to break; or fr. *bray,* to pound. Bread= food. Hebrews applied term *lechem* (orig. food of any kind) specifically for bread.

b Is. xliii.25; xliv. 22; 1 Jo. i. 9; Is. lv. 7; Ps. ciii. 12; Jer. xxxi. 34; Mic. vii. 18, 19; Ps. cxxx. 3, 4; Ex. xxxiv. 6, 7; Ac. xiii. 38; Ep. i. 7; Col. ii. 13; Matt. xviii. 21, 22; Lu. vi. 37. Forgive, orig. *to give away,* to resign, remit, pardon.

"As we forgive," *R. V.* Rightly, "as we have also forgiven."

Debt, *what one owes.* L. *debitum,* —what is due. "He that cannot forgive others, breaks the bridge over wh. he must pass himself." *Ld. Herbert.*

c 2 Pe. ii. 9; Jo. xvii. 15; Lu. xxii. 40, 46; 2 Th. iii. 3; Matt. xxvi. 41; Rev. iii. 10; 1 Cor. x. 13.

d Jas. i. 14. Tempt. *to stretch out* or try the strength of; put to trial; to test. Old Fr. *tempter;* Fr. *tenter;* L. *tento, tempto;* an inten. of *tendo,* to stretch. Often written *tentation* in old theological works.

"He who has no mind to trade w. the devil shd. be so wise as to keep away fr. his shop." *South.*

Nothing seemed to give her any comfort, Presently her m. took a small Bible fr. the table, and put it in her hands. "What is this, mother?" asked the sorrowful little girl. "It is the Bible, my child." The touch of that book set memory at work; and one passage after another came into her mind; and each one that came brot. light with it. Her tears ceased, and she turned her sightless eyes upwards; and then, tho. all was dark outwardly, the light within made her face to shine with solemn joy, as, with the strongest feeling, tho. but in a low whisper, the sacred words left her lips, "Thy will be done in earth, as it is in heaven."

"Oh! be my will so swallow'd up in Thine,
That I may do *Thy* will in doing mine."

11. give . . bread,[a] *bread,* representative term = com. necessaries for body and soul; *daily,* constant dependence on God. Be not anxious about to-morrow. "Day by day the manna fell."

give . . bread—1. For relief of our necessities; 2. For nourishing of our bodies; 3. For feeding of our souls.

The harvest-fields are the golden links that connect the ages and the zones, and associate together the most distant times and the remotest nations in one common bond of sympathy and dependence. They make of the earth one great home; of the human race one great family; and of God the universal parent, to whom day after day we are encouraged to go with filial faith and love, not in selfishness and isolation, but in a fraternal spirit, which embraces the whole world, asking not for ourselves only, but for all our brothers of mankind as well. "*Our* Father which art in heaven, give *us* this day our daily bread." *Macmillan.* The wise man as he looks upon the luxuries w. wh. the worldling surrounds himself, learns to say w. Socrates, "How many things there are th. I do not want." *Bible Illus.*

12. forgive,[b] cross out of "book of remembrance." **debts,** wh. we owe to justice for sins many and great. **debtors,** those who in various ways have injured us.

Forgive us the sins—1. By wh. Thou art dishonored; 2. Our neighbors wronged; 3. Ourselves endangered. *As we forgive those*—1. Who have hurt us in our bodies; 2. Hindered us in our good; 3. Wronged us in our good name.

In contrast w. the prayer, "Forgive us our debts," Tholuck quotes the prayer of Apollonius of Tyana, "O ye gods, give me the things wh. are owing to me." *Vincent.* The Rev. J. Wesley, in his voyage to America, hearing an unusual noise in the cabin of General Oglethorpe, stepped in to inquire the cause of it. The General addressed him. "Mr. W., you must excuse me, I have met with a provocation too great for man to bear. You know the only wine I drink is Cyprus wine; I therefore provided myself with several dozens of it, and this villain Grimaldi (his foreign servant), has drank up the whole of it; but I will be revenged on him. I have ordered him to be tied hand and foot, and be carried to the man-of-war which sails with us. The rascal should have taken care how he used me so, for I never forgive." "Then I hope, sir," said Mr. W., looking calmly at him, "you never sin." The General was quite confounded at the reproof; and putting his hand into his pocket, took out a bunch of keys, which he threw at Grimaldi: "There, villain," said he, "take my keys, and behave better for the future."

13. lead . . not—1. By course of Providence; 2. By unchaining the tempter; 3. By leaving us to ourselves. **temptation,**[c] not trial of faith, but inducements to sin. [*Note.* God is said in Scripture, to do what He permits to be done.]

Lead not, etc.—1. Of the wicked world: 2. The enticing flesh;[d] 3. The envious devil. *Trials may become temptations*—1. By supervention of our now evil inclinations; 2. Of allurements of the world; 3. Of the great tempter. *How God tempteth not, and may yet lead us into t.*—1. Because He *leads* us, and t. is in the way; 2. He tries us, and t. supervenes; 3. He deals with us acc. to our faith, and t. exerts its power through our unbelief.

"He that is not satisfied," says Bishop Wilson, "that plays are an unlawful diversion, let him, *if he dare,* offer up this prayer to God *before he goes,* 'Lord lead me not into temptation, and bless me in that in wh. I am now to be employed.'" There are many other occupations and amusements in which the same advice is worth attending to. There is an old Arabic fable the story of a rock that was a great magnet, drawing ships, so that they were dashed into splinters on it. If I have been magnetized by a certain sin, I would not be led near the loadstone that might draw me into destruction by its malignant potency. If I carry in me the gunpowder of

some slumbering badness, I would not be led where sparks are flying. If I am "Little Faith" bearing precious jewels, I would not be led through "Dead Man's Lane," where robbers lurk. If I am short-sighted, I would not be led into "the land of pits." If I am timid and fear "the power of the dog," I would not be led near his chain, but far as may be beyond the reach of his spring. *Dr. Stanford.*

deliver . . evil.[a] *Temptation* is enticement to sin, *evil* = sin itself, root, branch, fruit. [**evil** acc. to Bengel; etc. = "the Evil One;" wh. says Alford, is "incongruous and absurd."]

deliver, etc.—1. Forgive what is past; 2. Reprove what is present; 3. Prevent what is to come. *A pardoned sinner's only fear*—the fear of defiling the white robe; of losing the ring; of exclusion fr. the marriage-feast. *Deliverance*—1. At beginning; 2. In the middle; 3. At end of journey to heaven. 1. Fr. *sin* here and hereafter; 2. Fr. *evil* here and hereafter. *Lange.*

Rev. John Newton, once said, "Many have puzzled themselves about the origin of evil; I observe there *is* evil, and that there is a way to *escape* it, and with this I begin and end."

kingdom in us[b] and in the world,[c] to establish wh. is the aim of Christian work,[d] and the end of believing prayer; **power,** by wh. alone the kingdom is founded and sustained;[e] **glory,** to be sought by all Thy subjects, and realized in their obedience and happiness.

This Doxology, an apt and sublime conclusion to the whole prayer. *Amen.*—as Thou sayest, so it is; 2. As Thou promisest, it shall be; 3. As we pray, so be it, Lord. *Bernard.*

The Roman soldiery chose Valentinian to be their Emperor; afterwards they consulted how they might join a partner with him on the throne. On hearing this, the Emperor replied, that although it had been in their power to give him the Empire, it was no longer in their power to give him a colleague. Thus, if God be our King, He must be our King only. It is the same thing to serve other gods, and to deny the true God. *Spencer.*

14, 15. ye forgive . . God forgive.[f] He delighteth in mercy and the merciful. The forgiving shows His estimate of mercy. **forgive not,** etc., pride hinders forgiveness, and rejects mercy. Pride and penitence are opposed. He who is so proud that he will not forgive, will not be penitent that he may be forgiven.

Connection betw. forgiveness and readiness to forgive—1. F. makes us ready to forgive; 2. Readiness to forgive inspires us with courage to seek f. 3. Spirit of f. ever joins the two closely together. *Who cannot forgive, cannot be forgiven*—1. Because he will not believe in forgiving love; 2. Will not act upon its directions.

A great boy in a school was so abusive to the younger ones, that the teacher took the vote of the school whether he should be expelled. All the small boys voted to expel him, except one, who was scarcely 5 years old. Yet he knew very well that the bad boy would probably continue to abuse him. "Why, then, did you vote for him to stay?" said the teacher. "Because if he is expelled, perhaps he will not learn any more about God, and so he will be more wicked still." "Do you forgive him, then?" said the teacher. "Yes," said he; "papa and mamma, and you, all forgive me when I do wrong; God forgives me, too, and I must do the same."

16—18. Fast.[g]—"The custom of religious fasting cannot be traced to any Divine command, but arose naturally (esp. in hot climates, where abstinence for many hours fr. food is much more easy than in our cold damp climate) fr. the fact (1) that intense sorrow destroys the appetite for food, and (2) that intense absorption of mind in any engagement renders it careless ab. eating, while, on the other hand, a full meal tends to unfit the mind for devotion, meditation, or intellectual activity. Hence, f. was practised with a two-fold object, as an expression of grief for sin, and as a help to devotion. The monkish ideas of penance, and of benefiting the health of the soul by weakening the health of the body, were of later introduction, as also the ingenious expedient of abstaining fr. some kinds of food, while feasting on others. The strict idea of f. is complete abstinence; but the spirit of the practice may be exercised, where the period is prolonged, by abstaining from all *pleasant* food.[h] Only one fast was *enjoined* by Moses.[i] To this the Jews added many others: public special fasts,[j] public annual feasts aft. the captivity;[k] and private voluntary fasts, as those observed by David,[l] Daniel,[m] Cornelius,[n] and others. *Conder.* **Disfigure,** by neglecting to wash, shave and anoint.

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If you wd. not be drowned, what do you so near the waterside? *Baxter.*

a Jo. xvii. 15; 1 Ch. iv. 10; Ps. cxxi. 7; 2 Tim. iv. 18; Lu. xxii. 31, 32; Rev. ii. 10. Deliver = *to set free.* Fr. *delivrer;* L. *de,* from, and *liberare,* to set free—*liber,* free. Evil = *harm. Sin* the source of harm. A.-S. *yfel.*

b Lu. xvii. 21; Ro. xiv. 17.

c Matt. xii. 28.

d Matt. vi. 33; Lu. xii. 31.

e 2 Cor. iv. 7; Ep. i. 19; Col. i. 11; Rev. xix. 1.

forgiveness of injuries

f Mk. xi. 25; Ep. iv. 32; Col. iii. 12, 13; Ja. ii. 13. "When a man but half forgives his enemy, it is like leaving a bag of rusty nails to interpose between them." *Latimer.* "Forgiveness is the most refined and generous point that human nature can attain to. Cowards have done good and kind actions, but a coward never forgave: it is not in his nature."

g Is. lviii. 5; Joel i. 14; ii. 12, 13; Zec. vii. 5· Ne. i. 4; Ezra viii. 23. See *Kitto* in loc.

h Da. x. 2, 3.

i Lev. xvi. 29; xxiii. 27—32.

j Jud. xx. 26.

k Zec. viii. 19; Est. ix. 31.

l 2 Sa. xii. 16, 20.

m Dan. ix. 3.

n Acts x. 30.

Be honest with yourself, whatever the temptation; say nothing to others that you do not think, and play no tricks with your own mind. Of all the evil spirits abroad at this hour in the world, insincerity is the most dangerous. *J. A. Froude.*

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Fasts were observed by most nations fr. remotest antiquity; ill. Jews,[a] Ninevites.[b] First Christian preachers ordained with f.[c] Stated f. as Lent[d] [lit. *the time when the days lengthen*], and on occasions to appease the anger of God, began in the Christian Church A.D. 138. Fast days app. by reformed churches in times of war and pestilence (as March 21, 1855, for Russian war; and Oct. 7, 1857, for Indian Mutiny).

a 2 Ch. xx. 3.
b Jon. iii. 5—9.
c Ac. xiii. 2.
d See *Hadyn's Dict. Dates*, arts. *Fast, Abstinence.* Noted personal fasting: *Moses*, Ex. xxiv. 18. *Elijah*, 1 K. xix. 8. *Jesus*, Matt. iv. 2.

19. Treasure . . earth,[e]—T. = anything that may be stored (see Ps. cxxxv. 7; Ro. ii. 8), **moth,** dresses a com. form of wealth in lands where fashions change not. Travelers speak of whole suits of clothes being reduced to a lacework of shreds in a single night. **rust,** Gk. *βρῶσις* = all "eating" or corroding agencies, as mildew, rot, "wear and tear" of time, etc. **thieves break,** lit. "dig through," all. to mud walls thro. wh. burglars sometimes made their way. See Job xxiv. 16.

hoarding

e Pr. xxiii. 4, 5; Jas. v. 1—3; Ps. xxxix. 6; lxii. 10; 1 Ti vi. 6—10, 17. "Lay not up . . treasures," etc. Would be lit., "Treasure not for yourselves treasures upon the earth." Treasure, wealth *stored up.* Fr., *trésor*, L. *thesaurus*; Gk. *thēsauros* —*tithēmi*, to place. Moth, an insect that *gnaws* cloth. A.-S. *moththe*; Ger. *motte*, prob. fr. Goth. *maitan*; old Ger. *meten*, to cut, to *gnaw*.

Worldly treasures—1. What in themselves; 2. What they become by faith; 3. What they become to carnal minds. 1. Outward; 2. transient; 3. liable to loss. *Unsubstantial yet dangerous*—1. Because spoilt by moths, consumption, thieves: 2. Because they bring moths, consumption, thieves, into the heart. *Lange.*

Mrs. Jameson in her "Sacred and Legendary Art" records this legend:—Our Lord appeared to St. Thomas and sent him to Gondoforus, king of the Indies, who commanded the saint to build him a magnificent palace, and gave him much gold for the purpose. The king went to a distant country, and St. Thomas distributed all the treasure among the poor and sick, When the king returned he was full of wrath, and cast St. Thomas into prison. Meantime, the brother of the king died; but after he had been dead 4 days, he suddenly sat upright and said, "I have been in Paradise, and the angels showed me a wondrous palace of gold and silver and precious stones; and they said, 'This is the palace that Thomas, the architect, hath built for thy brother, King Gondoforus.'" *Vincent.*

20, 21. Treasure . . heaven,[f] wh, therefore, must be not only *valuable*, but *safe.* **treasure . . heart,** "What a man chiefly loves, both *shows* what he is, and *makes* him what he is."

f 1 Ti. vi. 19; 1 Pe. i. 4 Col. iii. 2; Phi. iii. 19, 20; Matt. xix. 21; He. xi. 26, Re. ii. 8, 9; He. x. 34 Pr. xix. 17. Lu xii. 33. Heart, *physical*, the organ that circulates the blood *mora*, the seat of the affections, especially love.

Heavenly treasure, unchangeable—1. Cannot be corrupted fr. within; 2. Nor be consumed fr. without; 3. Nor taken away fr. beneath. The heart ever lives in its highest good; as the t. is, such shall the heart become, earthly or heavenly.

Paulinus, when he was told that the Goths had sacked Nola and plundered him of all he had, lifted up his eyes to heaven, and said, "Lord, thou knowest where I have laid up my treasure." A lady was once visiting at a house of a minister, who had two sons; these two little boys were amusing themselves with some beautiful toys. The lady, on seeing them, said, "Well, boys, are these your treasures?" "No, ma'am," said the elder, "these are not our *treasures;* these are our *play-things. Our treasures are in heaven!*"

22, 23. light . . eye,[g] as window of a house, through wh. soul looks out. ["The lantern of thy body is thine eye." *Wickliffe.*] **single,** clear, simple. "Were thine eye not sunny, how could it ever see the sun." "By the *eye*, Christ means whatever rational insight remains in men since the fall." "The Greeks called the understanding *νοῦς*, the light in men." **evil,** cunning, double. **darkness,** "For when the *pilot* is drowned, the *light* quenched, and the *captain* taken prisoner, what hope is left the crew?" *Chrysostom.*

light of the body

g Lu. xi. 35; Is. viii. 20. Light, *that which shines* or *is brilliant.* A.-S. *leoht, lyht*; Ger. *licht*; W. *llng* Goth. *linhath*; L. *lux*; light akin to Sans. *lok, loch*, to see, to shine; *ruch*, to shine. Light travels 195,000 ms. in a second. The pencil with wh. God paints all the hues of creation." *Hill.* "All human souls, never so be-darkened, love light; light, once kindled, spreads till all is luminous." *Carlyle.*

"That darkness." *Rev. Ver.* has correctly "The darkness." The meaning prob. is: If the *light* be darkened, how black will the *darkness* be? If the best is corrupted, what of the worst?

"If conscience be itself vitiated, what will be the state of the appetites and passions, wh. are naturally blind and precipitate?" Disciples are the light of the world, app. for instructors and examples of rest of mankind; if they should teach error, and live in sin, how dark the world will be.

Some years ago there dwelt a widow in a lonely cottage on the seashore. All around her the coast was rugged and dangerous; and many a time was her heart melted by the sight of wrecked fishing boats and coasting vessels, and the piteous cries of perishing human beings. One stormy night, when the howling wind was making her loneliness more lonely, and her mind was conjuring up what the next morning's light might disclose, a happy thought occurred to her. Her cottage stood on an elevated spot, and her window looked out upon the sea; might she not place her lamp by that window, that it might be a beacon light to warn some poor mariner

off the coast? She did so. All her life after, during the winter nights, her lamp burned at the window; and many a poor fisherman had cause to bless God for the widow's lamp—many a crew were saved from perishing.

24. serve,[a] wholly belong to, and be under command of. **masters,** Lords, as absolute owners. **mammon,**[b] a Chaldee word = riches. *Gain was* called mammon by Phœnicians and Chaldeans.[c]

mammon—1. The idol of all times; 2. Of all nations; 3. Of all unconverted hearts; 4. The origin of all idolatry; 5. The first and last among hidden idols of God's people. Service of *m.* converts service of God into a lie. Service of God excludes service of *m.* "1. Wholeness of heart essential to all progress—in literature, art, commerce, as well as religion; 2. Division of heart is weakness; 3. All men *must* serve—the choice is betw. God and mammon." *Parker.*

In December, 1790, died at Paris, literally of want, M. Ostervald, a well-known banker. This man felt the violence of the disease of avarice (for surely it is rather a disease than a passion of the mind) so strongly, that, within a few days of his death, no importunities could induce him to buy a few pounds of meat, for the purpose of making a little soup for him. "'Tis true," said he, "I should not dislike the soup, but I have no appetite for the meat; what, then, is to become of that?" At the time that he refused this nourishment, for fear of being obliged to give away 2 or 3 pounds of meat, there was tied round his neck a silken bag which contained 800 assignats of 1,000 livres each. He died possessed of £125,000 sterling.

25, 26. thought.[d] Be not distracted with care. *Rev. Ver.* "Be not anxious." **life . . body,** the greater; **meat . . raiment,**[e] the less. Will He who has conferred the greater gift, neglect the less? **fowls,**[f] birds. **sow not,** etc. But they use their powers acc. to their instincts; and we are to use ours acc. to our reason. **your . . Father,** *their* creator, *your* Father. **better,** worth more; hence, be better cared for.

Solicitude is the mother of avarice—I. What it cannot do, (1) not pray, (2) or work, (3) or create anything, (4) or alter anything; II. What it can do, (1) conceal heaven, (2) spoil earth, (3) open hell. *Gains and losses of solicitude*—I. It loses (1) the present moment, (2) to-day, (3) all eternity; II. It gains (1) foolish projects, (2) anxious dreams, (3) a terrible awakening. *Solicitude, a sinful distrust*—1. Of God; 2. Of our neighbor; 3. Of ourselves. *Lange.*

Martin Luther was one day walking in the fields when in great straits, with his Bible in his hands, and reading the Sermon on the Mount, was much comforted by Matt. vi. 26: "Behold the fowls of the air," etc. Just then a little bird was hopping from sprig to spray, with its sweet, chirping note, seeming to say—

"Mortals, cease from toil and sorrow.
God provideth for the morrow."

It then came to the ground to pick up a crumb, and rising merrily, again seemed to repeat its simple song—

"Mortals, cease from toil and sorrow,
God provideth for the morrow."

27. Cubit . . stature, strictly, *wh. of you, by care, can add a span to his life.* The Gk. word here trans. *stature*, has both meanings; here the context demands the lengthening of life to be understood. *Alford.*

"My days are shorter than a span;
A little point my life appears;
How frail at best is dying man!
How vain are all his hopes and fears!"

28, 29. raiment, extreme folly of those who are anxious ab. either *material* or *fashion* of dress. Comfort sacrificed for appearance, and necessaries for luxuries.[g] **lilies,** many think the white l.[h] ref. to; but acc. to Royle, the martagon l.[i] It is like our gorgeous tiger-lily in form and size. It flowers at the time the Sermon on the Mount is supposed to have been delivered. Abounds in Galilee. Its fine showy *scarlet* flowers would attract attention.

"This Hûleh l. is very large, and the three inner petals meet above, and form a gorgeous canopy, such as art never approached, and king never sat under, even in his utmost glory. And when I met this incomparable flower, in all its loveliness,

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a Lu. xvi. 13; 1 Jo. ii. 15; Ja. iv. 4 1 K. xviii. 21 Matt. iv. 10; 1 S. vii. 3.

b μαμωνᾶ: the name, as *Schleusner* says, of an Assyrian deity. *Tholuck* shows this to be an error. *Alford.*

c Mammon, riches the god of riches L. *mammona;* Syriac, *mamonă.* "The God of this world is riches, pleasure, and pride, wherewith it abuses all the creatures and gifts of God." *Luther.* "Mammon has enriched his thousands, and has damned his ten thousands." *South.*

d Ps. lv. 22; Phi. iv. 6; 1 Pet. v. 7; Lu. xii. 30. When the A. V. was made *thought* = anxiety, solicitude, melancholy—as "pale cast of thought." *Shakespeare.* "Hawis, an alderman of London, was put in trouble, dyed with *thought* and anguish before his businesse came to an end." *Bacon.*

e 1 Ti. vi. 8; Lu. x. 41, 42; Matt. xiii. 22.

f Job xxxviii. 41; Ps. cxlvii. 8, 9. "To each of us God gives our life, a section of eternity, big with opportunities. What will you do with yours?" Cubit, the length fr. the elbow to the point of the middle finger. Bp Cumberland and M. Pelletier say the c = 21 in. Capellus and others assert there were 2 c's. The *sacred* = 21 in., and the *common* = 18.

g *Stanley.* S. and P., 139, 429 *Bonar,* Land of Promise, 46; *Ba'four,* Plants of Bible, 138. *Kitto in loc.*

h *Lilium candidum.*

i *L. chalcedonicum.*

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among the oak woods around the N. base of Tabor and on the hills of Nazareth, where our Lord spent His youth, I felt assured that it was to this He referred." *Thomson, Central Palestine*, 456.

Crœsus, King of Lydia, who felt presumptuously proud on account of his power and riches, had dressed himself one day in his utmost splendor of apparel and royal ornaments, and, seating himself on his throne, exhibited his person to Solon, as comprehending within itself the substance and sum of all worldly glory. "Have you ever beheld," said he, to the Grecian sage, "a spectacle more august?" "I have," was the answer; "there is neither a pheasant in our fields, nor a peacock in our courtyard, nor a cock on our dunghill, that does not surpass you in glory!"

"Fresh springing from the emerald sod,
And beautiful to see,
As when the meek, Incarnate God,
Took parable from ye.
Ye never toil'd with anxious care,
From silken threads to spin
That living gold, refined and rare,
Which God hath clothed ye in." *Strickland.*

1 K. vii. 19—26; 2 Ch. iv. 5; Song ii. 2, 16; iv. 5; vi. 2, 3; Lu. xii. 27; Hos. xiv. 5. Raiment, that in which one is *arrayed!* contr. of obs. *arrayment*—array (Ge. xli. 42; Lu. xxiii. 11; Ac. xii. 21; Rev. vii. 13; xvii. 4). "His *rayments*, though they were mean, yet received they handsomeness by the grace of the wearer." *Sidney, Arcadia.*

30. grass, wild flowers, forming part of meadow-growth, are counted as belonging to, and are cut down with grass. **oven,** covered earthern pans wider at bottom than top, wherein bread was baked by putting hot embers round it.

Grass, *that which grows*, or *the thing eaten*. A.-S. *gærs, græs;* Ice., Ger. *gras;* Scot. *girs*, allied to L. *gramen*, grass, either fr. the root of *grow*, L. *cresco*, or from Gk. *graō, graino*, to gnaw, to eat; Sans *gras*, to devour.

A gentleman traveling in China, encountered a long train of persons crossing a plain, each bearing a heavy burden of grass, of a long, coarse description, and much better suited for fuel than fodder. After having been dried, the bundles of grass were laid upon a rick, to serve for the use of those who had not the means to purchase firewood. When Mungo Park was traveling in Africa, he was seized by banditti, plundered, and left almost destitute of clothing. In this situation he looked around him with with amazement and horror. In the midst of a vast wilderness; in the depths of the rainy season; naked and alone; surrounded by savage animals, and men still more savage; 500 miles from the nearest European settlement; no wonder that his spirits began to fail him. "At this moment," says he, "the extraordinary beauty of a small moss, in fructification, irresistibly caught my eye. I could not contemplate the delicate conformation of its roots, leaves, and capsules without admiration. Can that Being, thought I, who planted, watered, and brought to perfection, in this obscure part of the world, a thing which appears of such small importance, look with unconcern on the situation and suffering of creatures formed after His own image? Surely not! Reflections like these would not allow me to despair. I started up, and disregarding both hunger and fatigue, traveled forwards, assured that relief was at hand; and I was not disappointed."

"Grasses are nature's care. With these God clothes the earth; with these He sustains its inhabitants. Cattle feed upon their leaves, birds upon their smaller seeds, men upon the larger; for few readers need be told that the plants wh. produce our bread-corn belong to this class." *Paley.*

31—33. Therefore,[a] because God cares for even the *least* of His creatures. **saying,**[b] and doing also, over-working. **these things,** as their chief good. **Gentiles,** not Hebrews; Pagans, idolaters. So worldliness and distrust are heathenish. **Father,** who will provide for His *children*. **first,**[c] in order of time, because of first importance. **righteousness,**[d] seek to glorify Him in yr. character and conduct. **added,**[e] by the Father's care.

a Ps. xxxiv. 9, 10; xxxvii. 25; Lu. xii. 29.
b 1 Cor. iii. 22; Phi. iv. 19.
c Ro. xiv. 17.
d Ro. iii. 21, 22.
e Mk. x. 29, 30; 1 Ti. 4, 8.

1. The aim of true life—the K. of God; 2. The business of true life—seeking that K. 3. The inclusiveness of true life—these things added.

One of the traditional sayings of our Lord, quoted by Origen is, "Ask great things, little things shall be added to you; ask heavenly things and earthly things shall be added to you." *Revision Com.* When a young man made an open profession of the Gospel, his father, greatly offended, gave him this advice: "James, you should *first* get yourself established in a good *trade*, and then think of and determine about religion." "Father," said the son, "Christ advises me differently; He says, 'Seek ye *first* the kingdom of God.'"

Gentile, lit. *belonging to* the same *clan* or *family*. L. *gentiles*—*gens*, root of Gk. *gignomai*, to beget. In the Bible G. = any who were not Jews.

34. morrow . . thought,[f] we shall be sufficiently anxious about to-morrow when it comes. **suff. . . day,** therefore do not bring into it the trials of to-morrow. **evil,** losses, trials, toils, etc.

f Ja. iv. 13.

He meets to-morrow best who uses to-day well. He is best prepared for eternity, who has wisely employed the talent of time. Think of the arrears of all our yesterdays being remitted to to-day! *Parker.* "Men are worn out, enfeebled, aged more by corroding care, than by hard labor." "A merry heart goes all the day; a sad tires in a mile." *Shakespeare.* Mr. Laurence, who was a sufferer for conscience' sake, if he would have consulted with flesh and blood, as was said of one

Morrow, orig. *morning*. It was once the custom to say "good morrow" for "good morning."

"Our worst misfortunes are those that never

of the martyrs, had 11 good arguments against suffering, *viz.*: a wife and 10 children. Being once asked how he meant to maintain them all, he cheerfully replied, "They must all live on Matt. vi. 34, 'Take therefore no thought for the morrow,'" etc.—Contentment and resignation, in such trying circumstances, are not only blessings to the possessors, but they fill observers with astonishment. "Hence," said Dr. W. to a poor minister, "I wonder, Mr. W., how you contrive to live so comfortably; methinks, with your numerous family, you live more plentifully on the providence of God, than I can with all the benefits of my parish."

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CHAPTER THE SEVENTH.

unjust censures

1, 2. judge not,[a] *i.e.* unkindly, unwisely, unjustly. A word against censoriousness. "Yet a dog is to be esteemed a dog, and a swine a swine." See ver. 6. **ye . . judged,** the spirit in wh. you form an opinion of others will be the spirit in wh. others will regard you. **mete,** measure.

"This passage is abused when made tolerant of falsehood and wrong, as of truth and right."—"The evil eye forbidden. As ye have not been *judged*, but *forgiven*, so deal with others aft. God's forgiving love."—"Be not self-constituted judges of others' faults."—"The way to righteousness lies in finding not others' sins but our own."

Carlyle says, "To judge another correctly, we must not merely measure the few inches of aberration from the mathematical orbit, but reckon the *ratio* of these to the whole diameter. The orbit may be a planet's, its diameter the breadth of the solar system; or it may be a city hippodrome, nay, the circle of a gin-horse, its diameter a score of feet or paces. But the inches of deflection only are measured; and it is assumed that the diameter of the gin-horse and that of the planet will yield the same ratio when compared to them." *Peloubet's Notes.*

A little boy once went home to his mother and said, "Mother, sister and I went out into the garden, and we were calling out, and there was some boy mocking us." "How do you mean, Johnny?" said his mother. "Why," said the child, "I was calling out, 'Ho!' and this boy said, 'Ho!' So I said to him, 'Who are you?' and he answered, 'Who are you?' I said, 'What is your name?' he said, 'What is your name?' And I said to him, 'Why don't you show yourself?' he said, 'Show yourself?' And I jumped over the ditch, and I went into the woods, and I could not find him, and I came back, and said, 'If you don't come out I will beat you!' and he said, 'I will beat you!'" So his mother said, "Ah, Johnny! if you had said, 'I love you," he would have said, 'I love you.' If you had said, 'Your voice is sweet,' he would have said 'Your voice is sweet.' Whatever you said to him, he would have said back to you." And the mother also said, "Now, Johnny, when you grow and get to be a man, whatever you say to others they will, by and by, say back to you." And his mother took him to that old text in the Scripture, "With what measure ye mete, it shall be measured to you again."

3—5. mote, small particle [A.-S. *mot*], like those seen in a ray of sunshine. **beam,** huge piece of timber, fig. expression, a Jewish proverb of wh. Lightfoot gives instances. **or how,**[b] "Our own sinfulness destroys the spiritual vision which alone can rightly judge sin in others." **Thou hypocrite,**[c] cutting rebuke for pretending to be better than he is in setting himself to correct faults of others.

I. Good men should guard against perversion of the judicial faculty on all questions. II. Specially on personal questions that faculty should be purified and restrained (consider sacredness of *reputation*). III. Personal judgments provoke reprisals, and *they* oft. engender unholy desires for victory, etc. IV. Consciousness of our own imperfections should moderate our personal judgments. *Parker.*

Pedley, who was a well known natural simpleton, was wont to say, "God help the fool." None are more ready to pity the folly of others than those who have a small share of wit themselves. "There is no love among Christians," cries the man who is destitute of true charity. "Zeal has vanished," exclaims the idle talker. "O for more consistancy." groans out the hypocrite. "We want more vital godliness," protests the false pretender. As in the old legend, the wolf preached against sheep stealing, so very many hunt down those sins in others which they gladly shelter in themselves. *Spurgeon.* I have read somewhere a legend of a wretched man, one of nature's monstrosities, the tip of whose tongue was a snake's head. In his sleep the hideous reptile lay coiled within, but his breathing was a low and ominous

befall us." "Let your trouble tarry till its own day comes." The French say "misfortune is good for something," and the Spaniards, "there is no ill but comes for good."

a Lu. vi. 37; Ro. xiv. 3, 4, 10, 13: 1 Cor. iv. 3–5; Jas ii. 13; iv. 11, 12. Bp. Hunt calls the first 11 verses of this lesson the fore-court of the Golden Rule, an approach of rare beauty to the marvellously beautiful temple.

Judge, *to point out* or *declare what is just* or *law.*

Mete, *to measure.*

b Ro. ii. 21.

c Gal. vi. 1; Ps. li. 10, 13.

Hypocrisy, lit. *the acting of a part on the stage*, hence feigning to be what one is not. "The hypocrite has not put off the old man, but has put on the new upon it." *St. Basil.* "He was a man who stole the livery of heaven to serve the devil in." *Pollok.*

At Wragby, in Yorkshire, in the vestry of the church is a very curious old painted window, representing in colored glass the subject of my text; a man with a huge piece of wood before his eyes is trying diligently to extract a mere speck from the eye of another man. *Baring-Gould.*

Easy and ordinary is it for men to be others' physicians, rather than their own. They can weed others' gardens, whilst their own is overrun with nettles. Thus,

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like mannerly guests, when a good morsel is carved us, we lay it liberally on another's trencher, and fast ourselves. How much better were it for us to feed on our own portion. *Adams.*

discriminate character

a Matt. xv. 22, 26; Is. lvi. 10, 11; Pr. xxvi. 11; Re. xxii. 15; Phil. iii. 2.
b Lev. xi. 7; Is. lxv. 4; 2 Pet. ii. 22.
c Crit. Eng. Test.
d Pr. ix. 7, 8; xxiii. 9; Ac. xiii. 46.
e Job xxviii. 18; Pr. viii. 11; iii. 15; xx 15; xxxi 10. Dog, lit. *the biting animal.* Dutch, *dog;* Ger. *dogge; docke;* per. from Sans. *dak,* to bite.

prayer

f Lu. xi. 9, 10; Ps. xxvii. 8; Pr. viii. 17; Mk. xi. 24; Ma xxi. 22; Heb. xi. 6; Jo. xiv. 13, 14; xv. 7; xvi. 23, 24; Jas. i. 5, 6; Gen. xxxii. 26; 1 Jo. v. 14, 15; Heb. iv. 16; Jas. v. 16—18; Lu. xviii. 1; Jer. xxix. 13 Jas. iv. 3; Ro. viii. 26, 27.
g Rev. iii. 20.
Ask, *to seek* an answer. A.-S. *acsian, ascian,* to seek.

human and divine compassion.

h Lu. xi. 13.
i Tim. v. 8.
"To turn stones into bread was a temptation of our Master, but how many of His servants yield readily to the far worse temptation to 'turn bread into stone! Go thy way, metaphysical divine, to the stoneyard, and break granite for McAdam, but stand not in the way of loving spirits wh would feed the family of God with living bread."

hiss. When he attempted to speak, the monster thrust itself out in wavy vibrations, hissing, biting, stinging. A fitting symbol of the professing Christian who has the inconsistencies of his brethren at his tongue's end, and their excellences never. *Prof. Phelps, in Peloubet's Notes.*

6. dogs, oft. applied to vile persons,[a] men who snarl at truth. **swine,** all. to unclean habits, "swinish multitude," carnal, etc.[b] "To judge those we should not, an error of severity; to give what is holy to dogs, an error of laxity."[c] **pearls,** not understood by swine, who might think you mock them.[d] Truth com. with gems.[e]

I. *Habits* of vile persons indicated—*dogs, swine.* II. Their *character* stated—ferocious, *rend;* ignorant, do not value *pearls.* (How many treat the Sabbath, truth, etc., as swine treat pearls.) III. The *treatment* they should receive. Even dogs and swine should be treated with pity (dogs improved by kindness).

It was customary with the ancient writers of Greece and Rome, and with the Eastern sages, to denote certain classes of men by animals of similar dispositions. Our Saviour adopted the same natural, concise, and energetic method. By dogs, which the Jews much detested, He meant men of odious character and violent temper; and by swine, the usual emblem of moral filth, the abandoned and profligate. His exhortation meant that, as the priests give not any of the sacrifice to dogs, so His disciples should not throw away their instruction on those who would blaspheme, nor their religious wisdom—more precious than rubies—on the impure, who would only deride them. *Jones.*

7, 8. ask . . knock,[f] "*ask* for what we *wish; seek* for what we *miss; knock* for that fr. wh. we feel ourselves *shut* out." Fundamental direction for prayer; *ask,* inquire; *seek,* search earnestly; *knock,* persevering importunity. **receiveth** fr. man, much more fr. God, and what is really good. **knocketh,** Christ knocks at door of our hearts,[g] bef. we knock at door of mercy. If we expect Him to open the second door, we must open the first.

Characteristics of true prayer: 1. Genuine *asking;* 2. Earnest *seeking;* 3. Urgent *knocking. ask,* and thus acknowledge that mercy is the *gift* of God; *seek,* and thus show your estimate of its *worth; knock,* and thus admit that the door is deservedly closed against you.

When thou standest before His gate, knock loudly and boldly, not as a beggar knocks, but as one who belongs to the house; not as a vagabond, who is afraid of the police, but as a friend and an intimate acquaintance; not as one who is apprehensive of being troublesome, or of coming at an improper time, but of a guest who may rest assured of a hearty welcome. *Dr. F. W. Krummacher.* "Good prayers," says an old divine, "never come weeping home. I am sure I shall receive either what I ask, or what I should ask." "Prayer pulls the rope below and the great bell rings above in the ears of God. Some scarcely stir the bell, for they pray so languidly; others give but an occasional pluck at the rope; but he who wins with heaven is the man who grasps the rope boldly and pulls continuously, with all his might." *Spurgeon.*

9—11. man,[h] with com. human affection. **son,** for whom he is bound to care.[i] **ask,** confidently of a parent, being hungry. **bread,** a com. need. **stone,** mocking the prayer and the hunger: *useless.* **serpent,** wh. may be like a fish in appearance, but *injurious.* **evil,** ignorant, weak, selfish, sinful. **good,** even you, who are evil, know what is good. **more,** *so* much, that none can say *how* much. **Father . . heaven,** who *knows* what you need; is *able* also, and *willing.*[j] **good things,** wh. shall be *good,* though they appear *evil.*

Love of an earthly father, a dim representation of the love of our heavenly Father—(1) Fr. its character; (2) Fr. confidence in His disposition, which we cherish; (3) Fr. our experience of past benefits.

A king is sitting with his council deliberating on high affairs of state involving the destiny of nations, when suddenly he hears the sorrowful cry of his little child, who has fallen down, or been frightened by a wasp; he rises and runs to his relief, assuages his sorrows and relieves his fears. Is there anything unkingly here? Is it not most natural? Does it not even elevate the monarch in your esteem? Why then do we think it dishonorable to the King of kings, our heavenly Father, to consider the small matters of His children? It is infinitely condescending, but is it not also superlatively natural that being a Father he should act as such? *Spurgeon.*

12. Therefore, summarizing the chap. fr. ver. 1. **things, . . would,** within the compass of reasonable desire and expectation. A double-edged precept

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—(1) Do not expect fr. others more than you are willing to do for them. (2) Be willing to do all that you can in reason expect. **law,** written to enforce this. **prophets,** who labored for this.[a]

Social morality. The golden rule.—I. Its normal principle is intelligible, reasonable, and wholesome. II. Its inculcation and enforcement are one of the chief ends of revelation.

During the retreat of Alfred the Great, at Athelney, in Somersetshire, after the defeat of his forces by the Danes, a beggar came to his little castle there, and requested alms; when his queen informed him that they had only one small loaf remaining, which was insufficient for themselves and their friends, who were gone abroad in quest of food, though with little hope of success, the king replied, "Give the poor Christian one half of the loaf. He who could feed the 5,000 men with 5 loaves and 2 small fishes, can certainly make that half of the loaf suffice for more than our necessities." Accordingly the poor man was relieved, and this noble act of charity was soon recompensed by a providential store of fresh provisions, with which his people returned. *Whitecross.*

13, 14. strait, narrow [Lat. *strictus*]. The entrance of the temple of Mars is described by Chaucer as "Long and *streyt*, and gastly for to see." Wide enough for all penitence, too narrow for guilt. **gate,** of heaven, eternal life. **narrow,** truth one, errors many. "At every step in life, there is *but one right thing to do*, and all beside is wrong." A difficult way to find and to walk. **broad,** easy and pleasant. **few . . find,** because few seek, though *narrow*, there is room for many.

Entrance into life difficult—I. From certain deterring peculiarities: (1) gate is strait, (2) way is narrow, (3) finding of it difficult, (4) few companions. II. From attractions of other road, the opposite of former in each particular; marks of the true and false way; 1. *Two* gates; 2. *Two* conditions of entrance; 3. *Two* destinies. In each case only two.

In a fine old mosque we saw a curious double column, the pedestals of which are in one piece, the shafts each composed of two pieces, and the two capitals with their plinths all formed out of one block. These pillars are not large, and are only distant from each other, as they stand, about a human span. They are right opposite to the door of entrance into the mosque, and we were assured that it was a general belief among the Mohammedans, that whoever could pass between those pillars unhurt was destined for heaven, and whoever could not, might prepare either to reduce his bulk, or expect a worse fate in hell." *Buckingham's Travels among the Arab Tribes.* Suppose you wish to enter into the kingdom of music. Very well. This is the New Testament doctrine concerning the kingdom of music. "Strait is the gate and narrow is the way which leadeth unto excellence in music, and few there be that find it." You have to study night and day, you have no time for yourself, you are at it, always at it, or getting ready for it, criticising or being criticised, repeating, rehearsing, going over it again and again, still higher and higher. If that is the law of your little kingdom of music, why should it not be the law of the larger kingdom of life, which includes all beauty, and learning, and music, and power? *J. Parker, D.D.*

15, 16. Beware, as you value your souls, **false,** yet pretending to be true; heretical. **prophets,** *i.e.* teachers; "blind leaders of the blind."[b] **sheep's clothing,** looking as if they belong to Christ's flock.[c] **inwardly,** "true judgment searches the heart." **ravening,**[d] praying with rapacity. **wolves,**[e] rapacious, insincere, mischievous; enemies of sheep. **fruits,** life and conduct, both of teacher and those taught.[f] **know** as a tree by its fruit. **grapes, thorns . . figs, thistles,** fruit of tree answers to tree's nature; so conduct of man to his moral state.[g]

Beware of false prophets.—I. Why? Because *false.* (1) Deceptive, (2) destructive. II. How known? (1) Their fruits, (2) their condemnation.

A gentleman eminent in the literary world, had his mind in early life deeply imbued with infidel sentiments. He and one of his companions often carried on their conversation in the hearing of a religious, but illiterate countryman. This gentleman, having afterwards become a Christian, was concerned for the countryman, lest his faith in religion should have been shaken by their remarks. One day he took the liberty to ask him, whether what had so frequently been advanced in his hearing, had not produced this effect upon him? "By no means," answered the countryman; "it never made the least impression upon me." "No impression on you!" said the

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j Is. lix. 15; Ps. lxxxvi. 5.

Man, lit. *the being that thinks.* Sans. *manu—man,* to think.

Children: "Living jewels drop'd unstained from heaven." *Pollok.*

summary of duty

a Ga. v. 14; Le. xix. 18 Tit. iii. 2; Ro. xiii. 10; Ma. xxii. 37, 39, 40; Is. i. 17, Zec. vii. 9, 10.

"A kind neighbor is not one who does half-a-dozen great favors in as many years; but the doer of little every-day kindnesses." *Bruyere.*

narrow and broad way

Lu. xiii. 23, 24; Ro. viii. 13. 1 Pet. iv. 18, Is. xxxv. 8; Matt. xvi. 24; Ac. xiv. 22; Pr. xvi. 25; Heb. xii. 14; Re. xxi. 27.

Bunyan's "Pilgrim's Progress" is the best commentary on these verses. *Rev. Com.*

Strait, lit. *strained.* Obs. strict, rigorous, narrow, hence in B. *difficult.*

Gate. *a hole pierced,* passage, or entrance. Scot. *gate,* a way: Dan. *gade,* a street. Dutch and Ice. *gat,* a hole; Ice. *gata,* to perforate.

false teachers

b Lu. vi. 39; Ma. xxiv. 4, 5, xxiii. 24; 1 Jo. iv. 1; Deu. xiii. 1—3; Jer. xxiii. 16; 1 Pet. ii. 1—3; Col. ii. 8; Ro. xvi. 17, 18.

c Jo. x. 26, 27.

d Gen. xlix. 27; Ps. xvii. 12 *m.*

e Ac. xx. 28, 30.

f Ma. iii. 8, 10; Gal. v. 22.

g Pr. xxiii. 7.

Wolf. A.-S. *wulf;* allied to L. *lupus;* Gk. *lukos;* Sans. *vrika.* a wolf. The

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gentleman; "why, you must know that we had read and thought on these things much more than you had an opportunity of doing." "Oh, yes," said the other, "but your conversation plainly showed me that you had never read nor thought much on your Bible; and, besides, I knew also your manner of living; I knew that to maintain such a course of conduct, you found it *necessary* to renounce Christianity."

17—20. good tree, or teacher, or man. **good fruit,** as a matter of course.[a] **good . . cannot . . evil,** yet good fruit exposed to evil influences. The best fruit oft. the prey of the worm. **every,** without exception. A wicked man shall not be concealed fr. justice by a crowd of saints. **shall know,** this does not contradict vs. 1, 2.

Underlying element of moral character.—Moral character is: (*a*) man's only real property; (*b*) only measure of man's real worth; (*c*) only earthly product man will bear to another world; (*d*) source whence springs lasting weal or woe. I. It is a vital source of action. II. It is either radically corrupt or good. III. When corrupt, generally disguised. IV. When disguised, may, and should, be detected. *Thomas.*

Prof. Isaac Hall says, "as to the good tree and the corrupt tree, there is a wild olive and a wild orange, and also a wild tree to represent almost every one of the good fruit trees of Palestine. If grafted when young, a good tree will result; but if by mistake or ignorance one is left to the fruiting time before being found out, it has to suffer the axe, and most welcome is it to the fire in a country where good fuel is scarce. *Peloubet's Notes.* When the Sidonians were once going to choose a king, they determined that their election should fall upon the man who should first see the sun on the following morning. All the candidates, towards the hour of sunrise, eagerly looked toward the East, but one, to the astonishment of his countrymen, fixed his eyes on the opposite side of the horizon, where he saw the reflection of the sun's rays before the orb itself was seen by those looking towards the East. The choice instantly fell on him who had seen the *reflection* of the sun; and by the same reasoning, the influence of religion on the heart is frequently perceptible in the conduct, even before a person has made direct profession of the principle by which he is actuated. *Saturday Mag.* Those who travel through deserts would often be at a loss for water, if certain indications, which the hand of Providence has marked out, did not serve to guide them to a supply. The secret wells are for the most part discoverable from the verdure which is nourished by their presence. So the fruitfulness of good works of the believer, amidst the deadness and sterility around him, proclaim the Christian's life. *Salter.*

common wolf, *C. lupus*, once abundant in Palestine, is even yet seen there occasionally.

trees and men known by fruit

a Lu. vi. 45; 1 Jo. iii. 10; Gal. v. 19—23; Jas. iii. 17, 18; Ro. vi. 22.

"The morality of an action depends on the motive fr. wh. we act." "Our actions are our own; their consequences belong to heaven." *Francis.*

"Action hangs, as it were, 'dissolved, in speech, in thoughts whereof speech is the shadow, and precipitates itself therefrom. The kind of speech in a man betokens the kind of action you will get. fr. him." *Carlyle.*

21. every one, because only some *do* as well as *say.* **saith,** saying is right, but *doing* must be added. **shall enter,** though he may foolishly hope to do so. **doeth,**[b] deeds as well as words, fruit as well as leaves; but the leaves are needful to the tree. **will . . Father,** and that not of *slavish* constraint; but of *filial* joy, finding a pleasure in doing it.

Obedience the test,[c] but not the ground[d] of acceptance. "To call God our Lord, and yet not to honor Him by our works, is to condemn ourselves."[e] "The will of God, acc. to the Gospel, is to believe in Christ,[f] and to lead a godly life."[g]

"'Sir,' said the Duke of Wellington to an officer of engineers, who urged the impossibility of executing the directions he had received, 'I did not ask your opinion, I gave you my orders, and I expect them to be obeyed.' Such should be the obedience of every follower of Jesus. The words which He has spoken are our law, not our judgments or fancies. Even if death were in the way, it is

'Ours not to reason why—
Ours, but to do and die;'

and, at our Master's bidding, advance through flood or flame." *Spurgeon.*

profession and practice

b Lu. vi. 46; Matt. xxv. 11, 12; Jas. i. 22, 25; Ro ii. 13; 1 Th. iv. 3; Jo. xiii. 17.
c Jo. xiv. 21, 23; 1 Jo. ii. 3, 5; v. 3;
d Jo. vi. 29; Matt. ix. 13.
e 2 Cor. v. 15; Lu. x. 28.
f Ac. xvi. 31.
g 1 Jo. iii. 23.

"Wicked men obey for fear, but the good for love." *Aristotle.*

22, 23. many, vainly and presumptuously trusting in their profession and work. **will say,** with impudent effrontery. **that day,** of final and general judgment. **prophesied,**[h] taught. **works,** bad men may do some good things fr. dif. motives, and then trust in their works. **profess,** openly declare. **knew,** approved as my disciples, and sent to teach. **depart,** those who depart from God here, shall depart, at last, forever. **work iniquity,**[i] because of selfish ends.

"The grace of God, and not gifts, saves the soul." "To know the will of God and not to do it, involves double punishment; to receive great gifts and not to employ them rightly, involves greater responsibility in the day of judgment." *Zeisius.*

vain expectations

h Nu. xxiv. 3, 4; Jo. xi. 51.
i Hab. i. 13; Ps. l. 16; 2 Tim. ii. 19; Ps. vi. 8; i. 6; 2 Cor. xiii. 5.

"William Wickham, being appointed by King Edward to build a stately church, wrote in the windows, '*This work made William Wickham.*' When charged by the King for assuming the honor of that work to himself as the author, whereas he was only the overseer, he answered that he meant not that he had made the work, but that the work made him, having before been very poor, and then in great credit. Lord, when we read in Thy Word that we must work out our own salvation, Thy meaning is not that our salvation should be the effect of our work, but our work the evidence of our salvation." *Spurgeon.* How naturally, and as it were unconsciously and inevitably, He has passed from the Teacher to the Judge! We can well imagine that from this point on to the end there must have been a light on His face, a fire in his eye, a solemnity in His tone, a grandeur in His very attitude, which struck the multitude with amazement, especially at the *authority* (ver.29) with which He spoke. *Expositor's Bible.*

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The greatest of preachers dreads such a sentence. (1 Cor. ix. 27.) *Cambridge Bible.*

Noah's carpenters helped to build the ark, but did not enter it to be saved from the flood. *Peloubet.*

24, 25. sayings, "These words seem to bind together the whole discourse, and exclude the idea that it is a collection of unconnected sayings."[a] **heareth . . doeth,** and who hears in order that he may *learn* and *do.* **liken,** compare. **rock,**[b] having patiently dug down through the light surface to the solid rock. Hearers must dig down through the sound to the sense, through the letter to the spirit, through the preaching to the practice. **rain,** fr. above; **floods,** fr. below; **winds,** fr. around. Trials fr. all quarters test the building, *all.* character. **fell not,**[c] rather consolidated than weakened by these tests.

Spiritual structures.—They shall be tried. I. This is true: (1) proved by experience: (2) even the kingdom of God, or inner life, has its tempests. II. Inferences: (1) many a false building has been swept away; (2) how careful should we be in rearing our own structure. *Lange.*

He founds his house on a rock, who, hearing the words of Christ, brings his heart and life into accordance with them, and is thus, by faith, in union with him—founded on him. *Alford.* A young minister in Wales, coming on trial to a very exposed locality, had to sleep at a farmhouse on the highest point of land in the country. The wind blew a tempest, the rain beat upon the house, and he feared it must fall. He could not rest; he rose, sat by the fire, and prepared for the worst. But it stood firm and unshaken. The morning came; the minister expressed his fears, and wondered how the farmer could sleep so securely exposed to such a storm. "Oh," said the farmer, "I had no fear of the house falling, and you need not have feared, either, for it is founded upon a rock." Oh, what a mercy that the Rock of Ages is immovable! Happy the man whose hope is builded thereon.—Dr. Robinson was entertained at Nazareth, in the home of a Greek Arab. The house had just been built. In order to lay the foundations he had dug down to the solid rock to the depth of 30 feet, and then built up arches.—A friend, journeying thro. Palestine, pitched his tent one fair night in one of those *wadies,* or valleys, and was awakened before morning by the flow of water, from wh. he and his party had barely time to escape with the loss of clothing, books and instruments. So the trial of the last Great Day will come, without warning, and overwhelming those whose exterior was fair, but the foundation of whose life was insecure. *Lyman Abbott.*

house on a rock

a Lu. vi. 47, 49.
b 2 Sam. xxii. 2; 1 Cor. x. 4.
c Ja. i. 12.
Heaviest rainfall in the world is 600 inches on Kasia Hills, of wh. 500 fell in 7 mths. In Oct., 1833, 10,000 houses in Canton were swept away by inundation caused by excessive rain. Great inundation in Holland in 1530. 400,000 persons said to have perished. At Pesth, near Presburg, overflow of Danube swept away 24 villages with the people, April, 1811.

26, 27. heareth . . not, to whom the words are mere sounds.[d] **foolish,** imprudent, thoughtless; looking for immediate, rather than lasting results; for present shelter, not future comfort and safety. **house,** The h. of the com. people gen. throughout the E. and partic. in the mountainous and thinly-peopled parts of Palestine and Arabia, are of three kinds: (1) framework of branches covered with clay; (2) with walls made entirely of clay, thick and broad; (3) walls of mud-bricks dried in the sun, or slightly burnt.[e] **sand,** light soil on edge of stream. **fell,** just when most needed, in time of trial. **great,** sudden, destructive, complete.

Hypocrisy bears to the world the aspect of a great building, but it has no foundation, and will fall.[f] "I. All men are building. II. All builders have a choice of foundations. III. All foundations will be tried. IV. Only one foundation will stand."

A sudden but violent storm arose, and loud thunder echoed through the mountains. "The brow of the hill whereon their city (Nazareth) was built, was every moment gleaming as the lightning flashed. The rain fell in torrents; and in the course of an hour, a river flowed past the convent door, along what lately was a dry and quiet street. In the darkness of the night we heard loud shrieks for help. The flood carried away baskets, logs of wood, tables, and fruit stands. Two houses,

house on the sand

d Ez. xxxiii. 30—33; Is. xxix. 13.
e *Paxton,* i. 200 *ff*; *Stanley Sin.* and *Pal.* 480.
f Lu. xviii. 11—14.
House, anything for *covering* or protection. W. *hws.* a covering; A.-S., Goth., *hus;* Ger. *haus—huten,* to cover; akin to L. *casa;* the protecting thing, a cottage; Heb. *kasah,* to cover.

Rain, *that wh. wets.* A.-S. *regen;* Ger. *regnen,* to rain;

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built on the sand, were undermined by the water, and both fell together, while the people in them escaped with difficulty. *Sunday at Nazareth.*

Some men's lives are like palaces, fair and spacious and lofty; full of nobleness. Some are like castles, grim and stern and tyrannical, with dark cells and secret winding passages. Some are like mills and warehouses, stuffed so full with machinery and merchandise that the owner has scarce room to move about; and not a glimpse of the bright blue sky can he catch through their dusty windows. Some, again, are lighthouses, standing bravely on their rock amid the dashing waves, and holding forth the light by which many a storm-tossed voyager is guided into port. Some lives are more like ships than houses, ever wandering, nowhere abiding. Some are like quiet cottage homes, with no splendid outside or towering pinnacles, but full of homely peace and quiet usefulness. And some—how many!—never get beyond the beginning; just a few courses laid. *E. R. Conder.*

akin to L. *rigo*, Gk. *brecho*, to wet. Sand, A.-S. and Ger.; Ice., *sandr*; Gk. *psammos*, prob. fr. *psao*, to rub.

characteristics of Christ's teaching

28, 29. astonished, unaccustomed to teaching so profound, spiritual, plain, familiar, searching. **doctrine,**[a] teaching, inclusive of *manner* and *matter*. **taught,** did not play the orator merely. Instructed. **authority,**[b] boldly, dogmatically, with great originality; no appeal fr. His statements. The great Teacher, and *the* truth. **scribes,** whose teaching was a mere traditional, conventional mode. Petty quibbling, and glosses on words, etc.; no bold attacks upon sin, or stimulations of godliness.

Characteristics of Christ's teaching. I. Those wh. *cannot* be imitated: (1) His originality; (2) His miraculousness; (3) His authority. II. Those wh. *must* not be imitated: (1) His positiveness; (2) His self-assurance; (3) His self-representation. III. Those which *should* be imitated: (1) His naturalness; (2) His suggestiveness; (3) His catholicity; (4) His spirituality; (5) His tenderness; (6) His faithfulness; (7) His consistency; (8) His devoutness.

Mrs. Judson, giving some account of the first Burman convert, says: "A few days ago I was reading with him Christ's Sermon on the Mount. He was deeply impressed, and unusually solemn. 'These words,' said he, 'take hold on my very heart; they make me tremble. Here God commands us to do everything that is good in secret, not to be seen of men. How unlike our religion is this! When Burmans make offerings at the pagodas, they make a great noise with drums and musical instruments, that others may see how good they are; but this religion makes the *mind* fear God, it makes it, of its *own accord*, fear sin.'"

a Mk. i. 27; Ac. xiii. 12; Jo. vii. 46; Matt. xiii. 54; Mk. i. 22; Lu. iv. 32.

b Is. lxi. 1.

Astonish, to *stun* with any sudden noise, as *thunder*. Old Fr. *estonner*; L. *attono*, to thunder—*ad.* at, *tono*, to thunder. Old E. *Astony*; A.-S. *stunian*, to stun. Doctrine, *a thing taught:* in the B. the act or manner of teaching. L. *doceo*, to teach. Teach, *to show*. A.-S. *tœcan*, to show, Ger *zeihen, zeigen*, to show; allied to L. *doceo*, to teach; Gk. *deiknumi*, to show.

CHAPTER THE EIGHTH.

Galilee

the leper healed

1, 2. mountain,[c] a consecrated height. Bible events and mountains.[d] **leper,** had a terrible disease; a poisoning of springs of life, and a gradual decay of whole body, was deemed one of the Lord's most fearful visitations of wrath.[e] Incurable by man, though certainly not *contagious* in the usual sense, it was viewed by the law as the *parable of death*, the most striking emblem of inward sin, the essence and type of all uncleanness.[f] It is prob. that this l. had heard some of the sayings of Jesus, and concluded that one who could speak such Divine words, had power to perform superhuman deeds. **worshipped,**[g] not worship as to God, but a deeply reverential salutation. *Am. Com.* **canst,** of this he had no doubt, the question was whether Jesus was *willing*.

Words of Jesus followed by works. "Having taught as *one with authority*, He proceeds to show that authority, and confirm His words by *works*." "This chapter is a chapter of miracles." "We have now, in this and in fol. chap. as it were, a *solemn procession* of miracles, confirming the authority with wh. our Lord had spoken." "These miracles were wrought at very dif. times, but Matt. collects them here into one narrative." *Miracles of Jesus* were—I. Seals of His authority. II. Exercises of His love to men. III. Types of truth.

Among the many kinds of leprosy that of the Bible appears to have been *not* the elephantiasis, or knotty leprosy, now often seen in Palestine, but the "white leprosy." It began with a small spot, scab, or swelling, lying lower than the surface of the skin, and the hair within it turning white. This would spread, and raw flesh would appear. In bad cases, large portions, and sometimes the whole of the body would assume a chalky whiteness; the nails, and sometimes the hair, fell off, and in some varieties the senses became blunted. But it is not certain that all these symptoms pertained to the Bible leprosy. It does seem nearly certain that, while

c Matt. v. 1.

d *Ararat*, Ge. viii. 4; *Abarim*, Nu. xxxiii. 47, 48; *Amalek*, Ju. xii. 15; *Carmel*, 2 K. xix. 23; *Ebal and Gerizim*, Deu. xi. 29; *Gilboa*, 2 S. i. 6, 21; *Hermon*; Jos. xii. 11; *Moriah*, Ge xxii. 2. *Nebo*, Deu. xxxiv. 1; *Olivet*, Lu. xxi. 37; *Sinai*, Ex. xix. 2, 18, etc.; *Tabor*, Ju. iv. 6, etc.

e Nu. xii. 6, 10; 2 Ch. xxvi 19.

f Lev. xiii., xiv.; *Trench; Winer.*

g Mk. i. 40; Lu. v. 12.

On lepers and leprosy, see *Jahn's Bib. Antiq.* § 188, 189; and *Land and the Book*, 469, 651—654.

hereditary, often for several generations, it was *not* a contagious disease, at least not in ordinary cases. In the south of Africa there is a large lazar-house for lepers. It is an immense space, enclosed by a very high wall, and containing fields, which the lepers cultivate. There is only one entrance, which is strictly guarded. Whenever any one is found with the marks of leprosy upon him, he is brought to this gate, and obliged to enter in, never to return. Within this abode of misery, there are multitudes of lepers in all stages of the disease. Dr. Halbeck, a missionary of the Church of England, from the top of a neighboring hill, saw them at work. He noticed two particularly, sowing peas in the field. The one had no hands, the other had no feet—these members being wasted away by disease. The one who wanted the hands was carrying the other who wanted the feet upon his back, and he again carried in his hands the bag of seed, and dropped a pea every now and then, wh. the other pressed into the ground with his foot; and so they managed the work of one man betw. the two. Two Moravian missionaries, impelled by an ardent love for souls, have chosen the lazar-house as their field of labor. They entered it, never to come out again; and it is said that as soon as these die, other Moravians are quite ready to fill their place. "Ah! my dear friends," adds the late Rev. Robert M'Cheyne, "may we not blush, and be ashamed before God, that we, redeemed with the same blood, and taught by the same spirit shd. yet be so unlike these men in vehement, heart-consuming love to Jesus and the souls of men."

3, 4. Jesus, who else would have done this? **put . . hand,** not to threaten, or warn the leper off. **touched,**[a] removing, not receiving defilement.[b] "This *taking hold of* the leper seems to symbolize Christ's taking hold of our nature." **I will,** a ready answer to ready faith. **clean,** Christ, holy Himself, a fountain of purity to others. **gift,** trespass offering. **testimony,** by wh. they were left without excuse if they did not testify of Him who thus honored the law.[c]

Leper coming to Christ teaches: 1. That the vilest *may* come to Christ; 2. That the weakest *can* come; 3. That, if they would be healed, they must come to Him and no other. *Christ healing the leper teaches:* 1. His *willingness* to restore the lost; 2. His ability to do so at once; 3. His restoring power acts in connection with obedience to law.

Is it, then, a great stumbling-block in your way, O nineteenth century critic, that you are expected to believe that the Lord Jesus actually did heal this leper? Would it take the stumbling-block away to have it altered? Suppose we try it, amend to suit the "anti-supernaturalism" of the age. "And behold, there came a leper to Him, saying, 'Lord, if Thou wilt, Thou can'st make me clean.' And Jesus put out His hand, and motioned him away, saying, 'Poor man, you are quite mistaken, I cannot help you. I came to teach wise people, not to help poor wretches like you. There are great laws of health and disease; I advise you to find them out, and obey them; consult your doctor, and do the best you can. Farewell.'" Oh, what nonsense many wise people talk about the difficulty of believing in Divine power to heal! The fact is, that if Christ had not proved Himself a Healer, men could not have believed in Him at all. *Expos. Bib.*

5—7. Capernaum, = *city of consolation (?)* In upper Galilee,[d] nr. the sea[e] on the great commercial route fr. Damascus. **came,** prob. sent first.[f] **centurion,** Rom. officer of a *hundred* men; one of several of wh. good things are recorded,[g] his building a synagogue,[h] suggestive of his wealth and his piety. **my servant,** kind master of prob. an old and faithful retainer. **palsy,** short for paralysis. Many diseases were once included under this name; among them a fearful sort of *cramp*, racking the body with intense pain, and causing death in a few days. **come . . heal,** He could have *healed* without *coming*.[i]

The Centurion a model of believing confidence—1. In his earnest entreaty; 2. In his cordial affection; 3. In his unfeigned humility; 4. In the peculiar shape in wh. his profession of Christ appeared. *Excellencies of the centurion's faith*—4. Humility, by wh. his military rank gave way to conscious poverty before the Lord; 2. Trustfulness, his outward circumstances and position serving as a testimony to the glory of the Lord. *Lange.*

The three believing centurions. 1 This centurion at Capernaum. 2. The centurion who had charge of the crucifixion (xxvii. 54). 3. The centurion Cornelius. (Acts x. 1.)—A deeply pious soldier. "Even the bloody trade of war yielded worthy clients to Christ." *Hall.*

8—10. worthy,[j] a great thing for a *Roman* to say to a *Jew.* **roof,** "counting himself unworthy that Christ should enter into his doors, he was counted worthy

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As we looked on those wrecks of humanity we saw with what fitness leprosy is made the emblem of sin—hereditary, contagious, ever tending to increase, and incurable, except by Divine power. *Thomson.* "In the restoration, too of a leper, precisely the same instruments of cleansing were in use the cedar wood, the hyssop and scarlet, as were used for the cleansing of one defiled through a dead body, or aught pertaining to death, and wh. were never in use upon any other occasion." *Trench.*

a Le. v. 2, 3.
b Heb. vii. 26.
c Is. xlii. 21. Le. xiv. 1—32.

"The ceremonial law made it defilement to touch a leper Yet 'Jesus stretched forth His hand, and *touched* him.' O lovely symbol of the Saviour's relation to us sinners! He has in His holy Incarnation touched our leprous humanity; and remaining stainless Himself, heals all who will let Him touch them with His' pure heart of love."

centurion's servant

d Matt. iv. 13.
e Jo vi. 17.
f Lu. vii. 3.
g Lu. xxiii. 47.
h Lu. vii. 5.
i Jo. iv. 49—53.

Centurion. L. *centurio*, fr. *centum*, a hundred. "If you would have your business done, go: if not, send." "If you would have a thing well done, do it yourself."

j Lu. xv. 19, 21.

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that Christ should enter into his heart." *Augustine.* **speak . . word. . only,**[a] "concluding by his own authority over his soldiers, that Christ, by a more absolute power, as Lord High Marshal of all maladies, without His personal presence, could by His bare word of command order any disease to march or retreat at His pleasure."[b] "I am," he would say, "one occupying only a subordinate place, set *under* authority, a subaltern, with commanders over me. Yet those that are under me obey me. I have power to send them hither and thither, and they go at my bidding. How much more thou, who art not set, as I am, in a subordinate place, but who art as a prince over the host of heaven, who wilt have angels and spirits to obey thy word and run swiftly at thy command!" *Trench.* **marvelled,** at the great faith of a Gentile. **not . . Israel,** where, because of the sacred writings and religious teachers, the greatest faith might be expected.

The representative believer—The centurion's faith was.—I. Characterized by an unbounded confidence in the Divine capability of Christ; II. Associated with a deep interest in his domestics; III. With a deep consciousness of personal unworthiness; IV. Followed by an introduction into the gracious empire of God; V. Rewarded by the fulfilment of his desires. *Thomas.*

Speak the word only.—In the great exhibition of 1862 was a picture called "Waiting for the Verdict." People were there represented waiting for "the word only." There was also another picture called "The Acquittal,"—there they were affected by "the word only." Does not this remind us of a bar before which we must stand—Judge before whom we must appear? We shall be "Waiting for the Verdict;" the "word only" of Jesus will have power to fix our state for ever—"Come;" "Depart."

11—13. many,[c] of the Gentiles.[d] **east . . west** = whole earth.[e] **sit down,** *recline* as at a banquet.[f] **kingdom . . heaven,** both kingdom of grace here;[g] and of glory hereafter. **children . . kingdom,** seed of Abraham;[h] *heirs acc.* to the promise. **cast out,** for their unbelief.[i] **outer darkness,**[j] the image is derived from a brightly lighted mansion during an evng. entertainment. Persons expelled fr. the house wd. find themselves in the darkness without. *Am. Com.* **weeping . . gnashing,**[k] on their own account; and "fr. hatred against others whose salvation they envy."[l] **said.** illustrating by an *act*, what by *words* he had asserted. **as . . believed,** the blesssing shall be as wide as thy faith.

Suggestive hints.—Faith of Centurion foreshadowing the bringing in of Gentiles. The banqueting-room lit up, and outer darkness. To be cast into outer darkness implies—1. The darkness of final judgment, in opposition to the glory and beauty of the kingdom of God; 2. The society of the spirits of darkness, in opposition to that of the patriarchs; 3. Sorrow and shame, in opposition to eternal blessedness."—A missionary writes:—"A Brahmin told me in the Pubnah zillah, whom we met quite accidentally that his son was one of our disciples, but, tears rolling down his cheeks, he said, 'he died last month.' He said, moreover, 'that he read our Bible day and night, and would not leave it till his death. Ah! how he loved your shastras!' This is one of the many cases unknown to us, in which the word of God is read, though for years no missionary may visit them."

14, 15. was come, on the Sabbath-day,[m] after having cured the demoniac.[n] **his wife's,** what have the Papists to say in explanation of the fact that Peter—whom they assert was the first Pope— was a married man? and that even after he became an apostle, his wife accompanied him on his travels.[o] **touched,**[p] expressive of sympathy and kindness. He did not fear contagion. He might have spoken. **ministered,** hence the cure was complete, and gratefully and promptly acknowledged.

Domestic afflictions.—1. Develop social sympathy; 2. Bring out family characteristics; 3. Unite the home circle in devotional exercises: 4. Evoke practical and affectionate gratitude. *Parker. Striking contrasts*—1. One sick in a fever—an active hostess; 2. An anxious family—a festive circle; 3. The Lord a Physician—The Lord a King; 4. The house a hospital—the house a church. *Lange.*

"'*She arose and ministered.*' The words are a master-stroke in this short account, for they point out, in brief, the truth and perfectness of the miracle. Had they been omitted, any disputer might have said it only chanced that the fever turned at this time: but these words put all such quibbles beyond doubt; for not only are we told that the Lord caused the fever to leave her, but that He exerted His power also in restoring to her that strength which enabled her to go about her household affairs,

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a Ps. cvii. 20.
b *Fuller, Pisgah sight of Palestine,* i. 109.

"A solemn warning on the Lord's part, to His Jewish hearers, of their danger of losing privileges wh. now were theirs. *Trench, Mir.* 228. Observe three estimates of the centurion's character: first, his own, *not worthy*, because a Gentile and a sinner; second, the Jewish estimate, *worthy*, because he had built a Jewish synagogue (Lu. 7: 4, 5); third, Jesus' estimate, *worthy, because of his faith.*

c Isa. xi. 10; liii. 11; Rev. v. 11.
d Ac. xi. 18; Lu. xiii. 28, 29; Mal. i. 11; Ep. iii. 6; Ge. xii. 3; Isa. ii. 2, 3.
e Isa. lix. 19.
f Is. xxv. 6; Mat. xxv. 10; Rev. xix. 7, 9.
g Mat. xxi. 43; Ep. ii. 11—19; *Whitby* and *Stier*, etc. limit *kingdom* to this kingdom of grace.
h Rom. ix. 7, 8.
i Jo. iii. 18; Mat. iii. 10; xxi. 43.
j 2 Pet. ii. 4; Jude 13.
k Mat. xiii. 41, 42.
l Ps. cxii. 10.

Peter's mother-in-law healed

m Mat. xii. 12.
n Mk. i. 21—34.
o 1 Cor. ix. 5. As this epistle was written 25 years after the event here recorded, and Peter's wife was still living, it is prob. that he was a quite young man at the time of his call.
p Mk. i 30, 31; Lu. iv. 38, 39 Th. hand ministered wh. had been touched and healed. *Jerome.*

and which, in ordinary cases, could not have been obtained till some days, if not weeks, after the fever had abated." *P. S. Duval.*

16, 17. even, of a day full of wonders. **they brought,** thus "avoiding the heat of the day," *Olshausen*; or "avoiding the breaking of the Sabbath."[a] **many,** showing the spread of disease, the zeal of the sympathizers, and the untiring compassion of Christ. **devils,**[b]= *demons*, evil spirits;[c] demoniacs were persons not "merely of disordered intellects, but subjects and thralls of an alien spiritual might."[d] **all,** no exception. **fulfilled,**[e] literally and fully. **bare,** "He *bore* them by bearing our suffering life, in order to remove them."—"By His death He fulfilled this prophecy in another sense." A modern theory claims th. atonement of Christ provides for *bodily* as well as spiritual healing, and therefore insists on translating here "took away our sicknesses." But this is not a correct translation. The Grk. can mean only th. He "bore" them as a burden laid on Him. *Vincent.*

Solemn night seasons.—1. The night of sorrow; 2. The night of suffering; 3. The night of repentance; 4. The night of death.

"They tell us that in some trackless lands, when one friend passes through the pathless forests, he breaks a twig ever and anon as he goes, that those who come after may see the traces of his having been there, and may know that they are not out of the road. Oh, when we are journeying through the murky night, and the dark woods of affliction and sorrow, it is something to find here and there a spray broken, or a leafy stem bent down with the tread of His foot and the brush of His hand as He passed; and to remember that the path He trod He has hallowed, and that there are lingering fragrances and hidden strengths in the remembrance, 'in all points tempted as we are,' bearing grief *for* us, bearing grief *with* us, bearing *grief* like us." *Maclaren.*

18—20. great multitudes, their gratitude and wonder not permitting them to depart. **other side,**[f] *i.e.*, the eastern. **certain,** lit. one; "*one* expressly, because scribes rarely came to Jesus." **scribe,** see note on ii. 4, and *marg.* **came,** not to tempt, as was most usual with His class, but to avow discipleship. **Jesus saith,** shows him the costs of discipleship,[g] wh. He had not considered. **holes . . nests,** lodgings suited to their nature. **Son . . man,**[h] His favorite title when speaking of Himself. It occurs about eighty times in the Gospels.[i] **not . . lay . . head,**[j] no earthly resting-place suited to Him. The Hebraism "Son of Man" may be considered in the light of similar expressions, "sons of light," "son of perdition," "son of peace," etc., in all of wh. the genitive denotes a quality inherent in the subject. Sons of light = the spiritually enlightened; sons of wisdom = the wise. By the Son of Man, then, is meant He who is essentially man, who took man's nature upon Him, who is man's representative before God, showing the possibilities of purified human nature, and so making atonement practicable. *Cambridge Bible.*

The homeless Wanderer. = I. A striking fact. *Born* in stranger's house; *buried* in stranger's grave; *through life*, no settled home, yet Lord of all. II. Reasons for it; 1. Part of the penalty He bore; 2. He went down to the lowest; 3. Unearthliness of His religion. III. Application of it; 1. Adore humiliation of Christ; 2. Be willing to suffer with Him; 3. Be grateful for superior lot; 4. Set not affections on earthly lot; 5. Do not despise the poor; 6. Count the cost of following Christ. *Pulpit Analyst.*

A little boy, between four and five years old, was one day reading to his mother in the New Testament, and when he came to these words, "The foxes have holes, and the birds of the air have nests; but the Son of Man hath not where to lay His head," his eyes filled with tears, his tender breast heaved, and at last he sobbed aloud. His mother inquired what was the matter; but, for some time, he could not answer her. At length, as well as his sobs would let him, he said, "I am sure, mamma, if I had been there, I would have given Him my pillow."

21, 22. another . . disciple,[k] the scribe was not a disciple, but wished to be; here was a disciple—whom tradition[l] says was Philip—looking back. **bury,** the explanation that he *wished to stay with his father till he died* has been shown to be an error. **Jesus said,** another excuse might have been found, had this request been granted. Men generally might have argued that there were some duties that might take precedence before the immediate obedience due to Christ. **dead,**[m] spiritually; **dead,** bodily.

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Jesus, as healer, fulfils prophecy

a Mk. i. 21, 29, 30.
b Mk. i. 32.
c On *demoniacal possession*. see *Trench Mir.* 151.
d *Trench Ibid.* 152. Mk. i. 25. Mat. x. 8; xvii. 21.
e Is. liii. 4; Heb. iv. 15; 1 Pe. ii. 24; Is. lxiii. 9.
"The sun which had set upon an expectant crowd of miserable creatures, arose next morning upon a city from which disease had fled." *Kitto.*

the costs of discipleship

f Mk. iv. 35; Lu. viii. 22.
g Mat. xvi. 24.
"High-sounding words are not always a proof of deeply rooted faith."
h Dan. vii. 13; Phil. ii 6—8; He. ii. 14.
i *Cruden.* It seemed needful to often remind the people of His *humanity*; lest, in their wonder at His works and character, they should forget so important an element in His nature.
j 2 Cor viii. 9.
"I have no legacy to leave my children but pious poverty, God's blessing and a father's prayers." *Prideaux.*
"Nothing was less aimed at by our Lord than to have *followers*, unless they were genuine and sound." *Stier.*
k Lu. ix. 59.
l *Clement of Alexandria.*
m Ep ii.1 1 Tim. v. 6; Lu ix. 60, 62.
"He who follows Christ must fear the world as the infection of a burying-place." *Quesnel.*
"In a great hospital, where many are hourly dying, the physi-

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cian's sole concern is healing and saving; others may charge themselves with burial; *they* have no time for that." *Stier.*

the tempest is stilled

a Mk. iv. 36; Lu. viii. 22.
b Mat. iv. 18—22; *Topics*, i. 148.
c Mk. iv. 37; Lu. viii. 23.
d "Jonah slept in the storm fr. a *deal*,—Christ fr. a pure conscience." *Trench.*

e Mk iv. 38. This is the only place where the sleep of Jesus is named.

f Ps. xliv. 23 Is. li. 9; lii. 1; Ps. lxxviii 65.
g Mk iv. 38; Ps. cvii. 28, 29.
h Mk. iv. 39, 40 Lu viii 25, Mat. xvi. 8.
"With Christ in the vessel, I smile at the storm."

i Ma. xxi. 19—21.
j Ps. lxv. 7; lxxxix 8, 9.
k Mk. iv. 41; Lu. viii. 25.
"The Lord, with His disciples, tossed on an angry sea, is a natural antitype of the ark containing the infant race of men and prefigures the Ch. in the world-ocean of evil." *Olshausen.*

demoniacs of Gerasa

l Mk. v. 1; Lu. viii. 26.
"Some of the grandest buildings in the world have been tombs such are the pyramids, the castle of St. Angelo, the tomb of Cæcilia Metella, and many temples scattered over the E countries."—*Topics*, ii. 34.

m Le. xi. 7, 8 De. xiv. 8 Is. lxv. 4; lxvi. 3, 17.

The strange command (Let the dead, etc.)—1. Does not contravene natural affection; 2. Shows that where a distinct choice must be made, everything is to fall before the supremacy of Christ. It also shows "that He cannot tolerate the half-hearted in religion."

A man does not need to throw away his Bible, nor defy his God, nor sell his soul voluntarily. He only needs to say, "Suffer me first to do this lesser thing." The moment that is done, there will be another "suffer me first" in its place. And so we shall put the inferior duties in the place of higher duties, and go through life, and fail at last. *Beecher.*

23, 24. ship,[a] prepared as ordered, v. 18. **tempest . . sea.**[b] This sea is subject to sudden and violent storms. They often come down when the sky is perfectly clear. *Thomson.* **covered,**[c] lit. *was being covered* (Alf.); waves flowing over and into the ship. **asleep,**[d] on a pillow[e] or cushion placed on the seat in the stern. We read only once of the Lord being asleep.

Our Lord asleep.—1. A Sabbatic rest after His labor at Capernaum; 2. A sign of deep calm in the midst of the dreadful tempest; 3. A preparation for the most glorious awakening; 4. A type of His rest in the grave. *Lange.*

It was a touching answer of a Christian sailor, when asked why he remained so calm in a fearful storm, when the sea seemed ready to devour the ship? He was not sure that he could swim, but, he said, "Though I sink, I shall only drop into the hollow of my Father's hand; for He holds all these waters there."

25—27. disciples, alarmed and helpless. **him,** their only hope. **awake . . perish,**[g] there seemed no alternative. **fearful,** it was their fear that He rebuked. **little faith,**[h] "even little faith is *faith* still: the weak, trembling hand holds fast the Deliverer." *Stier.* **Then,** having calmed them, He calmed the sea. **rebuked** "Jesus *spoke* to the winds and waves, not because they could hear, but because His disciples could; and because this was the most natural, simple, majestic expression of His control over the force of nature."[i] *Cond r.* **calm,**[j] immediately. **marvelled,**[k] they prob. expected His aid in managing the ship, and little else. First, He quiets the tempest in the disciples' hearts, rebuking their unbelief and calming their fears; then He stills the storm without, rebuking the winds and the sea; "and there was a great calm." It reads like the story of creation. No wonder the astonished disciples exclaimed: "What manner of man is this, that even the winds and the sea obey Him?" *Expos. Bible.*

Undertakings and difficulties.—1. Undertake no enterprise in wh. Christ does not accompany you. Be sure that Christ is in the vessel. 2. Distinguish betw. the storms wh. you have provoked, and those wh. God has appointed. Trials are either primitive or disciplinary. 3. Be assured that all forces are under the control of Divine beneficence. *Dr. Parker.*

Dr. Owen, having been for some time in distress of mind, went one day with a cousin of his, to hear Mr. Calamy, who, however, was prevented from preaching that day. Being uncertain whether there would be any sermon at all, Dr. Owen was solicited by his relation to go and hear another eminent minister, Mr. Jackson. Being indisposed to go farther, however, he kept his seat. After waiting for some time, a minister came up to the pulpit, a stranger not only to Dr. Owen, but to the congregation, who, having prayed earnestly, took for his text these words, Matt. viii. 26, "Why are ye fearful, O ye of little faith?" The very reading of the words surprised Dr. Owen; on which he secretly put up a prayer that God would be pleased by the minister to speak to his case. And his prayer was heard; for the sermon (though otherwise a plain, familiar discourse) was blessed for the removing of all his doubts, and laid the foundation of that solid peace and comfort, which he afterwards enjoyed as long as he lived.

28—30. Gergesenes, acc. to some MSS. *Gerasenes*, *i.e.* people of district around *Gerasa*, a town of Gilead, now Jerash (ab. 20 m. E. of Jordan, and 5 N. of Jabbok), of wh. the ruins are extensive and beautiful. They are also called "Gadarenes,"[l] (*see note on* Mk. v. 1). **two.** Matt. is exact as to the number of the men; Mk. and Lk. narrate special circumstances concerning *one* of these two. **tombs,** excavated in the limestone cliffs; many are still found in th. region. **do . . thee,** "as if recognizing already in Jesus the *Messiah*, their almighty and most dangerous foe." **swine,** unclean animals,[m] "owned by Gentiles living among Jews, or by Jews greedy of gain."

Demoniacal possessions.—Learn—I. The immediate connection of the world of darkness with the evil heart; II. The great power of the inhabitants of darkness over the evil heart; III. The utter impotency of man to deliver the possessed; IV. The weakness of the powers of darkness in conflict with Christ. *F. Wallace.*

"I once attended on his dying bed," says the author of "Damascus," "a man whose early history had given promise of better things, but whose goodness was as the morning cloud and the early dew. As I entered the room, he fixed his eyes upon me with a fearful expression of countenance, and in the spirit, almost in the very language, of the Gadarene demoniac, exclaimed, 'Why are you come to torment me?' I replied, "I am not come to torment you; I am come to tell you that there is mercy, mercy yet, and mercy even for you." He raised his arm with vehemence and said, 'No mercy for me! no mercy for me! no mercy for me! I have sinned through all, I have despised all:—I am dying, and I am lost!' A few minutes after this he expired."

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31, 32. besought, their reason is given by Mk. and Lk.[a] **If . . cast . . out,** they knew He could; acknowledge also that they had no right to be where they were. **swine,** if they could not enter the swine without leave, by whose permission were they in this man? perhaps *invited* guests at the first. **Go,** "something is occasionally conceded even to an enemy."[b] **heard . . ran . . perished,** "it is of God's goodness that possessed men do not likewise directly perish." *Crit. Eng. Test.*

Resist the devil.—1. Beware of tampering with evil. II. A "little sin" may open the door of the heart for the entrance of a whole legion of devils. III. The wish of evil will ever be self-destructive. IV. If Jesus has cured you, let the fruit be seen *at home.*

Let a man start a mill for grinding arsenic, and let the air be filled with particles of this deadly poison, and let it be noticed that the people in the neighborhood are beginning to sneeze and grow pale, and do you suppose he would be allowed to go on grinding? No. Men would shut up his establishment at once. And yet, men open those more infernal mills of utter destruction—distilleries, and wholesale and retail dens for liquor; and you can mark the streams of damnation that flow out from them; and yet nobody meddles with them. One man is getting carbuncles; another man is becoming red in the eyes; another man is growing irritable, and losing his self-control; another man is being ruined both in body and mind; multitudes of men begin to exhibit the signs of approaching destruction; and the cause of all this terrible devastation may be traced to these places where intoxicating drinks are manufactured and sold. You would not let a man grind arsenic; but you would let a man make and sell liquor, though arsenic is a mercy compared with liquor. *Beecher.*

33, 34. fled, the more swiftly fr. their great fear. **city,** where prob. other swine-herds lived. **told,** imagine the wonder of the listeners. **everything,** loss of swine, recovery of men. The former affected them most. **besought,**[c] foolish and wicked prayer answered to their great loss. Happy for some that their prayers are not heard!

General lessons—1. A picture of what all men would become under Satanic dominion; 2. The agony wh. the bad experience in the presence of the good; 3. A prophecy of the universal empire of the Son of God. *Dr. Parker.*

Christ rejected.—"A well known learned man of Saxony, after having all his life long attacked Jesus and His Gospel with all the weapons of sophistry, was, in his old days, partially deprived of his reason, chiefly through the fear of death, and frequently fell into religious paroxysms of a peculiar nature. He was almost daily observed conversing with himself, while pacing to and fro in his chamber, on one of the walls of which, between other pictures, hung one of the Saviour. Repeatedly he halted before the latter, and said, in a horrifying tone of voice, 'After all Thou wast only a man!' Then after a short pause, he would continue, 'What wast Thou more than a man? Ought I to worship Thee? No; I will not worship Thee, for Thou art only Rabbi Jesus, Joseph's son of Nazareth.' Uttering these words, he would return with a deeply-affected countenance, and exclaim, 'What dost Thou say?—that Thou camest from above? How terribly Thou eyest me! Oh! Thou art dreadful! But Thou art only a man after all.' Then he would again rush away, but soon return with faltering step, crying out, 'What! art Thou in reality the Son of God?' The same scenes were daily renewed till the unhappy man, struck by paralysis, dropped down dead;

a Mk. v. 10; Lu. viii. 31.

b Job i. "The devils recognized Him as the Son of God more readily and more fully than men could do." *Stier.*

"I preach and think that it is more bitter to sin against Christ than to suffer the torments of hell." *Chrysostom.*

c Ho. ix. 12; Job xxi. 14. "Avarice chooses rather to lose Jesus Christ than worldly goods." *Quesnel.*

When people show that they prefer wealth to humanity, Christ is not likely to make His abode with them.

Selfish prayer.—A man complained that he had prayed a whole year for the comforts of religion, but had received no answer. His pastor replied, "Go home and pray, 'Father, glorify thyself'" "If sin was better known, Christ would be better thought of." *Mason.*

"O Saviour, thou hast just cause to be weary of us, even while we sue to hold thee; but when once our wretched unthankfulness grows weary of thee, whocan pity us to be punished with thy departure?" *Hall.*

"He who thinks he hath no need of Christ, hath toohighthoughts of himself. He who thinks Christ cannot help him, hath too low thoughts of Christ." *Mason.*

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and then really stood before his Judge, who, even in His picture, had so strikingly and overpoweringly judged him." *Caughay.* "The disease is incurable, not because too inveterate for a remedy, but because it consists in throwing the remedy away. And thus we believe, that deliberate and determined rejection of the Christian religion, such as was that of the men who, when the last crowning evidence was given, refused to be convinced by the manifestations of the Spirit, is the single sin for which no pardon is provided or promised. Aye, and we believe that even this sin is unpardonable only through its own nature—only through its consisting in a rejection of pardon." *H. Melvill.*

CHAPTER THE NINTH.

man sick of the palsy

1, 2. And, being thus besought.[a] **over,** to W. side. **own city,** Capernaum.[b] His residence, and scene of many miracles. Every city is *His:* also every house and heart. **brought,**[c] one who could not come of himself. Human kindness. **palsy,** *see note on* viii. 6. **bed,** mattress borne on a litter. **their faith,**[d] *i.e.* of both the sick man and his friends. **cheer,** no painful operation but word of comfort. **sins . . forgiven,**[e] "Possibly enough, the man's disease was a direct result and natural punishment of a course of sinful indulgence."

Capernaum philanthropists—1. Caring for others; 2. Caring for the most helpless; 3. Taking the surest means for their recovery; 4. Feeling their own insufficiency; 5. Having unlimited faith in Jesus.

Mutual help.—The cobbler could not paint the picture; but he could tell Apelles that the shoe-latchet was not quite right; and the painter thought it well to take his hint.—Two neighbors, one blind and the other lame, were called to a place at a great distance. What was to be done? The blind man could not see, and the lame man could not walk. Why, the blind man carried the lame one: this former assisted by his legs, the other by his eyes. Say to no one, then, "I can do without you," but be ready to help those who ask your aid; and then, when it is needed, you may ask theirs. *H. Smith.*

a Mat. viii. 34.
b Mat. iv. 13; Mk. v. 21; Lu. viii. 26.
c Mk. ii. 4; Lu. v. 18—20.
d Jas. i. 6, 7.
e Ps. xxxii. 1; Is. xl. 1, 2; Ro. v. 11.
"As it is no advantage for a wounded man to have the best medicine lying by his side unless it is applied to his wound; so little do the mercies of God profit us, unless we have faith to apply them to our sinful hearts." *Cawdray.*

blasphemy

3, 4. within themselves, did not speak out. All thought the same. **blasphemeth,**[f] "B. is committed when (1) things unworthy of God are ascribed to Him; (2) things worthy of God are denied to Him; or, (3) the incommunicable attributes of God are attributed to others." *Bengel.* **Jesus . . said,**[g] what must they have felt when He addressed Himself to their unspoken thought. Surely they needed no greater evidence of His divinity. **evil . . hearts,**[h] the worst sins may be perpetrated in the heart alone.

The searching inquiry—1. Showing how perfectly he knew what was in man; 2. How tenderly He dealt with the odious charges against Himself; 3. How thoroughly He understood the seat of sin—"your hearts." 4. That no sin, not even an evil thought, is concealed from Him.

Thoughts known to God.—The thoughts of a man's heart—what millions are there of them in a day! The twinkling of the eye is not so sudden a thing as the thinking of a thought; yet those thousands and thousands of thoughts which pass from thee, that thou canst not reckon—they are all known to God. *A. Burgess.*

f Mk. ii. 7.
g Mk. ii. 8; Ps. xliv. 21; cxxxix. 1, 2, 4.
h Jer. xvii. 9, 10; Heb. iv. 13.
"Bad thoughts quickly ripen into bad actions." *Porteus.*
"Guard well thy thought,—our thoughts are heard in heaven." *Young.*
"Humanity is never so beautiful as when praying for forgiveness, or else forgiving another. *Richter.*

The Oriental frequently spreads a mat upon the ground and sleeps in the open air; in the morning he rolls up his mat and carries it away. *Cambridge B.*

5, 6. easier. If He were an impostor as they claimed, it would be easier—in the sense of safer, less liable to detection, to *say,* "Thy sins be forgiven thee." But He proceeds to show that He could safely say both. **forgiven,** God only can forgive sin. **walk,** and He alone can suddenly restore this sick man. **on earth,** even His power to forgive is limited to the earth. **to forgive,** to do this Divine thing? **Arise,** accept the doing of the Divine thing as proof of ability to do the other.

Christ's pardoning prerogative—1. Exercised on the condition of faith; 2. Necessary to free men from their sufferings; 3. Sometimes denied on the ground of unsustained assumptions; 4. Attested by the highest proof; 5. Does not always lead to the immediate removal of suffering in the persons who experience it; 6. Will ultimately insure the entire restoration of the soul and body of the individual who experiences it.

Romish forgiveness.—A priest, after examining a colporteur's pack, said to him, "Sir, I perceive that in your books a great deal is said about conversion, and noth-

i Ps. lxxxvi. 5; Jer. xxxi. 34; Mk. ii. 7; Lu. v. 21; 1 Jo. i. 9.
"I ask not a legal pardon, but a father's pardon." *Evans.*—"It would tire the hands of an angel to write down all the pardons that God bestows upon true

ing about confession; it is clear that yours are Protestant books." A notary who was present, opened the New Testament. "But do you not see," said he to the curate, "that Jesus Christ forgave the thief without the intervention of a priest to confess him? And, when St. Stephen was dying, did he ask for a priest to confess him?" The dilemma was embarrassing. "Sir," answered the priest gravely, "the rules of the Church in ancient times were different to what they are at the present day."

7, 8. he arose, this man who was brought to Jesus by others. **to . . house,** to be a comfort and support, where he had been an object of anxiety and care. **multitudes,**[a] not the scribes, who were confounded. **power,** "If, when alive upon earth, He had this power, why not now that He is risen, and received up into heaven?" *Bengel.*

Lessons of the incident.—It shows—1. How the strong may help the weak; 2. How ready Christ is to bless man alike for earth and heaven; 3. How independent Christ is of the opinions of objectors. *Dr. Parker.*

Miracles vindicated.—"I regard a miracle," said uncle, "to be merely such an interference wi' the established coorse o' things as infallibly shows us the presence and the action o' a supernatural pooer. What o'clock is it wi' you, sir, if you please?" "It is half-past twelve, exactly, Greenwich time," replied Smith. "Well, sir," said uncle, pulling out a huge old time-piece from his pocket, "it's ane o'clock wi' me; I generally keep my watch a bitte forrit. But I may hae a special reason noo for setting my watch by the railway; and so, see ye, I'm turnin' the hauns o't around. Noo, wad ye say that I have violated the laws o' a watch? True, I hae dune what watchdom, wi' a' its laws, cooldna hae dune for itself; but I hae dune violence to nane o' its laws. My action is only the interference o' a superior intelligence for a suitable end; but I hae suspended nae law, violated nae law. Weel, then, instead o' the watch, say the universe; instead o' movin' the hands, say God acting worthily of Himsel': and we hae' a' that I contend for in a miracle; that is, the unquestionable presence of an Almighty hand working the Divine will. And if He sees fit to work miracles, what can hinder Him?" *Foster's Encyclopædia.*

9. Matthew, Gk. *Matthaios* = Heb. *Mattathiah.*—"Gift of God." This name prob. adopted when he became a follower of Jesus. Mk.[b] and Lu.[c] call him by his Heb. name *Levi.* Mk.[d] adds the name of *Alpheus,* his father. **custom**[e] (*see note on* viii. 5). Mat. a Jew by birth, by calling a publican (for further acc. of "*Matthew*" and "*publican,*" see the introduction). **follow me,** enforcing the claims, and collecting the dues of the Great King.

Following Jesus.—1. Christ calls all men to follow Him; 2. Christian disciple must be founded in intelligence; 3. Following Christ is obedience to His Gospel. *Wythe.*

When Christ calls, He also draws:—"Come," says the sea to the river. "Come," says the magnet to the steel. "Come," says the spring to the sleeping life of the field and forest. And, like the obedience of the river to the sea, of the steel to the stone, of the earth's charmed atoms to the spring's effectual call, is the obedience of the soul to Christ's wondrous spirit. *C. Stanford.*

10, 11. at meat, it was a "great feast."[f] **the house,** *his* house,[g] but Matt. no longer calls it *his.* **Publicans,** whom as collectors of foreign dues, the Jews hated; as they also did for their usual character of extortioners.[h] **sinners,** violaters of the law,[i] esp. of ceremonial law—their worst guilt in opinion of Pharisees. **came . . sat,** the Pharisees' objection the less reasonable since Jesus neither gave the feast nor invited the guests. **said,** moved by envy, perh. at being uninvited, as well as by self-righteous pride.

Righteousness of the Pharisees.—I. Its chief features: 1. orthodoxy; 2. morality; 3. zeal. II. Its great defects: 1. it was superstitious; 2. it was servile. III. The righteousness they needed was: 1. personal; 2. through faith; 3. originating in love. *Pulpit Gems.* A city missionary was one day visiting one of the lowest and most degraded courts in London, and a woman said something like this to him: "You say you care for us, and are anxious about us; but it is a very easy thing for you to come from your clean, quiet home just to *visit* us; would you come and bring your family, and *live* in this court, expose yourself to all these evils day by day, in order to lift us up?" The missionary felt he had hardly enough love for that; but Jesus *dwelt* with sinners, *ate* and *drank* with them, as well as died to save them.

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penitent believers." *Bates.*

a Mk. ii. 12; Lu. v. 26. "*Miracles* are like candles lit up till the sun rises, and then blown out. Therefore I am amused when I hear sects and churches talk ab. having evidence of Divine authority, because they have ms. Ms. in our time are like candles in the street at midday. We do not want ms. They are to teach men how to find out truths themselves, and aft. they have learned this, they no more need them than a well man needs a staff, or than a grown up child needs a walking stool. They are the educating expedients of the early periods of the world. *Beecher.*

call of Matthew

b Mk. ii. 14.
c Lu. v. 27.
d Mk. ii. 14.
e "This was by the seaside (Mk. ii. 13), wh. leads Lightfoot to suppose that Mat. sat at the custom-house of Capernaum, near the sea, to collect some toll or rate from those who passed over. The Publicans had tenements or booths erected for them at the foot of bridges, at the mouths of rivers, and by the seashore, where they took toll of passengers." *Kitto.*

Jesus eateth with publicans and sinners

f Lu. v. 29.
g Mk. ii. 15; Lu. v. 29.
h Lu. xix. 8.
i Ro. iv. 15; 1 Jo. iii. 4; Gal. ii. 15. "A brother's sufferings claim a brother's pity." *Addison.*

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a Ro. iii. 9.
b Ho. vi. 6; Is. i. 11, Pr. xxi. 3; Lu. v. 33; Mat. xii 7.
c Mi. vi. 6—8; He. xiii. 16.
d 1 Ti. i. 15; Lu. xv. 7; xix. 10.

"The house of a formalist is as empty of religion as the white of an egg is of savor." *Bunyan.*

Mk ii. 18, etc.; Lu. v. 33, etc.
e Jo. i. 26—30.
f Ac. xviii. 25; xix. 3.
g Ju. xiv. 11, 20; Jo. iii. 29.
h Is. liv. 5, 6; Ps. xlv.; Ez. xvi.; Hos. ii. 16, 19, 20; Gal iv. 26—31; *cf.* Ma xxii. 1—13,25; Ro. vii. 4; Eph.v. 23—32 Re.xxi.2,9.
i Jo. xiv. 18, 19, 1 Pe i.8; Ma.xxviii. 20.
j Jo. xiv. 3; Phil. i. 23; iii. 20; Col. iii. 4.

fitness of things

The passage shows: 1. That the followers of the Baptist continued during our Lord's ministry to form a separate body (as in xi. 2, xiv. 12). 2. That they obeyed rules which he had given them, more or less after the pattern of those of the Pharisees. *Plumptre.*

Jesus says in effect to John's disciples: "Your question implies ignorance of my teaching. My doctrine is not merely a reformed Judaism, it is a new life, to which such questions as these concerning ceremonial fasting are quite alien." *Camb. B.*

cure of the ruler's daughter

Mk. v. 22; Lu. viii. 42.
k Lu. xxiii. 35; Jo. vii. 26, 48; Ac. iv 26.
l Mk. v. 22.
m Mk. v. 23.

12, 13. heard, prob. fr. some disciple who wanted an explanation. There are always some who are ready to repeat ill-natured remarks. **he said,** to confound the Pharisees, instruct His disciples, and re-assure the publicans and sinners. **whole,** righteous as you deem yourselves. **physician,** to lay bare the disease and apply the remedy. **sick,**[a] and feel themselves to be so like these despised ones. **mercy,**[b] kind effort to recover the lost; self-denial and self-sacrifice. **sacrifice,**[c] an easy matter for the rich, but an outward observance for any. **come . . sinners . . repentance,**[d] hence the need of His coming, and the nature of His mission.

Mercy and sacrifice.—I. The lesson here commended—1. Moral duties more excellent than ritual; 2. When they compete, the ritual must give way, and be superseded by the moral. II. Importance of learning this lesson—1. For the forming of our principles; 2. For the regulation of our conduct. *C. Simeon.*

Gauger Liz.—"Say, mister! Do you say that God loves every one of us?" "Yes, sister. He does." "Well, how can God love such a looking thing as me?" And as she spoke the poor besotted creature looked down at her ragged and dirty garments. "My sister, the sun is ninety-five millions of miles away and shines in the streets every day; the sun is light, and it can't help shining. God is love, and He can't help loving, and though we fall ever so low, if we will let Him He will lift us up. He has helped others; He will help you." "But then I can't go to Him. I'm no good any more, and for me to go to God, it's too hard. I can't do it." "But, my sister, you don't have to climb to get into God's arms; you have only to nestle down into the arms of your Heavenly Father, as years ago you nestled down into your mother's arms when you were tired playing." "Well, if that is so, I will do anything, be anything for Him; and say, if I am good, and if I try to do the right thing, do you think I might see my mother in heaven some day? Oh, my God! how good she was," and poor "Gauger Liz" bowed her face in her hands and burst into sobs. . . Do you see that sad, sweet-faced woman, who, as she talks to that flashily-dressed girl, looks as tender and earnest as a guardian angel might look when it sees a soul in danger? Well, that is "Gauger Liz"—Sister Lizzie, now, "washed in the blood of the Lamb." *Christian Standard.*

14, 15. disciples . . John, who disregarded their master's testimony,[e] did not follow Jesus, but formed a distinct sect,[f] **children . . bridechamber,** groom's men, friends of bridegroom.[g] **mourn,** implied by fasting. **bridegroom,** Christ, the spouse of the church.[h] **days . . come,** ref. to His death.

Feasting and fasting are ref. to, as the natural and useful expressions of joy and of sorrow. Things congruous should be associated together, otherwise there is no advantage. Fasting, acc. to our own need, is right; acc. to another's rule, wrong. *Godwin.* "*Separation fr. Christ lightened by two consolations*—I. His spiritual presence[i] and, II. The prospect of our speedy union with Him."[j] *Conder.*

An Old Custom.—The Egyptians had a skeleton brought into their feast to remind them of their mortality. At Prester-John's table, a death's-head was the first thing set on; and Philip had not only a boy to warn him every morning, but a dead man's skull on his table every meal, to remind him of his mortality. At every meal, we ought to say to ourselves, "Alas! this feeding and feasting is but a little repairing and propping up of a poor ruinous house, that ere long will fall to the ground." *Spencer.*

16, 17. piece . . cloth, lit. "*patch of undressed.*" **old,** worn, threadbare; not strong enough to hold the stitches by wh. the *new* is fastened on. **new wine,** hence fermenting. **old bottles,** of leather, and, being old, no longer elastic. **new bottles,** hence elastic and not likely to burst.

"The old system of prescribed fasts for fasting's sake must not be patched with the new and sound piece; the complete and beautiful whole of Gospel light and liberty must not be engrafted as a mere addition on the worn-out system of ceremonies. . . The robe must be *all new*, all consistent: old burdens, sacrifices, priests, sabbaths and holy days, all are passed away; behold all things are become new." *Alford.* "See here, in the history of an unskilfully and vainly-patched old garment, the prophecy of many injuries and schisms made worse, in souls, in congregations, and in whole churches! Oh, that evil piecing of evangelical patches upon the old ground." *Stier.*

18, 19. While . . spake, not waiting for Him to finish. **behold,** truly a thing to be wondered at.[k] **ruler,** of synagogue; hence a rabbi; Jairus,[l] **dead** by this time; she was dying when I left the house.[m] **arose,** promptly at the bidding of one of a class fr. wh. He suffered most.

The death of children:—Ah! we sometimes, I fear, compel Jesus to take away our children, that through the bereavement He may overcome and melt savingly our callous hearts. It mindeth one of another little story worth telling. A shepherd had folded safely and well a flock of ewes—all save one, which would not enter, do what he would. The gate was flung wide open, and with all gentle restraint he sought to guide it in. But no! still it would run back. At last, for the shades of evening were falling, he sprang out, seized her lamb, raised it tenderly to his bosom, as he would his own nestling babe, and carrying it within the fold placed it down there. Then, ah! then, the poor ewe ran in after her little lamb, and was saved with it. Fathers, mothers, still away from the Good Shepherd, and grieving sorely over your Willie or Mary, will you not run in after your little lamb? Will you compel Him to take another and another? *Grosart.*

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"We thought her dying when she slept, and sleeping when she died." *Hood.*

"It matters not at what hour of the day the right-eous fall asleep." *Milman.*

"Sleep is death's younger bro. and so like him that I never dare trust him without my prayers." *Sir T. Brown.*

20, 21. woman,[a] intercepting Him on His way to Jairus' house. **diseased,** and held to be unclean.[b] **behind,** she was timid and anxious for concealment. **touched,** her touch was defiling. To her it seemed the same thing for the sick to touch Him, as for Him to touch the sick. **hem,** not only most accessible, but most sacred.[c] **said within,** thought, believed.

issue of blood cured

The woman's need of Christ. Christ's need of the woman. The sun needs the earth as truly as the earth needs the sun. You may say, What would the earth be without the sun? Yes; but what would the sun be without an earth to shine upon? What would become of its radiance? All wasted. It would shine in vain. So Christ needed objects for the exercise of His skill, love, and power. The Lord hath need of us. *Bibl. Illustrator.—Secret approaches to Jesus*: 1. The pressure of a heavy sorrow; 2. Concealed effort to obtain a cure; 3. Recognition of Christ as true source of cure.

Hem of Christ's garment.—Jewish mantles, or upper garments, were square robes, from each of the corners of which a tuft of threads or strings was suspended—as we should say, a tassel. These tassels served to keep up the remembrance of God's commandments, to do them; they were therefore deemed especially sacred, and perhaps on this account the woman sought to touch this part of our Lord's robe rather than any other.

a Mk. v. 25 Lu. viii 43 Acc. to Eusebius a statue of this woman and of Jesus healing her, still existed in his day, A.D. 300.
b Le. xv. 25.
c Nu xv. 37—40; De. xxii. 12.

22. Jesus, knew what was passing. **turned,** and inquired who touched Him,[d] —to extort a confession. **saw her,** timid, trembling, hopeful. **said,** "publicity was required for the profit of others." **faith,** "more than once a person first learned that he had faith by the Saviour's telling him of it." *Bengel.*

The secret cure openly confessed.—This secured by Jesus: 1. For the good of the woman, otherwise she may have thought that contact with Jesus acted as a charm; now she perceives that her cure was acc. to His knowledge and will; 2. For the good of others; any afflicted in like manner might be encouraged.

The help of feeling Christ near. —A poor man in the hospital was just about to undergo a most painful and perilous operation; they had laid him ready, the doctors were just about to begin, when he cried, "Wait a minute." Annoyed at the delay, they asked him what he wanted. "Oh," said he, "wait till I pray to the Lord Jesus to stand by my side, for it will be dreadful hard to bear."

d Lu. vi. 19.
Whole, *hale,* sound.
"And therefore, if ye wil truste to my counseil, I schal restore you youre doughter *hoole* and sound." *Chaucer.*
"Faith is the soul going out of itself for all its wants." *Boston.*
"Faith is the hand of the soul,—to hold and to work."

23, 24. minstrels, hired mourners.[e] A custom still prevailing in E., acc. to Homer practised among the Greeks. **noise,** the screaming and wailing by the women. **give place,** presence of Lord of Life forbids noisy demonstration of hopeless grief. **sleepeth,** such was the figure under wh. our Lord spoke of what we call death.[f] **laughed,** they knew she was really dead.

Children of mortality in chamber of death: I. All human hope and effort over; 2. Human sympathizers helpless to stay parental grief; 3. Views dif. fr. their own they ridiculed.

Mourning for the dead.—Among the Samoans, "the moment the eye becomes fixed in death, the house becomes a scene of indescribable lamentation and wailing. 'Oh, my father, why did you not let me die, and you live here still?' 'Oh, my brother, why have you run away, and left your only brother to be trampled upon?' 'Oh, my child, had I known you were going to die! Of what use is it for me to survive you? Would that I had died for you!' These and other doleful cries may be heard two hundred yards from the house; and as you go near, you find that they are accompanied by the most frantic expressions of grief, such as rending the garments, tearing the hair, thumping the face and eyes, burning the body with small piercing

e 2 Ch. xxxv. 25; Je. ix. 17, Am. v. 16.
f Jo. xi. 11—14; Ac. xx. 10.

"Ah! surely nothing dies but something mourns." *Byron.*

"Excess of grief for the deceased is madness; for it is an injury to the living, and the dead know it not." *Xenophon.*

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fire brands, beating the head with stones till the blood runs, and this they call an 'offering of blood' for the dead." *Turner, Nineteen Years in Polynesia.*

25, 26. he went in,[a] taking others with Him,[b] as *witnesses*, not idle or curious spectators. **took . . hand,** and spoke also.[c] **arose,** alive,[d] and well. **that land,** therefore it was not in *that land* that Matt. wrote this book."[e]

The Lord of life in the chamber of death: 1. His mercy in going—a ruler's house; 2. His forbearance—no unkind word to those who laughed; 3. His compassion for the parents—she sleepeth; 4. His tenderness to the child—took her by the hand; 5. His power over death; 6. His thoughtful care—give her to eat.

When the multitude were "thrust out" at last, Jesus went in. How silent the scene! How still that "little one" on the bed! How collected and quiet the Master! How simple, also, His action—"touching her hand"! How instantly wonderful the result! She that was prostrate is now sitting up! She that had been dead—so dead that it was thought madness to doubt it—is now as certainly living! More than that, a hundred throats are now proclaiming the news. *Homilet. Com.*

a 2 K. iv. 33, etc.
b Mk. v. 40, "The house was now solitary and still. Two souls, believing and hoping, stand like funeral tapers beside the couch of the dead maiden,—the father and mother. His church, the Lord sees represented in three most trusted Apostles." *Trench.*
c Mk. v. 41.
d Ho. xiii. 14; Jo. xi. 25.
e Ma. xiv. 34, 35; iv. 25. *Crit. Eng. Test.*

cure of two blind

27, 28. two blind,[f] "Blindness being much more common in the East than here." **son . . David,** *i.e.*, Christ, a declaration of His Messiahship.[g] **mercy . . us,** lit. pity us. **house,** His abode in Capernaum.[h] **came in,** note their perseverance. **Believe,** by this question He instructs *them* and *others* as to the conditions on wh. He has mercy. **yea, Lord,** a strong declaration, and—in the title they give— a fresh evidence of their faith.

Old specimens of ever-recurring facts.—Specimens; I. Of the immense afflictions wh. are ever pressing on the race—Jairus—woman—two blind—man possessed; II. Of the manner in wh. Christ removes the afflictions of the race—ease—benevolence—through faith; III. Of states of mind, in relation to Christ, wh. prevail among the race—thoughtless unbeliever—earnest seeker—transiently impressible—inveterate antagonist. *Genius of Gospel.*

A blind boy, who belonged to the Institution in Dublin, when dying, said that he considered it one of the greatest mercies of heaven that he had been deprived of his sight, because this was the means the Lord employed to bring him under the sound of the Gospel, which was now the joy and rejoicing of his soul.

f Le. xix. 14; De. xxvii. 18; Is. xxix. 18; xxxv. 5; Ma. xi. 2—5; Mk. x. 46; Jo. v. 3.
g Mat. i. 1; xii. 23.
h Ma. iv. 13.

An old German writer says that faith is like a bucket by which we draw from the inexhaustible fountain of God's mercy and goodness, to which otherwise we cannot penetrate.

29—31. according . . faith, not as *proportioned* to your faith, but as *granted* to it. **eyes . . opened,** the first object they saw was Jesus. How many with open eyes are blind to Him! **straitly charged,** earnestly commanded.[i] "Perhaps to remove occasion fr. the Pharisees."[j] **but . . spread . . fame,** "no doubt the two men were guilty of an act of disobedience in thus breaking the Lord's solemn injunction, for obedience is better than sacrifice; the humble observance of the word of the Lord, than the most laborious and widespread will-worship after man's own mind and invention." *Alford.*

A time to be silent.—I. When silence is commanded; II. When the truth itself may be out of season; III. When the truth is only partially known; IV. When it might be as pearls cast before swine.

Triumph of faith.—An officer, being in a storm, his lady, filled with alarm, cried out, "My dear, how is it possible you can be so calm in such a storm?" He arose and drew his sword. Pointing it to his wife's breast, he said, "Are you not afraid?" She instantly replied, "No; certainly not." "Why?" said the officer. "Because," rejoined his lady, "I know the sword is in the hand of my husband; and he loves me too well to hurt me." "Then," said he, "remember, I know in whom I have believed, and that He holds the winds in His fist, and the waters in the hollow of His hand."

i Mat. xii. 16, 17, 19.
j *cf.* Mat ix. 34. *Crit. Eng. Test.*

An old German writer says that faith is like a bucket by which we draw from the inexhaustible fountain of God's mercy and goodness, to which otherwise we cannot penetrate.

"She who touched in secret, was constrained to avow it openly; they who made request publicly are led into secret and exhorted to silence." *Stier.*

"The disobedience of these men is praised by nearly all Roman Catholic expositors: a most characteristic fact, based on deep differences." *Trench.*

32—34. they . . out, not as they entered the house, but rejoicing. **brought,** so possessed, he prob. would not have *come* of himself. **dumb,** not natural dumbness, but effect of possession. **cast out . . spake,** doubtless the praises of his deliverer. The speech of many is as manifest a proof of possession, as the dumbness of this one.[k] **multitudes,** unsophisticated; not warped by prejudice. Overcome by wonder spoke what they felt at the time. **Pharisees,**[l] blinded by pride and hate. **casteth out,** *etc.*,[m] "this soon became a fixed mode of calumniating" such miracles of Christ. Yet they cannot deny the miracles.

Sectarianism.—"It is of more consequence to a sectarian to defend a prejudice than to rejoice over a recovered man. The Pharisees hated Christ, and what good

Cure of the dumb demoniac

k Ac. v. 3.
l Mat iii. 7.
m Mat. xii 24; Mk. iii. 22; Lu xi 15.

Spiritual dumbness is a great calamity.

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can a hated man do? They hesitated not to trace a good effect to a bad cause. Sectarians are independent of logic and morality." *Dr. Parker.*

Prejudice.—What will not prejudice do? It was that which made the Jews call Christ a Samaritan, a devil, a wine-bibber, a friend of publicans and sinners. It was that which made them hale the apostles to their governors, and cry out, "Away with them! It is not fit that they should live." It was this made Ahab hate the upright Micaiah, and the Athenian condemn the just Aristides, though he had never seen him. It was this made the poor man, who knew not what John Huss's doctrine was, so busy and industrious to carry wood for his funeral-pile, and as zealous to kindle it, insomuch that the martyr could not but cry out, "O holy simplicity!"

"Every period of life has its peculiar prejudices; whoever saw old age, that did not applaud the past and condemn the present time." *Montaigne.*

35. went about. "The journey here mentioned may have been partly before, and partly after the last miracles." **teaching,** privately instructing. **preaching,** publicly announcing, **gospel . . kingdom,** of grace and glory.[a] **healing . . disease,** how much of human misery and of Divine mercy are summed up in these words!

third circuit of Galilee

This is regarded as third circuit of Galilee by Greswell and Robinson. The first is recorded in Mat. iv. 23—25; *the second in* Lu. viii. 1—3. Mk vi. 6; Lu. xiii. 22.

a 2 Tim. i. 10.

The labors of Jesus.—I. Extent (city, villages); II. Order (teaching in synagogues); III. Characteristic feature (preaching, etc.); IV. Seal (healing every sickness). *Lange.*

Zeal.—The Devil held a great anniversary, at which his emissaries were convened to report the results of their several missions. "I let loose the wild beasts of the desert," said one, "on a caravan of Christians; and their bones are now bleaching on the sands." "What of that?" said the Devil; "their souls were all saved." "I drove the east wind," said another, "against a ship freighted with Christians; and they were all drowned." "What of that?" said the Devil; "their souls were all saved." "For ten years. I tried to get a single Christian asleep," said a third; "and I succeeded, and left him so." Then the Devil shouted, and the night stars of hell sang for joy. *Luther.*

36—38. saw, wherever he went. **compassion,** "The disposition of Jesus was most fruitful in works of compassion." **fainted—and were scattered,**[b] *better,* "were harassed and cast down," referring prob. to the selfish, heartless treatment by those who shd. have been thr. spiritual shepherds. **sheep**[c] **. . shepherd,** "much misery is for the want of guidance and government." **harvest . . plenteous,**[d] promise of great spiritual results. **pray ye,** the Lord Himself desires to be moved by prayer: more esp. that they might be suf. moved to pray; as evidence of their faith in Him, and pity for the people. **Lord . . harvest,** Himself. **send,**[e] who shall go unless sent? **laborers,** true and diligent workmen; not mere theorists, but practical men.

the great harvest

b "These are properly persons destitute of the knowledge of Christ." *Bengel.*

c Mat. xv. 24; 1 Pe. ii. 25

d Lu. x. 2. Nothing but the infinite Pity is sufficient for the infinite pathos of human life. *Shorthouse's "John Inglesant."*

e Eph. iv. 11, 12; Ps. lxviii 11; Je. iii. 15; 2 Th. iii. 1.

Workmen wanted!—must be—1. Sent of God; 2. Furnished by Christ; 3. Thrust out with prayer.

"Five hundred millions of souls," exclaims a missionary, "are represented as being unenlightened! I cannot, if I would, give up the idea of being a missionary, while I reflect upon this vast number of my fellow-sinners, who are perishing for lack of knowledge. Five hundred millions! intrudes itself upon my mind wherever I go, and however I am employed. When I go to bed, it is the last thing that recurs to my memory; if I awake in the night, it is to meditate on it alone; and in the morning, it is generally the first thing that occupies my thoughts."

CHAPTER THE TENTH.

1. and, having passed the night in prayer,[f] **His disciples,**[g] evidently already distinguished fr. the mass of His followers. **power . . spirit . . disease,**[h] a most wonderful thing! Christ not only wrought miracles Himself, but gave to certain men the power of doing so. A miracle of miracles.

institution of the Christian ministry

f Lu. vi. 12

g Mk. iii. 13, 14; vi. 7; Lu vi. 13; ix. 1.

h Ac. ix. 34.

Gave them power:—At first the Apostles had a smaller gospel (they had not got the cross to preach) and a larger pow-

The Apostles.—"Let us not attempt to do everything ourselves, or without assistance." "Those who are sent into the vineyard must be properly furnished for the work." *Majus.* "We must not be offended at the humble origin and the poor appearance of preachers." "Judas, or even the Church of God, is not absolutely pure." "This mission was at the same time the trial of their teaching." *Heubner.*

"*Apostolical succession.*—Though you have a straight line of apostolic successors, if your work is poor, you are not in the line of succession; and if your church does not make full-grown men, it is not. I do not care anything about the line of

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succession of my grapes, if my vineyard brings forth better wine than your vineyard does. You may say that yours came from those that Noah planted; but they are not so good as mine, after all. 'For by their fruit ye shall know them.' And the best of all churches, as of all orthodoxies, and all doctrines, and all usages, and all governments, is this: what are their effects on the generations of men?" *Beecher.*

2, 4. names, ea. of the lists[a] observes the same general outline. In *this* one (and also in Luke), acc. to their order and connection, and with ref. to their being sent out in couples.[b] **Bartholomew,** prob. "Nathanael of Cana in Galilee."[c] **Matthew,** publican, a title adopted by Mat. as if to publish his vast indebtedness to his Lord. **James,** s. of Alpheus—Cleopas,[d] who was husband of Mary, the sister of the Virgin, hence James was cousin to our Lord. **Lebbeus,** Judas, bro. of James,[e] author of Epistle of Jude. **Simon the Canaanite,** *R. V.* Cananæan, or the Zealot.[f] Cananæan is Aramaic for zealot.[g] **Judas Iscariot,** *i.e.* the man of Kerioth, a town of Judah.[h] **betrayed,** a brand of infamy, attached to his name in ea. list.

Not only was the apostolate Galilean, with the exception of Judas Iscariot, it was also without exception plebeian. The reason of this is in all probability to be found in the simple fact that there were none other available. *Gibson.* A good deal may be made out of a list of names, but it depends on whose names they are. There is a book which has nothing in it but names—that book would interest the universe—"the Lamb's book of life." *Bib. Illus.*

5, 6. twelve, having been previously chosen and instructed, are now **sent forth,** to exhibit the spirit, and enforce the doctrines of their Master. **go not,** "The first consideration with one sent of God must be to know precisely *where to go, where not to go.*" *Stier.* **Gentiles . . Samaritans,**[i] time not yet come to preach to others than Israel.[j] **lost sheep,** "Those who were astray in mind and life; *i.e. all* who had not faith in Him." *Meyer.*

Christ's commission.—"The chief sphere of its labors should be nearest its home." *Dr. Thomas.* "Man employed to bless man. A few sent to call the many. Different types of men to meet dif. types of the community. Some famous, some unknown, but all useful. Is every twelfth man a 'devil?'" *Parker.*

Apostolical succession, as taught sometimes, means simply this, a succession of miraculous powers flowing in a certain line. The true apostolic succession is—not a succession in an hereditary line, or line marked by visible signs which men can always identify, but a succession emphatically spiritual. The Jews looked for an hereditary succession; they thought that, because they were Abraham's seed, the spiritual succession was preserved; the Redeemer told them that "God was able of those stones to raise up children unto Abraham." *F. W. Robertson.*

7, 8. as go, "apostles are always *itinerant preachers*, they found churches, but do not govern them." *Stier.* **preach,**[k] they were to prepare men's minds to receive Him whom they proclaimed. **heal . . cleanse,** etc., miraculous powers to prove their authority,[l] and encourage and exercise their own faith.[m] **raise . . dead,** wanting in many MSS.[n] **received . . give,**[o] gifts of God to them and others, "without money and without price."

The message of Salvation.—I. An announcement of the kingdom of heaven by the Word; II. An exhibition of the Word of God by deed. *How the messengers must prove their mission.*—"I. By healing the sick, not by torturing the whole; II. By raising the dead, not by killing the living; III. By cleansing the lepers (heretics), not by representing as heretics those who are pure; IV. By casting out devils, not by setting them free." *Lange.*

In one of the eastern counties of New York there lived a colored female, who was born a slave, but she was made free by the act gradually abolishing slavery in that State. She had no resources except such as she obtained by her own labor. On one occasion she carried to her pastor *forty dollars;* she told him that she wished him, with two dollars of this sum, to procure for her a seat in his church; eighteen dollars she desired to be given to the American Board; and the remaining twenty dollars she requested him to divide among other benevolent societies, according to his discretion. With such a spirit pervading the church, how soon would the gospel be carried to every creature! *Cheever.*

9, 10. provide . . purses,[p] a trial of their faith: "to exemplify fr. the very outset the fundamental law of Christ's kingdom, that the preachers of His gospel are to be supported by the free-will offerings of those to whom they preach."

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cr of miracles; afterwards less miracles but more gospel.

The Apostles sent forth

a Mk. iii. 16; Lu vi. 14; Ac. i. 13, 26.
b Alford, Mk. vi. 7
c Jo i. 45; xxi 2.
d Lu. xxiv. 18; Jo. xix 25.
e Lu. vi. 16; Ac. i. 13; Jo. xiv. 22.
f Lu. vi. 15
g The sect of the Zealots, to wh. Simon belonged bef. his acquaintance with Jesus, bound themselves as a sort of ecclesiastical police, to see that the law was not broken with impunity.
h Josh xv. 25.

their destination

i Lu. x 1—11. 2 K. xvii. 24; Jo. iv., 5, 9, 20.
j Ac i. 8
"Apostolical succession is no more possible as a law for the Church, than an equivalent theory would be in the world of art." *T. S. King.*

their duties

k Lu. ix. 2; Mk. iv. 17; Ac. xvii. 3; xx. 21, 25; Is. lviii. 1; Lu. xvi. 16.
l He. ii. 4; Ac. iv. 13—21.
m Lu x. 17; Mat. xvii. 19, 20.
n Stier omits these words, as thinking that "their weak faith could not then be entrusted with this greatest power."
o Ac. viii. 18, 20.
"Jest not at preacher's language or expression: How knowest thou but thy sins made him miscarry." *Herbert.*

their equipments

p 1 S. ix. 7; Mk. vi. 8; Lu. ix. 3; x. 4; xxii. 35.

scrip,[a] wallet to contain food, etc. **coat,** tunic worn under mantle, no change of raiment. **shoes,** sandals.[b] **staves,** lit. "a staff." **workman . . meat,**[c] "they had a *fair claim* to receive whatever they needed fr. those to whom they ministered." *Conder.*

Christ sending His messengers.—"I. The messengers; II. The aim; III. The way; IV. The message; V. The price (freely in the love of Christ); VI. The provision and the support." "What it is to have neither gold nor silver in our scrips, but to have them in our hearts." *Tussaud.*

Provide neither gold.—It is impossible not to admire the noble enthusiasm of poverty which showed itself in the literal adoption of such rules by the followers of Francis of Assisi, and, to some extent, by those of Wiclif. *Plumptre.*

11–13. worthy, having a good name for piety, having congenial disposition. **abide,**[d] their stay short, no time to be wasted in shifting quarters needlessly. **salute,**[e] use customary civilities. **peace come,** the com. salutation shall be a prayer that God will answer. **return,** "they have despised it; have it yourselves." *Bengel.*

The gracious house.—Your peace shall return; I. Unbelievers will not keep it; II. It will be added to the believing messengers: they shall not be cast down, but encouraged. *Lange.*

House to house.—"The reason is very obvious to one acquainted with Oriental questions. When a stranger arrives in a village or an encampment, the neighbors, one after another, must invite him to eat with them. There is a strict etiquette about it, involving much ostentation and hypocrisy; and a failure in the due observance of this system of hospitality is violently resented, and often leads to alienation and feuds among neighbors. It also consumes much time, causes unusual distraction of mind, leads to levity, and every way counteracts the success of a spiritual mission. On these accounts the evangelists were to avoid these feasts; they were sent, not to be honored and feasted, but to call men to repentance, prepare the way of the Lord, and proclaim that the kingdom of heaven was at hand. They were, therefore, first to seek a becoming habitation to lodge in, and there abide until their work in that city was accomplished." *Land and Book.* "The Teaching of the Twelve Apostles," a tract in the Grk. lang. discovered in 1873, at Constantinople, was prob. written A.D. 100 or 120. In the 11th chap. we read: "Every apostle who cometh to you, let him be recd. as the Lord; but he shall not remain exc. for one day; if however there be need, then the next day; when he departeth let him take nothing exc. bread eno. till he lodge again, but if he ask money, he is a false prophet."

14, 15. shake . . dust,[f] a symbolic action[g] renouncing those who reject Jesus; and all responsibility in their case.[h] **tolerable,** rejection of Christ greater than sins of Sodom.[i] **day . . judgment,** the last day.[j]

Shaking off the dust.—I. An expression of calmness, of freedom, and of purity; II. Of being innocent of the judgment wh. shall befall the unbelievers; III. Of the cessation of fellowship; IV. The last sermon, a threatening of judgment. *Lange.*

16–18. sheep, harmless, defenceless. **wolves,**[k] savage men who will make a prey of you. **harmless . . doves,**[l] lit. unmingled with evil; simple, consistent. **beware,** caution and courage are consistent.[m] *Christian simplicity,* which is purity of motive and freedom from evil craft, widely dif. fr. a *foolish simplicity,* wh. trusts everybody and foresees no danger. **councils,**[n] magistrates who were also rulers of synagogues. **scourge,** a com. punishment.[o] **governors,** as Festus, Felix, etc. **kings,** as Herod, Agrippa, Nero, etc.[p]

"The highest intelligence should be blended with the purest character." "Opposition should not be provoked by impropriety or imprudence." "Consciousness of innocence, and of the goodness of the cause in wh. we are engaged, is the best defence." *Heubner.*

Prudence.—"As the hermits were communing together, there arose a question as to which of all the virtues was most necessary to perfection. One said. chastity; another, humility; a third, justice. St. Anthony remained silent until all had given their opinion, and then he spoke. 'Ye have all said well; but none of you have said aright. The virtue most necessary to perfection is prudence; for the most virtuous actions of men, unless governed and directed by prudence, are neither pleasing to God, nor serviceable to others, nor profitable to ourselves.'"

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Purses, lit. *girdles.* In the E. things for present use are usually kept in the folds of the girdle. Scrip, now in use in Palestine made of haircloth, &c.—*Kitto.*
a 1 S. xvii. 40
b See note on Mat. iii 11
c 1 Co. ix. 7–14; 1 Ti. v. 18.

general instructions

Lu. x. 8.
d Lu. x. 7.
e Salutations among the Hebrews are: 1, Blessed be thou of the Lord; 2, The Lord be with thee; 3, Peace be unto thee. This is the most com. salutation in lands often desolated by war. Peace = every blessing; and the phrase = "Prosperous be thou." Jud. xix. 20; Ru. ii. 4; 1 S. xxv. 6; 2 S. xx. 9; Ps. cxxix. 8.
f Mk. vi. 11; Lu. ix. 5; Ne. v. 13; Ac. xiii. 51.
g Lu. x. 11.
h Ac. xviii. 6.
i Ro. ii. 8; 2 Th. i. 8; La. iv. 6.
j Jo. xii. 48; 2 Pe. iii. 7.

statement of dangers and duties

Lu. x. 3.
k Ez. xxii. 27; Zep. iii. 3; Jer. v. 6; Hab. i. 8; Is. xi. 6; lxv. 25.
l 1 Co. xiv. 20; Phil. ii. 15.
m Ac. xxiii. 17.
n Ma. xxiv. 9; Mk. xiii. 9; Lu. xii. 11; xxi. 12.
o Ac. v. 40; xvi. 22, 37; xviii. 17; xxii. 19; 2 Cor. xi. 25; Mk. xii. 5; Ma. xx. 19; Mk. x. 34; Lu. xviii. 33; Ma. xxvii. 26; Mk. xv. 15; Jo. xix. 1.
p Ac xii. 1; xxiv. 10; xxv. 7, 23; 2 Ti. iv. 16.

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19, 20. take . . thought, be not anxious.[a] **how,** manner. **what,**[b] matter. **given you,** you shall be taught how to bear yourselves and what to say.[c] "Let your sole care be to avoid caring." *Crit. Eng. Test.* **not ye . . speak,** hence their word would be quick and powerful: apt and suited to the occasion.

"Proper sermons are they wh. are given by the Holy Ghost, not those wh. are artificially constructed." "Wisdom and strength are received in the time of service and trial." *Godwin.*

A dumb sermon.—"The Rev. William Tennant once took much pains to prepare a sermon, to convince a celebrated infidel of the truth of Christianity. But, in attempting to deliver this labored discourse, he was so confused as to be compelled to stop, and close the service by prayer. This unexpected failure, in one who had so often astonished the unbeliever with the force of his eloquence, led the infidel to reflect that Mr. T. had been, at other times, aided by a Divine power. This reflection proved the means of his conversion. Thus God accomplished by silence what his servant wished to effect by persuasive preaching. Mr. Tennant used afterwards to say, his dumb sermon was one of the most profitable sermons that he had ever delivered." *Cheever.*

21—23. brother,[d] **. . deliver,** by official information. Bigotry breaking through ties of kindred. **children . . rise,** in rebellion or as witnesses. And think they were doing God service.[e] **hated . . name's sake,**[f] fidelity to Christ, involving a living protest, by word and deed, against sin, incurs the world's hatred.[g] **endureth . . end**[h] **. . saved,** "The happy and safe issue." **flee . . another,**[i] not through fear, but for refuge, and to preach there. **before . . come,** "Be not dismayed at this prospect of persecution and rejection in one city after another, for the time is short; before your ministry to Israel, and rejection by Israel, shall be completed, Daniel's prophecy[j] of the setting up of Messiah's kingdom shall be fulfilled; the truth of your testimony shall be vindicated, and judgment begin to fall on your persecutors."[k]

Fanaticism in its relation to faith.—I. It dissolves all the bonds of life and of love, but imputes the blame of it to faith; II. It leads a man to acts of betrayal, of rebellion, and of murder, while he imagines that he is offering sacrifices acceptable to God; III. It institutes a community of hatred in opposition to the community of love, and treats the fire of hell as if it were sacred; IV. It appears in the guise of religion, but for the purpose of banishing Christ and His Gospel fr. the earth. *Lange.*

Endurance.—"Whatever is before the end is a step whereby we climb to the top of salvation; but it is not the uppermost grace whereby the highest part of the top may be taken hold of. A man may be tumbled down from the ladder as well when he is within a round or two of the top as when he is in the midst. What had it profited Peter to have escaped the first and second watch, if he had stuck at the iron gate, and had not passed through that also? It is not to begin in the spirit and end in the flesh, not a putting of the hand to the plough and looking back, but a constant perseverance to the end, that shall be crowned." *H. Smith.*

24, 25. disciple, learner, scholar. **master,**[l] teacher. His followers must learn obedience in the same school of suffering.[m] **servant,**[n] a title involving honorable work, and a glorious recompense; yet are Christians rather *friends* than servants.[o] **Beelzebub** = the *Lord of flies.* Chief God of the Tyrians,[p] Gk. *Beel-Zebul.*

Disciple not above his Master.—I. As to his conduct; II. In his sufferings—"The example of Christ is the most blessed encouragement." *Heubner.*

"When the Mexican emperor, Gautimozin, was put upon the rack by the soldiers of Cortes, one of his nobles, who lay in tortures at the same time, complained piteously to his sovereign of the pain he endured. 'Do you think,' said Gautimozin, 'that I lie upon roses?' The nobleman ceased moaning, and expired in silence. 'When a Christian,' adds the pious Bishop Horne, 'thinks his sufferings for sin, in sickness or pain, intolerable, let him remember those of *his* Lord, endured patiently on that bed of sorrow, the *cross*, and he will think so no longer.'" *Whitecross.*

26—28. fear them not, the end will witness *your* justification, and *their* overthrow. **covered . . revealed,**[q] as motives of your fidelity and their opposition. **darkness,**[r] either privately in person; or by his Spirit. **hear**

a See note on Ma. vi. 25.
"That I know well," said Merlin, "as well as thyselfe, and of all thy thoughts; but thou art but a foole to *take thought*, for it will not amend thee." *King Arthur.*
"If he love Cæsar, all that he can do is to himself, *take thought*, and die for Cæsar." *Shakespeare.*
b Mk. xiii. 11—13; Lu. xii. 11; xxi. 14, 15.
c Ex. iv. 12; Je. i. 7.
d Mic. vii. 7; *see also* ver. 35, 36; Lu. xxi. 16.
e Jo. xvi. 2.
f Lu. xxi. 17.
g Lu. vi. 26; 1 Jo. iii. 13; Jo. xv. 18, 19.
h Re. ii. 10; Ja. i. 12; Is. lxvi. 5; Ro. ii. 7.
i Ac. xiii. 50, 51; xiv. 1, 6, 7.
j Dan. vii. 13; 1 Th. ii. 15, 16.
k Conder. (See his exhaustive and ingenious note on these words.)
"Fanaticism the daughter of Ignorance, and the mother of Infidelity."
"Fanaticism is such an overwhelming impression of ideas relating to the future world as disqualifies for the duties of life." *R. Hall.*

cautions and encouragements for disciples generally

l Jo. xv. 20; He. xii. 1—3.
m He. v. 8.
n Ro. i. 1, 9.
o Jo. xv. 14, 15; viii. 35, 36.
p 2 K. i. 2.
"Humility, that low, sweet root, From which all heavenly virtues shoot." *Moore.*

Mk. iv. 22; Lu. viii. 17; xii. 2, 3.
q Ecc. xii. 14; 1 Co. iv. 5.
r Mk. iv. 34; Jo. xvi. 12, 13.

. . **ear,**[a] privately whispered. **preach,** *better*, "proclaim." **house-tops,** tell as publicly as you can. **fear . . body,**[b] your true life is beyond their reach **soul,** spiritual, immortal. The Gk. Ψυχή = life, soul. **fear . . him,**[c] who adds the promise of protection to the command to work and endure. **hell,**[d] *Gehenna* = lit. "the valley of Hinnom," wh. as the place where fires for consumption of refuse were constantly burning, furnished a terrible image of place of punishment.

"The fear of God will deliver fr. the fear of men." *Fear not:* I. The fear *from* wh. we are delivered—revilings, &c.; II. The fear *by* wh. we are delivered—fear Him, etc.; III. The spiritual grounds for being fearless—confidence in the truth, consciousness of our own immortality; IV. The blessed effect of such fearlessness—boldness and joy in bearing witness for Jesus. *Lange.*

When the tyrants were beating Anaxarchus to death in a mortar, he cried out, "Beat, beat the outside of Anaxarchus, for you do not beat Anaxarchus himself." When Latimer was royal chaplain, he one day exclaimed, at the beginning of his sermon, "Latimer, Latimer, thou art going to speak before the high and mighty king, Henry VIII., who is able, if he thinks fit, to take thy life away. Be careful what thou sayest. But Latimer, Latimer, remember also thou art about to speak before the King of kings and Lord of lords. Take heed that thou dost not displease Him."

29—31. sparrow,[e] the s. proper (*passer cisalpina*) is found in Syria, and is precisely the same vivacious, inquisitive, and impertinent bird as with us; other varieties are also frequently met with.[f] **Farthing,** or halfpenny, the Rom. *As:* of wh. 16 = the silver *denarius* (often trans. "penny" in A.V.[g]) of wh. the "farthing" of chap. v. 26, was the fourth part; **hairs,** a proverb.[h] Divine knowledge and care. **More value,** man of more value than other creatures,[i] God's children than other men.

God cares for all living, after its own kind: according—I. to its *life* (The Living One cares for the living, the God of Providence for every individual); II. to its peculiar *mode of life* (for His creatures in His Goodness, for persons in His Love, for believers in His Grace); III. to the *object of their lives* (Christ, for His own sake and that of His people; Christians, for Christ's and their own sakes; and all creatures, for the sake of Christians and of the "Kingdom of God"). *Lange.*

Providence.—"The Rev. Mr. Nosworthy, who died in 1677, had, from the persecuting spirit of the times, been imprisoned in Winchester. After his release, he was several times reduced to great straits. Once, when he and his family had breakfasted, and had nothing left for another meal, his wife, lamenting her condition, exclaimed, 'What shall I do with my poor children?' He persuaded her to walk abroad with him, and, seeing a little bird, he said, 'Take notice how that little bird sits and chirps, though we cannot tell whether it has been at breakfast; and if it has it knows not whither to go for a dinner. Then be of good cheer, and do not distrust the providence of God; for are we not better than many sparrows?' Before dinner they had plenty of provisions brought them. Thus was the promise fulfilled, 'They who trust in the Lord shall not want any good thing.'" *Whitecross.*

32, 33. confess,[j] *lit.* "Confess in me:" as if he said, "Abide in me and being in me, confess me." **I confess,** *lit.* "in him will I confess." It shall be as if I spoke abiding in him. cf. John xvii. 23. *Vincent.* Publicly, in the last great day. **deny,**[k] as a worldling rejecting Christ: or a timid disciple afraid to own Him.

Reciprocal Testimony—I. Of the believer to his Saviour; 1, by his words—acknowledging Him as the source of his peace and ground of his confidence; 2, by his deeds—adorning the gospel in all things; preferring the society of Christian people; 3, the testimony but for a short time: II. Of Christ to the believer; 1, by owning His work in his soul; 2, by crowning the victor with a crown; 3, this testimony public; 4, enduring.

Confessing Christ.—Something more than fifty years ago there was a small dinner party at the other end of London. The ladies had withdrawn, the conversation took a turn, of which it will be enough to say that it was utterly dishonorable to Jesus Christ our Lord. One of the guests said nothing, but presently asked the host's permission to ring the bell, and when the servant appeared he ordered his carriage. He then, with courtesy, expressed his regret at being obliged to retire; but explained that he was still a Christian. Mark the phrase, for it made a deep impression at the time—"Still a Christian." Perhaps it occurs to you that the guest who was capable of this act of simple courage must have been a clergyman. He was not. The party was made up entirely of laymen, and the guest in question

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a Lu. x. 23.
b Co. iii. 3; Re. ii. 10.
c Pr. xiv. 26, 27; He. x. 31; xii. 28, 29; 1 Pe. i. 17; Pr. xxviii. 1; xxix. 25; Is. xli. 10; li. 7, 12, 13; Jer. i. 17; Da. iii. 17; Ps. xxxiv. 7; Ac. iv. 19; Ja. iv. 12.
d Ma. xviii. 9; Ja. iii. 6.
"Whatever that be wh. thinks, wh. understands, wh. wills, wh. acts, it is something celestial and divine; and, upon that account, must necessarily be eternal." *Cicero.*
Lu. xii. 6, 7.
e Ps. lxxxiv. 3.
f Tristram, Land of Israel, 274, 570, 619. *Thomson, Land and Book*, 43, 258, 507.
g Ma. xviii. 28.
"In the marg. of A. V. it is stated that the *as* was 'the tenth part of the Rom. penny,' or denarius, which was the case in more ancient times; but under the empire the denarius = sixteen ases, and about sevenpence halfpenny English so that the *as* was worth rather less than one halfpenny." *Conder.*
h 1 S. xiv. 45; Lu. xxi. 18.
"To a great mind nothing is little." *Johnson.*
i Ma. xii. 12; Ps. civ. 27; Ma. vi. 30.

confessing and denying Christ.

Jo. i. 49; vi. 68, 69, ix. 25, 33 xi. 27; Ac. iv. 7—12; v. 29—32, 42.
j Lu. xii. 8 Ro. x. 9, 10 Re. ii. 13; iii. 5 Ps cxix. 46 1 Ti. vi 12, 13; Mat. xxv. 34, 36; Ac. ix. 29 Re. i. 9; xx. 4.
k Lu. xii. 9; Mk. viii. 38.
"The context shows plainly that it is a practical, consistent confession wh is meant, and also a practical and enduring denial." *Alford.*

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became the great prime minister of the early years of Queen Victoria. He was the late Sir Robert Peel. *Canon Liddon.*

34—36. not . . peace, a seeming contradiction;[a] but no *false peace* allowed by Gospel.[b] The world makes war on it because it attacks sin.[c] **sword,** the contrast is rather betw. union and division, than betw. peace and war. Religion has been the great separating infl. in the world. *Cam. B.* **variance,**[d] dif. of opinion, strife of words, theological debates, oft. observed in households, where some are of Christ, and others of the world. **foes . . household,** the nearer the relationship, the keener the pain.[e]

"Christianity a declaration of war to the world, and yet a message of peace for the world." *Heubner.—Peace by Victory.*—"No peace was ever won from fate by subterfuge or agreement. No peace is ever in store for any of us, but that which we shall win by victory over shame or sin,—victory over the sin that oppresses, as well as over that which corrupts." *Ruskin.*

37—39. father . . more,[f] observing their worldly maxims more than the Lord's principles and rules, making sinful concessions for the sake of peace and quiet. **son . . more,** indulging them in their sins and follies, rather than ruling them acc. to law of Christ. **not . . worthy,** not a faithful follower of Christ. **taketh . . cross,**[g] trials in the path of consistency. Christian duty, sometimes painful, involves crucifixion of self, sacrifice of natural feelings. **me,** who for your sakes sacrificed so much. **worthy,** not deserving of such a Saviour. **findeth,** obtaineth,[h] saveth for time. **lose,** in the future.[i]

The Claim of Christ to our love is paramount.—I. He is more excellent; II. He has loved us longer; III. He has done more for us; IV. Our relation to him will outlive all others. *Wythe.*

The Strongest Love.—A little girl between six and seven years of age, when on her death-bed, seeing her elder sister with a Bible in her hand, requested her to read respecting Christ's blessing little children. The passage having been read, and the book closed, the child said, "How kind. I shall soon go to Jesus; He will soon take *me* up in His arms, bless me, too; no disciple shall keep me away." Her sister kissed her and said, "Do you love me?" "Yes, my dear," she replied, "but do not be angry, I love Jesus better." *Cheever.*

40—42. receiveth,[j] your persons with kindness, and your message with faith. **me,** hence learn how you and your words are valued; and how those who receive you shall be rewarded. **prophet,**[k] not only "one who foretells," but "one who speaks for another." **name . . prophet,** regarding the p.'s master and mission. **prophet's reward,** *i.e.*, such as the p. may bestow; or God on acc.[l] **name . . man,** in his proper character. **reward,** which is sometimes bestowed in this world,[m] or at the resurrection.[n] **little ones,** in age,[o] or position.[p] **cup . . water,** even so small a matter. Small things well timed, and done fr. right motive have a great value. **name . . disciple,** for the Lord's sake.[q] **reward,**[r] the Lord will repay. He once gave living water for cold water.[s]

The divine reward—I. Of a prophet; II. Of a righteous man; III. The fullest reward of a righteous man is the reward of all the apostles. "The more lowly in outward appearance the messenger who is received, the greater the faith wh. sees Christ in him and looks only to the Lord." *Starcke.* "The spirit of faith and of love transforms every work, and surrounds even the meanest with a halo of glory." *Heubner.*

In one of his journeys Moffat came near a heathen village on the banks of the Orange River. Night was coming, and he feared exposure to the lions if he proceeded on his journey. The people gathered round, looking fierce and angry. No one would give him food; he was just giving up hope, when a woman drew near with a bundle of wood on her head, and a vessel of milk in her hand; this she handed to the missionary and laying down the wood went into the village. A second time she returned with a cooking vessel on her head, a leg of mutton in one hand, and water in the other. She then prepared a fire, and put on the meat. Moffat asked her again and again who she was, and why she alone showed such kindness to a stranger. The tears stole down her sable cheeks as she exclaimed, "I love Him whose servant you are, and surely it is my duty to give you a cup of cold water in His name; my heart is full, therefore I cannot speak the joy I feel to see you in this out-of-the-world place."

fruit of Christ's coming

a Lu. ii. 14; Is. ix. 6, 7; Ps. lxxii. 7; Hag. ii. 9; Eph. ii. 17.
b Je. vi. 14; Is. lvii. 19—21; Ja. iii. 17.
c 1 Jo. iii. 12.
d Mi. vii. 6; Lu. xxi. 16; 1 Jo. iii. 11, 12.
e Ps. lv. 12, 13.

supreme love to Christ

f De. xxxiii. 9; Ma. xxii 37; Jo. v. 23; Phi. iii. 8; Lu. xiv. 26.
g Ma. xvi 24; Lu. xiv. 27; 2 Ti. iii. 10, 12.
h Ro. iv. 1.
"A life saved at the cost of loyalty to truth and to Christ,is a lost life: a life lost for Christ is more nobly and profitably expended than in any other way." *Conder.*
No man hath a velvet cross. *Flavel.*
i Ac. xx. 24; Jo. xii. 25 Mk. viii. 35; Phi. i. 20, 21; Ro. viii. 17; 2 Ti. iv. 6—8; Re. xii. 11; ii. 10.

Christ regarding Himself in the person of His disciples

j Lu. x. 16; Jo. xii. 44; v. 23; xiii. 20; xx. 21; 1 Th. iv. 8; 2 Cor. v. 20; Gal. iv 14.
k 1 K. xvii. 10—17; xviii. 4; 2 Ti. i. 16. 3 Jo. 8; Mat. xvi. 27; xxv. 35, 36, 40.
l Ac. iii. 6; Phi. iv. 10—19; 2 Ti. i. 16—18.
m Ge. xxxix. 5; Ac. xxvii. 7, 8; *cf.* xxvii. 24.
n Lu xiv. 14.
o Mat. xviii. 5, 6, 10.
p Ho. v. 13; Ma. xxv. 40; 1 Cor. iii. 1.
q Mk. ix. 41.
r He vi. 10; Phi. iv 18, 19; 2 Jo. 8.
s Jo. iv. 10.
"As the workman is paid after his work is done, so the Christian is rewarded when life is ended."

CHAPTER THE ELEVENTH.

A.D. 28.

John's message and the Saviour's reply

1—3. when, Mat. and Jo. being with the twelve, we have no acc. of our Lord's work till they return.[a] **departed,** prob. with some other disciples. **heard,** fr. friends who were allowed to visit him. **prison,**[b] fortress of Machœrus; nr. N.E. shore of Dead Sea.[c] **He . . come,**[d] "The Coming One" had become a familiar designation of the Messiah. We need not suppose that John at any time wholly lost his persuasion that Jesus was the Messiah, but only that he became harassed by difficulties that he could not solve; and he shows great confidence in Jesus by referring the whole question to him.

The prisoner's question.—I. Who bore it? Friends who visited J. in prison. They, in visiting him, *ill.* their love, and God's providence; II. What was it? It concerned Christ, and was occasioned by the good news that had penetrated his dungeon.

Judging Ministers.—Some years ago, three American ministers went to preach to the Cherokee Indians. One preached very deliberately and coolly; and the chiefs held a council to know whether the Great Spirit spoke to them through that man; and they declared he did not, because he was not so much engaged as their head men were in their national concerns. Another spoke to them in a most vehement manner; and they again determined in council that the Great Spirit did not speak to them through that man, because he was mad. The third preached to them in an earnest and fervent manner; and they agreed that the Great Spirit might speak to them through him, because he was both earnest and affectionate. The last was ever after kindly received.

4—6. shew John,[e] both to satisfy John, and enable him to give a last testimony to his disciples. **hear,** His own superhuman teachings. **blind,** *etc.*, as was predicted of the Messiah.[f] **poor,**[g] who, of all men, need it most. **offended,**[h] *R.V.* "Shall find none occasion of stumbling in me."

Adaptation of Gospel to the Poor.[i]—It is: I. *Plain*, the uneducated can understand it; II. *Sympathetic*, the lowly can appreciate it; III. *Free*, the needy may obtain it; IV. *Elevating*, the humble are raised by it; V. *Compensating*, the destitute are requited by it.

Offending a Nobleman.—"Mr. Dodd having preached against the profanation of the Sabbath, which much prevailed in his parish, and especially among the more wealthy inhabitants, the servant of a nobleman came to him and said, "Sir, you have offended my lord to-day." Mr. Dodd replied, "I should not have offended your lord, except he had been conscious to himself that he had first offended my Lord; and if *your* lord will offend *my* Lord, let him be offended."

7—9. departed . . say, bearing testimony to his *absent* friend. **went . . see,** recalling the nature and object of their journey. **soft raiment,** unsuited for a preacher of repentance, and reprover of sin and folly. **more . . prophet,**[j] bec. he was the personal herald of the Messiah.

Absent friends: I, should be spoken of kindly by their friends; II, should be defended in their character; III, should be truly represented.

Christ praising the Baptist: The time to praise:—Due praise is to be given to the good parts and practices of others; but rather behind their backs than before their faces, lest we be suspected of flattery, than which nothing is more odious. Aristobulus, the historian, wrote a flattering book of the brave acts of Alexander the Great, and presented it to him. He read it, and then cast it into the river, telling the author that he deserved to be treated as his book was. *John Trapp.*

10—11. written,[k] by last of O. T. prophets: 397 *cir.* B.C. **greater,**[l] one with clearer views of Messiah's kingdom; or, nearer to it. **least . . greater,**[m] in knowledge and experience.[n]

The humblest Christian greater than John: 1. In spiritual standing;[o] 2. In spiritual knowledge; 3. In spiritual power.[p]

Happiness of a Christian.—There is no man so happy as the Christian. When he looks up unto heaven, he thinks, "That is my home; the God that made it and owns it is my Father; the angels, more glorious in nature than myself, are my attendants; mine enemies are my vassals." Yea, those things which are the terriblest of all to the wicked are most pleasant to him. When he hears God thunder above

a For labors of the twelve, see Mk. vi. 12, 13; Lu. ix. 6 and for their return to Christ, see Mk. vi. 30; Lu. ix. 10; *cf.* Ma. xiv. 13.
b Ma. xiv. 3, 4.
c *Jos. Ant.* xvii 1; xviii. 5.
d Lu. xix. 38; Is. xl. 1—4; lxi. 1; Ps. lxxii. 11—14.

"A divine ought to calculate his sermon as an astrologer his almanac—to the meridian of the place and people." *Tom Brown.*

e Jo. v. 36.
f Lu. vii. 21; Is. xxxv. 5, 6; xlii. 1, 6, 7; xxix. 18.
g Is. lxi. 1; 1 Co. i. 26; Ja. ii. 5.
h "It is now generally admitted that this is a reproof to John himself." *De Wette* (see vv. 18, 19.)

i Ma. ii. 5.

testimony of Jesus concerning John

Lu. vii. 24.
j Lu. i. 76; Mat. xiv. 5; xxi. 26.

"An absent friend gives us friendly company, when we are well assured of his happiness." *Goethe.*

"Surely the preaching which comes fr. the soul most works on the soul." *Fuller.*

Mk. i. 2.
k Mal. iii. 1; *cf.* Mat. iii. 3.
l Jo v. 35; x. 41.
m Mat. xiii. 16, 17.
n Gal. iii. 24. iv. 7.
o 1 Jo. ii. 8; Eph. iii. 5.
p 1 Cor. i. 18; Phi. ii. 15; Jo. xiv. 17; Eph. iii. 10; 1 Jo. v. 14—16. *Conder.*

A Christian is the highest style of man. *Pope.*

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his head, he thinks, "This is the voice of my Father." When he remembereth the tribunal of the last judgment, he thinks, "It is my Saviour who sits in it;" when death, he esteems it but as the angel set before Paradise, which, with one blow, admits him to eternal joy. And (which is most of all) nothing in earth or hell can make him miserable. There is nothing in the world worth envying, but a Christian. *Bp. Hall.*

12—15. violence,[a] opposed by some, striven for by others. **violent,**[b] and the earnest only. **force,** needful to overcome personal sins, prejudices, etc.; and cavils, etc., of others. **John,** who closes the old dispensation. "Up to John the law; after him the Gospel." *Athanasius.* **receive,** an implied difficulty. **Elias,**[c] Elijah; whom in several respects J. resembled. John was the Elijah of the new dispensation. **ears . . hear,** implying a hidden meaning that needed attention and thought.

Motives for Christian earnestness.—Consider.—I. The prize to be secured; II. The hindrances and foes in the way; III. The few who attain it; IV. The activity of men in less important, not to say sinful, matters.

Especially to every young man I would repeat the lesson of the poet Whittier's life, as given in his own words, and illustrated by his own career: "Identify yourself actively with some righteous but unpopular cause." "For the kingdom of heaven is forcibly won, and forceful are they that secure it." *J. M. Whiton, D.D.*

16—19. children, whose imitativeness and tempers in their sports, not unobserved by the great teacher, are here made the occasion of a remark showing a wondrous insight into the manners of *men*—children of a larger growth. **piped . . mourned,** tried both extremes, joy and sadness (*ill.* children playing at mock marriages and funerals). **danced . . lamented,** nothing will please sulky children, or satisfy capricious men. **neither eating,**[d] etc., his life one of great austerity. **devil,** they evaded his reproofs by calling him ill names. **Son of man,**[e] supplied the very thing they demanded in John. **they say,** finding an objection even then. **sinners,** what would penitent sinners have thought, if He had not? **wisdom . . justified,**[f] the wise will see the reason, and fitness of things.

The Friend of sinners.—This *meaning*—1. Not companion in sin; 2. Not mere adviser; 3. But a sympathizer; 4. A Saviour. The *proof*—1. Declared purpose in coming; 2. Testimony of His life; 3. Repeated declaration; 4. Last words.

Those who reject Christianity are without excuse; for it sings joyous strains and mournful strains, presents a bright side to win and a dark side to warn, calls to repentance and welcomes to faith, offers heaven and threatens hell—and they find fault still. *Am. Com.*

20—24. upbraid, reproach. **Chorazin,** perh. at the ruins called *Tell Hûm,*[g] or 2 m. N. at a place yet called *Khorazy.*[h] **Bethsaida,** nr. Capernaum, on W. coast of Sea of Galilee, city of some of apostles.[i] Perhaps it stood in plain of Gennesaret.[j] Identified with *et Tâbighah.*[k] **Tyre, Sidon,** two anc. and famous coast cities of Phœnicia, see O. T. notes.[l] **sackcloth . . ashes,** *all.* to ancient modes of expressing grief,[m] nor has the custom become extinct. **Capernaum,** see on iv. 13. **Hell,** not Gehenna (as x. 28, etc.), but *Hades* (trans. 'grave' in 1 Co. xv. 55). **Sodom,** see O. T. notes. **tolerable,** responsibilities are acc. to privileges.[n]

It is not a wrathful voice: there are tears in it. What must it have cost Him to speak these awful words about Capernaum's impending doom! *Gibson.—Reproof proportioned to privilege.*—I. Bethsaida, etc., compared with Tyre. etc. II. What then shall be said of this land and our times as compared with Bethsaida? III. If with greater opportunities there is greater responsibility, and may be greater condemnation, so also there may be the greater fidelity and the more glorious reward.

Chorazin.—A ride of three miles westward along the shore [of the Sea of Galilee] brought me to the ruins of a large town. It was encompassed by such a dense jungle of thorns, thistles, and rank weeds, that I had to employ some shepherds to open a passage for me. Clambering to the top of a shattered wall, I was able to overlook the whole sight. What a scene of desolation was that! Not a house, not a wall, not a solitary pillar remains standing. Broken columns, hewn stones, and great shapeless heaps of rubbish, half concealed by thorns and briars, alone served to mark the site of a great and rich city. The Arabian does not feed his flock there, —not a sound fell upon my ear as I stood upon those ruins, save the gentle murmur of each wave as it broke upon the pebbly beach, and the mournful sighing of the

a Is. lx. 8—11; Lu. xiii. 24.
b Lu. v. 1.
c Mal. iv. 5; *cf.* Ma xvii. 10—13. The Jews expect the return of Elijah bef. coming of Christ. So also most of the fathers, who refer it to the *second* coming. See *Whitby.*

"Earnestness and simplicity carry all before them."

influence of temper and caprice

Lu vii. 32.
d Lu. i. 15; Mat. iii 4.
e Lu. v 29, 30; Jo. ii. 1, 2; Mat. ix. 10, 11; Jo xii 2.
f Lu. vii. 29; Ro. xi. 33; 1 Cor. ii. 14, 15; Ro. iii. 4; Ps. li. 4.
This is the only place in the Bible where any game of children is described.

privilege and responsibility

Lu. x. 13.
g *Robinson.*
h *Thomson, Land and Book,* 359.
i Jo. i. 44; xii. 21.
j Mk. vi. 45; *cf.* v. 53.
k *Porter, Handb. for Syria,* &c. 428, 429.
l Jos. xi. 8; xix. 28, 29; 1 K. v.; Isa. xxiii.; Ez. xxvi.—xxviii.; Ma. xv. 21; Ac. xxi. 3—7; xxvii. 3. *Thomson, Land and Book,* 88, 108, 177, &c.; *Alexander* on *Isaiah,* xxiii.; *Topics for Teachers,* i. 138; ii. 118, 190.
m Jos. vii. 6; Est. iv. 1; Dan. ix. 3.
n Lu. xii. 47, 48; He. ii. 3; x. 26—29.

"The most important thought I ever had was my individual responsibility to God." *D. Webster.*

summer breeze through sun-scorched branches; yet that is the place where Chorazin once stood. *Dr. Porter.*

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25. thank, this ascr. of praise an *answer* to the mysterious dispensation of God's providence above recounted. **wise,** worldly wise. **prudent,**[a] thoughtful, sagacious. **revealed,** by light of truth and teaching of Holy Spirit. **babes,** in years, and in capacity.[b]

The wise and the simple.—I. The first are they who see both too much and too little. Esteeming themselves wise they become fools. II. The second are those who are content to lay hold of simple, primal truths, and yield an unquestioning obedience.

Saintliness better than learning.—There died five-and-twenty years ago in France a village priest, the Curé of Ars. He was so devoid of worldly learning that he was long unable to obtain orders, until some bishop had the wisdom to perceive that saintliness was a better claim to orders than technical learning. In that village this priest ministered for many years. Sceptics came from Paris; and the bursts of his spiritual fire burnt deep into their consciences. During the last year of his life no less than 80,000 persons flocked to his church to listen to his religious advice. Such as he was, a standing argument for Christianity, such may every one of us be; for it was not knowledge but holiness that constituted his power. The secret of his strength was his weakness. His power was not his own. His soul lay at the foot of the Cross; he was made a temple of the Holy Ghost. He was an epistle known and read of all men. *Canon Farrar.*

babes in Christ see more than the worldly-wise

a Isa. xxix. 14; 1 Cor. i. 26, 27; Mat. xvi. 17; xviii. 3; Is. v. 21; 1 Cor. iii. 18; ii. 6, 8.
b As word is used in Ro. ii. 20.

"The wise man is but a clever infant spelling letters fr. a hieographical prophetic book, the lexicon of wh. lies in eternity." *Carlyle.*

26. even so, we bow to this arrangement. **Father,** nothing can be amiss that *our Father* orders. **good . . sight,**[c] this is the great reason of our acquiescence.

The Divine approval is the highest reason.—If good in our Father's sight; I. It must be wisest and best; II. It ought to be good to us.

Even so.—Several gentlemen were visiting a French school, in which was a boy both deaf and dumb. One of them asked him who made the world. The boy took his slate, and wrote the first verse of the Bible: "In the beginning God created the heaven and the earth." He was then asked, "How do you hope to be saved?" The child wrote, "This is a faithful saying and worthy of all acceptation, that Christ Jesus came into the world to save sinners." The last question proposed was, "How is it that God has made you deaf and dumb, while those around you can hear and speak?" The poor boy appeared puzzled for a moment, and a suggestion of unbelief seemed to pass through his mind; but, quickly recovering himself, he wrote, "Even so, Father, for so it seemed good in Thy sight."

c Eph. i. 11; Job xxxiii. 13; Ro. ix. 18; xi. 33; 1 Cor. i. 21.

"It is resignation and contentment that are best calculated to lead us safely through life" *W. Von Humboldt.*

pre-eminence of Christ

Col. i. 19· ii. 9; Jo. iii. 15; He. i. 2; 1 Cor. xv. 27; Jo. xiii. 33.

27. things, in kingdom of grace and glory:—power,[d]—judgment,[e]—pardon,[f] life,[g]—access to God,[h]—knowledge of God, *etc.*[i] **delivered . . me,** as Head of Church, and King of Glory. **Father,** having fullest confidence in the son. **no . . knoweth,** fully, perfectly. **knoweth . . Father,** perfectly, by the light of reason alone. **Son . . reveal,**[j] Jesus reveals God.

Christ the revelation of God.—I. In Nature, God is revealed in certain attributes to our imagination, awe, intellect. II. In Christ, God is revealed in His wisdom, power, love, mercy, etc., to the human heart, conscience. III. Nature, a page that only the learned can in part decipher; Christ, a book that the wayfaring man may read.

The Johannine character of this passage, vs. 29, 30.—The passage seems to me just one solitary flower testifying to the presence in the Gospels of St. Matthew and St. Luke of the same root of thought and feeling, which everywhere blossoms in that of St. John. It looks as if it had crept out of the fourth Gospel into the first and third, and seems a true sign, though no proof, that however much the fourth be unlike the other Gospels, they have all the same origin. *Geo. Macdonald.*

d Mat. xxviii. 18; He. i, 3.
e Jo. v. 22.
f Mat. ix. 6; Ac. v. 31.
g Jo. xvii. 2.
h Jo. xiv. 6.
i Jo. i. 18; viii. 12.
j Jo. xiv. 6, 7; xvii. 6; 1 Jo. v. 20; Mk. iv. 11.

Reveal, *to take back the veil from*, to unveil. L. *revelo—re*, back, and *velo*, to veil—*velum*, a veil.

invitation to Christ

Is. xlv. 22—25; lxi. 3.

28. come,[k] in humble imitation, lowly prayer, simple trust. **me,** to whom else can we go? **labor,** to work out your own salvation.[l] **heavy laden,** with burden of conscience,[m] and ceremonial observances.[n] **rest,** cessation from toil, peace of mind, and pleasure in heavenly pursuits.[o]

Christ our rest.—"I will rest you." This is the literal translation, which means more than "give you rest." It is not as if rest were a blessing He could bestow as a friend would make a present which might be retained after the giver had gone. Rest is not so much what He gives to us as what He is to us; and so He says, not

k Jo. vi. 37; 1 Pe. ii 25.
l Ro x. 3, 4.
m Jer. ix. 5; Ps. xxxviii. 4; Ro. vii. 23—25.
n Ma. xxiii. 4; Gal. v. 1; Ac. xv. 10
o Pro. iii. 13, 17.

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"They are words of majesty when he says, I will give you rest No angel, let alone a man, would undertake to promise that." *Luther.*

"I will give you rest," but, "I will rest you" (*i.e.* "I will be your rest"). *Gibson. Invitation of Christ.*—During a religious awakening in a factory-village in New England, a foreman was awakened, but could not find peace. His superior sent him a letter, requesting him to call at six o'clock. Promptly he came. "I see you believe me," said his master. The foreman assented. "Well, see; here is another letter sending for you by One equally in earnest," said his master, holding up a slip of paper with some texts of Scripture written on it. He took the paper, and began to read it slowly, "*Come—unto—Me—all—ye—that—labor,*" &c. His lips quivered, his eyes filled with tears; then he stood for a few moments, not knowing what to do. At length he inquired, "Am I just to believe that in the same way I believed your letter?" "Just in the same way," rejoined his master. This expedient was owned of God in setting him at liberty.

29. yoke,[a] *all.* to y. used by oxen; badge of subjection; submission of disciple to teacher. **learn,**[b] willingly, humbly, trustfully. **meek . . heart,**[c] hence my lessons shall be imparted with gentleness and consideration for weakness of the scholar. **rest,**[d] repose, satisfaction for heart and conscience.

Discipleship.—I. The Divine Teacher: 1, skilful; 2, affectionate; 3, plain; 4, patient. II. His important counsel—"learn of Me"—1, by studying His book; 2, by seeking His advice; 3, by following His pattern. III. His precious promise—rest: 1, fr. sin; 2, fr. conscience; 3, in heaven. *Whythe.*

"*I.*"—In "Uncle Tom's Cabin" there is a picture drawn of a slave, weary and worn with toiling in the sultry sun. One quotes the words, "Come unto Me all ye," etc. "Them's good words," is the response, "but who says 'em?" Obviously all depends on that. *Hom. Com.*

30. Yoke, rule, authority, mastership. **easy,**[e] shall not gall the shoulders of conscience and feeling. **burden,** Christian duties, knowledge, worship. **light,** easily borne by willing mind and cheerful heart.

The Yoke of Christ.—I. Inspect it: 1, easy when submitted to; 2. bec. strength is given; 3. in comparison with former yoke; 4. as result of habit. II. *Learn its uses:* 1. it couples; 2, restrains; 3. signifies humility. III. Hear the testimony of wearers—David,[f] Solomon,[g] John.[h] IV. Take it, wear it. *Stems and Twigs.*

The yoke lined.—The yoke of Christ will be more easy than we think of, especially when it is lined with grace. *T. Manton.* We well remember an old man who carried pails with a yoke, and as he was infirm, and tender about the shoulders, his yoke was padded, and covered with white flannel where it touched him. But what a lining is "love"! A cross of iron, lined with love, would never gall the neck, much less will Christ's wooden Cross. Lined with Christ's love to us! Covered with our love to Him! Truly the yoke is easy, and the burden is light. Whenever the shoulder becomes sore let us look to the lining. Keep the lining right, and the yoke will be no more a burden to us than wings are to a bird, or her wedding-ring is to a bride. O love divine, line my whole life, my cares, my griefs, my pains; and what more can I ask? *C. H. Spurgeon.*

"This burden is not the weight upon one that is laden, but the wing of one that is about to fly."

"Power is detested, and miserable is the life of him who wishes rather to be feared than to be loved." *Cornelius Nepos.*

CHAPTER THE TWELFTH.

the law of the sabbath

Lu vi. 1—5.

1, 2. Sabbath, *Heb.* = *rest.* App. to seventh day,[i] also to other sanctified days or times;[j] sometimes it = a week.[k] **day,** prob. betw. Passover and Pentecost. The sugg. that it was first S. after second day of Passover usually adopted. **corn,** if green in Mar. bef. Passover; if *ripe barley,* in Apr. ab. Passo.; if *ripe wheat* in May. **pluck,** as allowed by law.[l] **Pharisees,**[m] note how *they* were employed that same Sabbath. **disciples,** for whose acts Jesus was held responsible. Let disciples *now* remember this. **not lawful,** this prohibition is a Pharisaic rule not found in the Mosaic Law.

Our Advocate—I. Defends us against the malice of the evil one; II. Against the terrors of the law. III. Against reproaches of conscience; IV. Against the insinuations and charges of slanderers and enemies.

Blessings of the Sabbath.—It is impossible to estimate the blessed effect produced upon a nation's health and happiness, when, on the return of each Sunday, millions are thus set free from toil; when the ledger is closed on the desk; when the hammer rests upon the anvil, and the wheel in the factory; when the mine sends forth its crowds into the light and glory of this new-born day; and when men can rest their

a Nu. xix. 2 Deu. xxi. 3; 1 S. vi. 7; Deu. xxviii. 48 Jer. xxviii. 14; 1 S. xi. 7 1 K. xii. 4, 10, 11, 14, 2 Ch. x. 4; Is. ix. 4; xlvii. 6; lviii. 6.
b Jo. xv. 10, 11 Eph. iv. 20—23, 2 Co. x. 5.
c 2 Co. x. 1 Zec. ix. 9; Phi. ii. 5—7 1 Pe. ii 21.
d He iv. 3 Isa. xxviii. 12, Jer. vi. 16.
"Easy" is not an exact translation, and no one English word is The Grk means —good. helpful, kind, profitable. *Vincent* and *Plumptre.*
e Gal. v. 1, 13.
f Ps. cxix. 97, 113, 119, 163, 127, &c.
g Pr. xxix. 18; Ecc viii 5.
h 1 Jo. v. 3.
"This burden is not the weight upon one that is laden, but the wing of one that is about to fly."
"Power is detested, and miserable is the life of him who wishes rather to be feared than to be loved." *Cornelius Nepos.*

Lu vi. 1—5.
i Ge. ii. 3; Ex. xvi. 22, 23, 29, 30; xx. 8—11; xxiii. 12; xxxi 13—17; xxxiv. 21 xxxv. 1—3, Le. xix. 3, 30; xxiii 3 xxiv 7, 8 Nu. xv. 32, 36 Deu. v. 12—15 Ne. ix. 14; x 31; xiii 15—22: Is lvi 5, 6, 7; lviii 13, 14: Jer. xvii 21—27: Ez. xx 12, 20 xxii. 8, 26
j Le. xxv 4.
k Mat xxviii. 1. Lu. xxiv. 1; Ac. xx. 7.
l De. xxiii. 25.
m Mat. iii. 7.

wearied frames, or tread the green earth or hoary mountain, and breathe the fresh air, and look calmly upon the blue sky overhead, or listen to the sounding stream or beating sea-wave, and when the very dumb cattle partake of the universal blessing. *Macleod.*

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3, 4. He, accepting the challenge, and defending his friends. **read,** heeding the spirit as well as the letter. **David,** no mean authority with the Pharisees, and Jesus' royal ancestor. **house . . God,** not an open corn-field. **shewbread,**[a] *lit.* "bread of setting forth," *i.e.* hallowed or consecrated. **lawful . . him,**[b] not being of the priestly caste. **priests,** the chief of whom[c] gave it to David.

Priestly prerogative must yield to human necessity.—I. As the priest was made for man, not man for the priest; II. As the priest himself is but a man and needs pardon for breaches of a higher than a ceremonial law.

Benefit of Sabbath.—The Sabbath is God's special present to the working-man; and one of its chief objects is to prolong his life, and preserve efficient his working tone. In the vital system, it acts like a compensation-pond: it replenishes the spirits, the elasticity, and vigor, which the last six days have drained away, and supplies the force which is to fill the six days succeeding; and, in the economy of existence, it answers the same purpose as, in the economy of income, is answered by a savings bank. *Blaikie.*

a Le. xxiv. 5, 6; Ex. xxv. 30.
b Le. xxiv. 9.
c Mk. ii. 26. *Abiathar,* 1 S. xxi. 4, 6.

A Jew who had done a worthy act on the Sabbath which others refused to do, being reproached for it, replied, "Good deeds have no Sabbath."

5, 6. read . . law, which you profess to observe so strictly. **priests,** who of all others should best understand and keep the law. **profane,**[d] killing the victim, kindling fire, etc. **blameless,** their official duties exonerating them. **One,** even *He* who gave the day and makes the corn grow. **temple,**[e] but for whom and whose law and worship the temple itself would not exist.

Christ greater than the temple.—I. The temple exists but for Him; II. It is but a place of assembly where men may meet with Him; III. However splendid, it is nothing except He be there; IV. However lowly the presence of "the great King" makes of it a heavenly palace.

Meaning of temple.—Our associations with this word are largely of a material kind. An edifice, bricks, stone, ornament, and splendor at once occur when we catch the word. But let us go up to the fountain-head of its meaning, and study it in the light of its primitive idea. The root is "tem," and signifies "cut." *Templum* means a portion cut off. But whence its special religious associations? The Roman augurs, when they wished to observe the heavens, went forth with the sacred rod in their hands, and marked out therewith a portion of the sky. Whatever passed within that portion was the subject of their augury; no more. This was the "templum," the separated space, cut out of the blue heavens for sacred uses. Thence the word came to be appropriated to any enclosed spot which might be separated to sacred uses; thence to sanctuaries, houses of prayer, and the like. The fundamental notion is not construction, but separation, the severing of a portion of the material of the universe for higher use and honor than the residue enjoyed. *J. B. Brown.*

d Nu. xxviii. 9, 10.
e "There is no Sabbath in the temple," was a maxim of the Rabbis.

"Those labors are lawful on the Sabbath-day which are necessary, not only to the support of life, but to the service of the day. . . Sabbath rest is to promote, not hinder, Sabbath worship." *M. Henry.* Profane, *to render profane,* to put to a wrong use. L. *profanus.*

7, 8. sacrifice,[f] the requoting of the O. T. saying by our Lord sugg. of its value as indicating the opp. character of Christianity and Pharisaism. **Son . . man,**[g] our great Head and representative. **Sabbath,** hence on that day especially His servants should work for Him.

The Sabbath made for man.—I. Not made for him to abuse by turning it into a day of mere animal rest or recreation; II. But to use for the need of his higher nature—worship, meditation, &c.

Mercy and sacrifice.—Archbishop Tillotson gave the most exemplary proof of his charity, at the revocation of the edict of Nantes, when thousands of Huguenots were driven over to this country, many of whom settled at Canterbury, where their posterity still continue. The king having granted briefs to collect alms for their relief, Dr. T. was peculiarly active in promoting their success. Dr. Beveridge, one of the prebendaries of Canterbury, refusing to read the briefs as being contrary to the rubrics, he was silenced by Dr. Tillotson, with this energetic reply, "Doctor, doctor, charity is above rubrics."

f Hos. vi. 6; Mat. ix. 11—13; Pr. xxi. 3: He. xiii. 16.
g Mat. v. 17, 18; Mk. i. 21; ii. 27, 28. Lu. iv. 16; xxiii, 56; Jo. v. 17, 18; xx. 19, 26; Ac. xvi. 13; xx. 7; 1 Cor. xvi. 2; He. iv. 4, 9; Re. 1. 10.

"When love begins to sicken and decay, it useth an enforced ceremony; there are no tricks in plain and simple faith." *Shakespeare.*

cure of man with withered hand

9, 10. departed, not on the same Sabbath,[h] on way back fr. Judæa to Galilee, aft. the passover. **synagogue,** His custom on Sabbath-day; yet what reasons *He* might have offered for *not* going. **hand,** *right* hand.[i] **withered,** no feeling or

Mar. iii. 1, 5; Lu. vi. 6—10.
h Lu. vi. 6.
i Lu. vi. 6.

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motion. **asked,** knowing His tenderness, and seeing what He would do. **accuse,** of what? of omitting to do good? or not keeping the day aft. their fashion?

The Pharisee-spirit.—The Pharisee is always blind as an owl to the light of God and true goodness; keen-sighted as a hawk for trivial breaches of his cobweb regulations, and cruel as a vulture, to tear with beak and claw. The race is not extinct. We all carry one inside, and need God's help to cast him out. *A. Maclaren.*

11—13. man, with any feeling of humanity, or regard for his property. **sheep,** only an animal, and not very valuable. **pit,** a very likely thing to happen. **lift . . out,**[a] and so violate the day. **better,** in how many respects? and hence should be better cared for, and helped out of difficulties. **saith,** at same time communicating power. **forth,** without fear, in sight of all. **restored . . other,** such Divine power proving His authority as Lord of Sabbath.

Man better than a sheep, in that 1. He is a *social;* 2. A sympathetic; 3. An intellectual; 4. A moral; 5. A religious; 6. An immortal being.

Dignity of man.—M. Boudon, an eminent surgeon, was one day sent for by the Cardinal du Bois, prime minister of France, to perform a very serious operation upon him. The Cardinal, on seeing him enter the room, said to him, "You must not expect to treat me in the same rough manner as you treat your poor miserable wretches at your hospital of the Hôtel Dieu." "My Lord," replied M. Boudon, with great dignity, "every one of those miserable wretches, as your Eminence is pleased to call them, is a prime minister in my eyes."

14—16. held . . counsel, took counsel, *see marg. A. V.* It was diff. to carry out the design they had previously[b] conceived. **knew,** which He did of His own omniscience, rather than fr. lips of others. **withdrew,**[c] the time came when He did not withdraw.[d] **thence,**[e] to Sea of Galilee.[f] **healed,** His works of mercy not hindered by threats and plots. **not . . known,** lest His work as a *teacher* should be hindered by men who might be more anxious for His cures than His doctrine.

Plotting and persevering.—I. Pharisees plotting the destruction of Jesus; II. Christ persevering in works of beneficence and salvation; III. One district suffers, but another gains, by the secret council of the wicked.

Pharisaism rebuked.—"It was my custom in my youth," says a celebrated Persian writer, "to rise from my sleep to watch, pray, and read the Koran. One night, as I was thus engaged, my father, a man of practised virtue, awoke. 'Behold!' said I to him, 'thy other children are lost in religious slumbers, while I alone am awake to praise God.' 'Son of my soul,' said he, 'it is better to sleep than to wake to remark the faults of thy brethren.'"

17—21. fulfilled, as everything, clearly predicted of the Messiah, was fulfilled in Christ. **Isaiah,**[g] (B.C. *cir.* 712), called the "evangelical" prophet, and whose descriptions of Messiah so exactly correspond with the character and life of Jesus, that had they been the work of an eye-witness, they could not have been more exact. **servant,**[h] note His *work,* and the *spirit* in wh. He did it. **shew,** make known. **streets,** as our Lord was not ostentatious Himself, so He would not have others be in His behalf. **bruised reed,** *ill.* wounded heart.[i] **smoking flax,** a good desire almost expired[j] **victory,** of justice, truth, and mercy. **trust,**[k] yet one of a race despised by Gentiles.

Weak grace victorious.—True, though weak, grace shall be preserved, and in the end prove victorious. Operations of grace may be interrupted; comfort of grace may be eclipsed; habit of inherent grace cannot be lost; grace though oppressed, will recover itself. *Charnock.—Surprise at safety of Divine life in souls:*—To see a rich jewel in a child's hand, with a troop of thieves about him snatching at it, and yet not able to plunder, would raise an astonishment both in the actors and spectators, and make them conclude an invisible strength that protects the child, and defeats the invaders. *Charnock.*

Sympathy of Christ.—"Like as if a man be sick of some grievous disease, and if a friend come unto him that hath been troubled with the same disease, he will show more compassion than twenty others; even so Christ, having felt in his own body and soul the anguish and the manifold perplexities that we feel in our temptations and afflictions, hath His bowels, as it were, a running towards us, evermore being pressed, and ready to relieve us in all our miseries." *Cawdray.*

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a This was aft. forbidden in the Gemara, and only permitted *to lay planks for the beast to come out.*

"The finest fruit earth holds up to its maker is a man!" *Humboldt.*

"What a piece of work is man! How noble in reason! how infinite in faculty! in form and moving, how express and admirable! in action how like an angel, in apprehension how like a God!" *Shakespeare.*

intrigues of the Pharisees

Mk. iii. 1—6; Lu. vi. 11.
b Jo. v. 16, 18.
c Jo. vii. 6, 8, 30; viii. 20.
d Jo. xi. 8, *cf.* x. 31.
e Ma. x. 23.
f Mk. iii. 7—12.

"He whose pride oppresses the humble may, perhaps, be humbled, but will never be humble." *Lavater.*

majesty and mercy of Jesus predicted

g Is. xlii. 1—4.
h Phi. ii. 6, 7; Ma. xx. 28; Mk. x. 45; Zec. iii. 8; Jo. xvii. 4, 6, 8.
i Ps. cxlvii. 3; Is. lxi. 1.
j Re. iii. 2, 19.
k Ro. xv. 12; Ps. xcviii. 1—3.

"It is by sympathy we enter into the concerns of others, that we are moved as they are moved, and are never suffered to be indifferent spectators of almost anything wh. men can do or suffer. For sympathy may be considered as a sort of substitution, by wh. we are put into the place of another man, and affected in many respects as he is affected." *Burke.*

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22. possessed, etc. the worst part of his affliction. **blind . . dumb,** Lu. says he was dumb, but does not say he was not blind. **spake . . saw,** the cure extended to the whole of the malady.

The triple malady.—I. Nature—evil-spirit, blindness, dumbness; II. Cure—commenced with attacking root of the evil, ended with complete restoration; III. Lessons, an evil spirit productive of sad results. Fruit of evil spirit cured by casting the spirit out.

Blindness transient.—"*Mother, shall we see in heaven?*" was the question of a poor blind girl. "Yes, dear: we shall see in heaven. There shall be *no night* there."

blind and dumb man healed

Lu. xi. 14—36; Mk. iii. 19—30.

"Speech is the light, the morning of the mind; it spreads the beauteous images abroad, wh. else lie furled and shrouded in the soul." *Dryden.*

23, 24. all . . people, many witnesses. **son . . David,**[a] *i.e.* the predicted Messiah, who else could *He be?*[b] **Pharisees** who had come to watch.[c] **heard,** both what Jesus did, and the people said. **they said,** their prejudice and bigotry furnished a ready reason. **This,** a contemptuous expression.[d] **cast out,** they admitted, therefore, that he was *cast* out.

Opposite effects of Christ's manifestations on dif. minds.—I. Admiration—indignation; II. Confession, praise—rejection and blasphemy. . . It argues a devilish mind to represent as Satanic what is Divine. *Lange.*

Calumny.—Apelles painted her thus: There sits a man with great and open ears, inviting Calumny, with his hand held out, to come to him; and two women, Ignorance and Suspicion, stand near him. Calumny breaks out in a fury; her countenance is comely and beautiful, her eyes sparkle like fire, and her face is inflamed with anger; she holds a lighted torch in her left hand, and with her right twists a young man's neck, who holds up his hands in prayer to the gods. Before her goes Envy, pale and nasty; on her side are Fraud and Conspiracy; behind her follows Repentance, clad in mourning, and her clothes torn, with her head turned backwards, as if she looked for Truth, who comes slowly after. *Andrew Tooke.*

blasphemy of the Pharisees

a Isa. xi. 1.
b Jo. vii. 31; iii. 2; ix. 16; Heb. ii. 4.
c Mk. iii. 22.
d "Of how great moment a single word may be!" *Bengel.*

"The envious man is an enemy to himself, for his mind is always spontaneously occupied with its own unhappy thoughts." *Menander.*

25, 26. thoughts,[e] and when they saw He had this knowledge, would they not, if unprejudiced, have been convinced? **said,** answering their *thoughts.* **desolation . . not stand,** abundantly *ill.* fr. the history of nations and families. **how . . stand,** and if their surmise was true, should they not rather rejoice that the kingdom of Satan was falling through internal strife?

Christ knowing human thoughts.—I. Thought, the seat of greatest sin, of sin that men dare not actually commit or speak; II. Thought, the seat of grandest wishes and holiest aspirations that men have not power to realize.

Envious thoughts.—A Burmese potter, says the legend, became envious of the prosperity of a washerman, and, to ruin him, induced the king to order him to wash one of his black elephants white, that he might be lord of the white elephant. The washerman replied, that, by the rules of his art, he must have a vessel large enough to wash him in. The king ordered the potter to make him such a vessel. When made, it was crushed by the first step of the elephant in it. Many trials failed; and the potter was ruined by the very scheme he had intended should crush his enemy.

e Ps. cxxxix. 2, 23; xciv. 11; *cf.* Mat. ix. 4; Lu. v. 22; vi. 8; ix. 47; xi. 17.
"To be an object of hatred and aversion to their contemporaries, has been the usual fate of all those whose merit has raised them above the common level." *Thucydides.*

27, 28. chidren, *i.e.*, disciples. **cast out,** some who professed to have this power, travelled about as exorcists.[f] **judges,** hence, and fr. what follows, the Pharisees were "hoist with their own petard." **But if,** here was a dilemma! **come . . you,**[g] and hence they should rather rejoice at their good fortune, than rail against Jesus.

The test of familiar things.—I. In this case their children; II. In the case of others, many surrounding and familiar things have a condemning voice.

Satan transformed.—A Roman Catholic peasant boy in Ireland is reported to have listened attentively to a priest earnestly denouncing the "revival," and warning the people against it as the work of the devil. "Ah, thin, your riverince," replied the lad, "it must be a new divil; for that's not the way the ould divil used to make the people behave themselves."

f Ac xix. 13. They were said to have used incantations and invocations composed by Solomon. *Josephus, Antiq.* viii. 2, 5; *Wars,* vii 6, 3.
g 1 Jo. iii 8; Ma. x. 7, 8; Lu. xi. 20; Lu. i. 33; Jo. v. 36 Ac. x. 38; Da. ii. 44; vii. 14.

Jesus intolerant of neutrality

29, 30. or else,[h] the case now ill. by parable. **a strong man's,** *better,* "the strong man," *i.e.*, Satan.[i] **house,** *all.* the soul. **with . . against,** withholding aid fr. Christ, is so much vantage yielded to the enemy. **abroad,** *i.e.*, "he that gathereth, but not with me, his gathering is itself a scattering." *Stier.*

h Lu. xi. 21, 22; Jo. xvi. 11.
i He. ii. 14, 15; Re. xx. 2; Is. xlix. 24; liii. 12.

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Neutrality in things spiritual impossible.—I. Christ says so; II. Power not given to the wrong, if withheld fr. the right, leaves the right so much the less strength to cope with the enemy; III. An attitude of neutrality, so called, betrays a heart at enmity against God, and not subject to the law of God.

Neutrality.—Tell me not of neutrality; it is out of the question. Ah! here is a case of neutrality upon record in this book, "Curse ye, Meroz!" Why?—what had they done to expose themselves to this bitter malediction? Had they taken up arms against Jehovah?—No! Had they gone over to the enemy, and fought against the chosen people?—No! What, then, had they done?—*Nothing!* Their neutrality was their crime. "Because they came not up to the help of the Lord, to the help of the Lord against the mighty." *R. Newton.*

There is also Christian authority (*Justin, Irenæus, Origen*) for the fact that evil spirits were cast out by Jews. See *Whitby.*

31, 32. not . . forgiven, "the sin wh. 'hath never forgiveness' consists in wilfully and impiously rejecting and reviling what the blasphemer *knows* in his own conscience to be the testimony of the Holy Sp. and God's truth and grace. . . The impossibility of pardon turns on the impos. of repentance; so that none need fear he has committed this sin, who grieves for sin, seeks pardon, and longs after truth and righteousness."[a]

the unpardonable sin

Mk. iii. 28—30; Lu. xii. 10.
a Conder, who thus summarizes "the views of the best writers." See also *Whitby,* whose view is adopted by *M. Henry.* See also *A. Fuller,* iii. 507 *ff.*

The unpardonable sin.—An individual who conceived that he had been guilty of this sin had an interview with a minister, when the following conversation ensued: "You believe yourself guilty of the unpardonable sin?" "I am sure of it." "In what did the sin consist?" "I opposed the work of God." "So did Saul." "I denied Jesus Christ." "So did Peter." "I doubted the power of Jesus Christ after strong evidence in its favor." "So did Thomas." "What! are you endeavoring to prove by such examples that I am a Christian?" "Not at all, I am only inquiring into the nature of your guilt, and thus far I see no reason to despair. Let me ask whether you desire the pardon of your sins?" "Assuredly, if it were possible." "Do you regret the conduct of which you accuse yourself?" "Certainly." "Do you sincerely desire repentance?" "I would give the world, if it were mine, to do so." "Then it is not possible that you have been guilty to an unpardonable extent; for these are characteristics of a state of mind, faithless, but far from being desperate, and they come within the Gospel invitations."

"I hear men congratulating their fellows that God gave them genius But no genius is comparable to the sense of that which is right and wrong. Genius of conscience is the best genius that a man can have." *Beecher.*

33. tree good, by planting[b] grafting,[c] or culture.[d] **fruit good,** *and ye will thus make* good words, works, character, etc. **tree,** its nature, value. **fruit,** not leaves or bulk, etc.

the tree and the fruit

Mat. vii. 17; Lu. vi. 43, 44.
b Jer. ii. 21.
c Ro. xi. 17—24.
d Is. v. 1—7.

Like produces like.—Honesty in nature result of finger of God. Only half-blind persons mistake thorns, etc., for figs. Vines of Sodom yield *grapes* and *wine,* but see Deut. xxxii. 32. A tree strung full of figs, may be a thorn-tree still. *Van Doren.*

A tree has grown up, bearing poor fruit. The owner of the garden counts that he will sooner get a large return by engrafting the old tree than by rooting it out and planting another. The tree is in vigorous health. The owner will utilize all these powers by sending the sap through a new and better head. It is thus that our Father, the husbandman, takes full-grown vigorous natures, charged with gifts of understanding, and eloquence, and zeal, that have been hitherto occupied with evil, and makes them new creatures by His power. Forthwith they are fit for able-bodied service in the work of the Lord. *Arnot.*

"It is vain to expect any advantage fr. our profession of the truth, if we be not sincerely just and honest in our actions." *Archbishop Sharp.*

34—37. Generation, *better,* "offspring." **vipers,** the gentleness of speaker intensifies force of this epithet. **how . . good,** it is contrary to nature. **abundance . . heart,**[e] the habitual occupants of intellect, heart, will. **good . . heart . . things,**[f] naturally, freely, spontaneously. **idle,** not merely *wicked,* but useless, foolish, etc.[g] **account,** bec. of higher uses for wh. tongue was made.[h] **justified,** etc., as they express state of heart.[i]

the heart and the mouth

Mat. xxiii. 33.
e Mat. xv. 18. Ps. lii. 2; Ro. iii. 13; Job xiv. 4; Ps. xxxvii. 30, 31; Pr. xvi. 21, 24.
f Pr. x. 20, 21; Is. xxxii. 6; Pr. xv. 4, 23, 28; xvi. 21, 22; Mat. xiii. 52; Co. iii. 16.
g Ep. v. 4; iv. 29; Co. iv. 6, Jude 15.
h Calvin.
i Ro. x. 10; Ja. iii. 2; Lu. xix. 22; 1 Ti. v. 13; Lu. xviii. 9—14; *cf.* 1.

Solemn view of words.—"Uses and abuses of language. Men must not talk irreligiously about religion. Men may enjoy to the uttermost wit and laughter, but are forbidden to talk insincerely or ambiguously upon solemn subjects. . . Good speaking is enjoined by implication." *Dr. Parker.—Language too good to be abused.*—Language is so curious, so costly a gift, so impregnate with Deity, so vast in empire, that to misuse it, though in the least particular, may be likened to sacrilege, the profanation of an august and infinite mystery. Words are as the stars of heaven, fitted to illumine the yet dark places of creation. Burning with truth, they may guide the wandering, and be as messengers for the depths of eternity. *H. Melville.—The good treasure of the heart.*—The heart of many a poor, neglected

Christian is as if we opened some rude sea-chest, brought by a foreign ship from distant lands, which though it have so rude an outside, is full of pearls, and gems, and diamonds. *Abp. Secker.*

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Jo. i. 8—10. Pythagoras said he would rather his disciples should throw stones at random than utter an idle word.

38—40. master, teacher. **sign,**[a] thus they ignored *former* miracles. **adulterous,** both *lit.*[b] and *fig.*[c] **sign . . Jonas,** a typical miracle. **whale's,** Gk. = *a huge fish.*[d] **so Son . . man,** with as little prob. of return. Yet they both returned.[e]

the sign of the prophet Jonas

Mk. viii. 11.
a 1 Cor. i. 22; Lu. xi. 16, 29; Mat. xvi. 1; Jo. ii. 18; vi. 30; iv. 48.
b Mat v. 32.
c Ja. iv. 4.
d Topics, i. 8; *Raleigh's Story of Jonah*, 149; *Dunn's Bib. Nat. Sci.*, ii. 380, 506.
e Jon. i. 17; Ps. xvi. 10; Ep. iv. 9; Lu. xi. 30; Jo. ii. 18—21.

The Gospel sign addressed to faith.—Burial and Resurrection of Christ, I. Anciently prefigured ; II. Lighting up old facts with new significance, and interpreting them ; III. The great sign of the new dispensation : 1. In the fact itself ; 2. In the doctrine it demonstrates ; 3. In the incentive it furnished to those who were its witnesses.

The Resurrection.—Madame de Gasparin visited a crypt at Palermo, where thousands of skeletons, in every variety of position, were seen. There were the mingled bones and the nameless dust, an indistinguishable mass ! She took a handful of the dust, gazed upon it, and was filled with doubt of the possibility of the resurrection of the dead. She hastened back into the daylight, when she suddenly saw the symbol I. N. R. I. ; and a voice echoed in her heart. "Believest thou that I am able to do this ?" She responded, "Yea, verily, Thou wilt do it;" and from that day forth never doubted the doctrine of the resurrection.

the present condemned by the past

Lu. xi. 31.
f Jon. iii. 5.
g 1 K. x. 2; 2 Ch. ix.
h Kitto, Pic. Bib. 2 Ch. ix. 1.
i as *Kalisch.*
j The Arabs claim her too. See *Koran*, xxvii.
Need of responsibility. If the master takes no account of his servants, they will make small account of him, and care not what they spend, who are never brought to an audit." *Fuller.*
"All men, if they work not as in a Great Task-master's eye, will work wrong, work unhappily for themselves and you." *Carlyle.*

41, 42. shall rise, voluntarily, as swift witnesses.[f] **greater . . Jonas,** in His nature, works, and message. **Queen . . south,** *i.e.* of Sheba ;[g] locality uncertain ; by some said to be Abyssinia[h] or Ethiopia, others[i] say Saba, the ch. city of Yemen, in Arabia.[j] **greater . . Solomon,** in wisdom, kingly power, descent, etc.

The past admonishing the present.—I. The wonder of past generations at slowness to believe of those who have had evidence so clear and various. II. Shame and condemnation of the present when it sees at last how little light has sufficed for the really sincere, and how vast the light the insincere are capable of rejecting.

Wilt thou not be sore confounded, Christian, when—born, as thou art, in the midst of so many oracles of Scriptures, so many examples of saints—thou shalt yet see many heathens outstripping thee in goodness ; so that, excepting only thy faith, which being "without works" shall only serve to increase thy shame, thou shalt find thyself placed below an Aristides in justice, below a Zeleucus in rectitude, below a Palemon in chastity, below an Antigonus in meekness. below a Socrates in patience, below an Epaminondas in disinterestedness ; men who were all of them born in the deep gloom of heathenism, never favored (as thou hast been) with any knowledge of life eternal, with any gospel, with any sacraments—men who had never seen a God dying for them, as thou hast seen. *Segneri.*

the expelled spirit trying to return

Lu. xi. 23—26.
k Ma. x. 1; Mk. i. 27; iii. 11; v. 13; vi. 7; Lu. iv. 36; Ac. v. 16; viii. 7; Re. xvi. 13.
l Job. i. 7; 1 Pet. v. 8.
"Reform, like charity, must begin at home. Once well at home, how will it radiate outward, irrepressible, in-

43—45. turning fr. Pharisees, the subject of v. 30 is resumed. **unclean,**[k] and making men so. **walketh,**[l] restless. **rest,** what rest can such a spirit find, or man possessed by it ? **return,** reckoning without the host. **my house,** regards as his, what was so once. **empty,** an enticement to evil, the heart must be occupied with something. **swept,** etc. wh. such a spirit would soon pollute. **seven . . spirits,** we read of 'seven deadly sins.' **worse,** sevenfold, and more in misery, wickedness, helplessness.

Defective reformation.—I. Consists rather in the dispossession of something wrong, than in the importation of what is right; II. It is no guarantee against future degeneracy; III. The degeneracy wh. follows such a reformation leaves the subject in a worse condition than ever. *Dr. Thomas.*

Partial reform.—Some men, when they attempt to reform their lives, reform those things for which they do not much care. They take the torch of God's Word, and enter some indifferent chamber, and the light blazes in, and they see that they are very sinful there; and then they look into another room, where they do not often stay, and are willing to admit that they are very sinful there; but they leave unexplored some cupboards and secret apartments where their life really is, and where they have stored up the things which are dearest to them, and which they will neither part from nor suffer rebuke for. *Beecher.*—*The danger of an indolent life.* Ah ! if we could trace back some crime or baseness to its incipient beginning, how often should we find it true that, into the life, "empty, swept and

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garnished," there had entered, just because it was so empty, its hands so idle and unemployed, its heart so uninterested and indifferent, a whole legion of devils to drag it down to hell. *Bishop H. C. Potter.*

46—48. mother, *etc.*, anxious for His safety,[a] and disapproving His words.[b] **speak,** yet not liking to interrupt; or, prevented by crowd. **who . . mother,** without despising her, He thought more of His *Father*. What are the human ties that should interfere with my Father's will, my character and mission?

Natural and spiritual kindred of Jesus.—I. Acc. to His human descent, He springs fr. the former; acc. to His divine dignity and mission, the latter springs fr. Him; II. The former may misunderstand Him, the latter is founded on knowledge of His glory; III. The former was saved, as belonging to the latter; while the latter occupies a place of equal intimacy and affection with the former. *Lange.*

Our Lord was placed in a most painful position; and the more we think of it, and try to imagine possible ways of extrication, the more we must admire *the wisdom and kindness* shown in the way in which He confronted the difficulty. He makes use of the opportunity for giving a new and most winning view of the kingdom of heaven as a happy family, united each to Himself, and all to the Father by the holiest bonds; thus opening out the paradise of a perfect home to all who choose to enter it, taking the sacred ties involved in the sweet words "brother," and "sister," and "mother," and giving them a range, a dignity, and a permanence they never had before. *Hom. Com.*

49, 50. stretched . . hand, impressively, to enforce His words. **behold,** *etc.*, an unanswerable protest against the idolatry wh. has exalted Mary into a goddess in the Ro. Ca. Church.[c] **do . . will,** evangelical obedience the ground of most intimate relationship to God and Jesus.[d]

Christ's kindred.—1. The intense spirituality of Christ's mission; 2. The comprehensive philanthropy of Christ's heart; 3. The true nature of man's union with Christ; 4. The glorious privileges secured by this union. *Pulpit Gems.*

Spiritual relationship with Christ.—These words of Christ were exemplified in Victoria, a virgin-martyr under Diocletian. She replied to the pro-consul, on his asking her whether she would join her brother Fortunatianus, who was a heathen: "No, for I am a Christian; and those are my brethren who keep the commandments of God." Wherefore she was shut up in prison, and perishing by hunger, obtained the martyr's crown. *St. Gregory.*

the real relatives of Jesus.

a Mk. iii. 21, 31; Lu. viii. 19; Ma. xiii. 55; 1 Co. ix. 5; Ga. i. 19.
b Jo. vii. 5.
"Care for relatives and nepotism have made more than one *Eli* (S. iii. 13).—Behold, how wide the heart of Jesus is!" *Heubner.*

"By faith we are as closely related to Christ as if we were of His kindred." *Osiander.*

c See Conder, in loc.
d Ro. xii. 2; Ep. vi. 6; Co. iv. 12; Jo. vi. 29.
"Obedience is here set forth as the only certain mark of the true disciple."

CHAPTER THE THIRTEENTH.

teaching by the seaside

1—3. sat, usual posture of teachers. **sea,** of Galilee. **multitudes,** out of every city.[e] **went . . ship,**[f] away fr. crowd; better seen and heard. **parables,**[g] our Lord's usual mode of teaching. Adapted esp. to Oriental turn of thought. **sower,** *all.* to preacher or teacher. **sow,** having therefore *seed*, and desiring its increase.

Sowers of the seed.—Must, I. Have the seed themselves; II. Be skilful; know how to sow; III. Be enterprising—go forth; IV. Have a purpose—to sow; V. Economical—not cast pearls bef. swine; VI. Believing—faith in seed and promised blessing; VII. Patient—there must be time for the seed to grow; VIII. Persevering—sow beside all waters.

The Sower.—"A slight recess in the hill side, close upon the plain (Gennesareth), disclosed at once, in detail, every feature of the great parable. There was the undulating cornfield descending to the water's edge. There was the trodden pathway running through the midst of it, with no fence or hedge to prevent the seed from falling here and there on either side of it, or upon it; itself hard with the constant tramp of horse, and mule, and human feet. There was the 'good,' rich soil, which distinguishes the whole of that plain and its neighborhood from the bare hills elsewhere descending into the lake, and which, where there is no interruption, produces one vast mass of corn. There was the rocky ground of the hill side protruding here and there through the corn-fields, as elsewhere through the grassy slopes. There were the large bushes of thorn—the 'nabk,' that kind of which tradition says that the crown of thorns was woven,—springing up like the fruit trees of the more inland parts, in the very midst of the waving wheat." *Dr. Stanley.*

e Lu viii. 4.
f Mk. iii. 9; Lu. v. 3.
g Parable, "an expression of moral or religious thought, clothed in a figure more or less complete borrowed fr. life or nature." *De Wette.*

"There was a husbandman that always sowed good seed, but never had good corn. At last one came to him, and said, 'I will tell you what probably may be the cause of it: it may be you do not *steep* your seed?' 'No,' replied the other,

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4—6. way side, trodden margin of field. **fowls,** *R.V.* "birds." **stony-places,** rocky substratum nr. surface. **sprung up,** forced by heat of rock. **sun . . scorched,** rainy season over.

The prolific word.—I. Its distribution: among, 1. Spiritual temperaments; 2. Superficial characters; 3. Dissipating influences; 4. Earnest hearts. II. Its difficulties—1. Worldly care; 2. Worldly riches; 3. Inattentiveness; 4. The devil.

We are made insensitive to the gospel by the effect of innocent and necessary things, unless we take care to plough up the path along which they travel, and to keep our spirits susceptible by a distinct effort.—The heavy baggage wagons of commerce, the light cars of pleasure, merry dancers, and sad funeral processions, have all used that way, and each footfall has beaten the once loose soil a little firmer. *Maclaren.* Many young hearts, subjected to the religious appliances which abound in our time, take hold of Christ and let him go again. This, on the one hand, as we learn by the result, was never a true conversion; but neither was it, on the other hand, a case of conscious, intentional deceit. It was real, but it was not thorough. *Hom. Com.*

7—9. sprung up, "ill weeds grow apace." **choked,** by overcrowding, shutting out sun, exhausting soil. **good ground,** deep, clean, *all.* "honest and good heart."[a] **hundredfold . . thirtyfold,** acc. to nature of the grain,[b] *and care of the husbandman.* **ears . . hear,** com. mode of calling attention.[c]

Thorns.—I. Some general characteristics of thorns: 1, first in possession—preoccupation of mind; 2, hardy—will grow anywhere; 3, but prefer the best soil; 4, they exhaust the soil. II. Special kinds of thorns: 1, carefulness; 2, deceitfulness of riches; 3, pleasures of this world—observe how thin in the ear the good grain is among such thorns.

On hearing the Word.—When sitting under the ministry of a devoted servant of God (says a gentleman), he on one occasion preached on the Diotrephesian spirit. In his usual faithful manner he pointed out its sad effects upon a church, until, in his application, he came so close that I was astonished, knowing as I did how delightful the harmony had always been in that church. I soon began to persuade myself, however, that there was a Diotrephes there, but could not satisfy myself who he was. Finally, I ventured to seek information, and turning to a good brother, an elder in the church, I said, "Mr. L——, whom does Mr. S—— mean?" "*You and me,*" was his quick reply. I have never asked since *whom my minister meant,* when he was delivering the message of his Master.

10—13. came, when they were alone. **why,** use of parable not uncom. in E., but Jesus prob. used it more freq. than usual. **unto you,** as disciples. **mysteries,**[d] hidden truths; and concealed meanings of known truths. **hath . . given,** a rule both in providence and grace.[e] **away . . hath,** or "seemeth to have."[f] **seeing . . not,** have not spiritual insight.

The Gospel can benefit only as it is believed; can be believed only as it is known; can be known only as it is revealed:—Christ's method of revealment is parabolic. *Thomas.*—*Worldliness causes insensibility.*—There is a man who is full of an insatiable hoarding propensity. The one object of his life is to amass wealth. He will allow himself no luxury, no recreation, but toils and saves with hungry, greedy avarice unremittingly. The one ruling motto of his sordid life is get—get gold. Now such a man hears of a philanthropist, who has parcelled out his fortune for certain needy classes of the community. And the whole thing is an enigma, a puzzle to him. He cannot understand how any one can have any pleasure in giving away anything. "It is more blessed to give than to receive," is a saying which he simply cannot and will not believe. And he calls the philanthropist a fool, an idiot, a madman. He has no vision for the duty and blessedness of generosity. His whole nature rises up in antagonism to it, and he thrusts the idea of benevolence mockingly away from him. *T. Hammond.*

14—17. fulfilled,[g] completely, finally. **converted,** "turn again," not *be* turned. **blessed . . eyes,** "your bodily senses, above those of Old Test. saints;[h] your spiritual sense, above that of multitudes standing around." **desired . . see . . hear,** with bodily eye and ear.[i]

Use of parables.—The ps. serve at the same time to reveal and to conceal spiritual truth—I. They reveal truth to eye of faith in case of earnest enquirers; II. They conceal it from the carnal, sensual, ungodly. *Lisko.* "For the stubborn and the

'nor did I ever hear that seed must be steeped.' 'Yes,' said his neighbor: 'and I will tell you how: it must be *steeped in prayer.*'" *Flavel.*

parable of the sower

"A man in whom good things have begun, may lose them though he do not violently fling them away." *Bengel.* "If there is a person, of whatever age, or class or station, who will not be thoughtful, who will not seriously and honestly consider, there is no doing him any good."

a Lu. viii. 15.

b "Barley and wheat are sown side by side in same field, but former gives much heavier crop than latter." *Land and Book,* 83.

c Ma. xi. 15; xiii. 43; De. xxix. 4; Ps. xl. 6.

"Bear in mind also that the good ground does not yield fruit of itself." *Luther.*

reasons for teaching in parables.

d Co. i. 26, 27; Ro. xvi. 25, 26; xi. 25; 1 Cor. xv. 51; Ep. i. 9; iii. 3—6.

e "Wealth begets wealth. Strong man grows stronger by exercising strength. Knowledge easy to him that understandeth." *Conder.*

f Lu. viii. 18.

g ἀναπληροῦται, not πληροῦται. Is. vi. 9; *cf.* Jo. ix. 39; 2 Th. ii. 10—12.

h Jo. i. 14.

i He. xi. 13; 1 Pe.

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i. 10, 11, *cf.*; Lu. ii. 30; 2 Co. iv. 6; Ep. i. 17, 18; Ma. xvi. 17.

frivolous, this is still the only language which in a happy moment can soften and awaken them. After they have once heard it as a parable, the figure sticks to them, the mirror is ever turned towards them, and they cannot but look into it at some time or other."

Effects of preaching.—When Massillon preached the first Advent sermon at Marseilles, Louis the Fourteenth paid a most expressive tribute to his eloquence: "Father, when I hear others preach, I am very well pleased with them; when I hear you, I am dissatisfied with myself."

parable of the sower explained

Mk. iv. 15; Lu. viii. 13.

18—21. hear, with inner ear: understand. **understandeth,**[a] things understood are less in his power. **evil one,** on alert to seize opportunity. **catcheth,** it lay lightly on surface, *ill.* the hardened, or callous hearer. **received seed,** *R.V.* "that was sown." **anon . . joy,**[b] the shallow, or easily impressed hearer, attracted by promise, overlooking precept; seeing the crown, not the cross. **not root,** thought, insight, conviction, faith. **dureth,** till the test of faith comes. **tribulation,** providential trials. **for,** *better,* "and." **offended,** stumbles.[c]

Different classes of hearers: I. Hardened—thoughtless; II. Superficial—sentimental, no depth; III. Compromising—choked by thorns; IV. Practical—mellow ground.

Four kinds of hearers.—There are four different kinds of hearers of the Word,—those like a *sponge*, that suck up good and bad together, and let both run out immediately; those like a *sand-glass*, that let what enters in at one ear pass out at the other, hearing without thinking; those like a *strainer*, letting go the good, and retaining the bad; and those like a *sieve*, letting go the chaff, and retaining the good grain. *Boston.*

a Lu. viii. 12; Pr. ii. 4, 5; Jo. viii. 43; 2 Co. iv. 4.
b Is. lviii. 2; Ez. xxxiii. 31, 32; Jo. v. 35; Mk. vi. 20; Ac. xxvi. 28.
c Ho. vi. 4; Ga. v. 7; Ma. xi. 6; Co. i. 23; Jo. xv. 5; 2 Ti. i. 14; 2 Pe. i. 8, 9; 1 Jo. ii. 19.

22, 23. among . . thorns,[d] the worldly-minded. **care,** in getting and keeping. **deceitfulness,**[e] insidiously leading men on with hope of future sufficiency: promising cheerful contentment, and producing carking care. **good ground,** honest, sincere heart. **heareth,** attentively, prayerfully. **understandeth,** ponders in mind, lodges in memory. **fruit,**[f] in thought, word, deed, character, faith.

Profitable hearing.—The Word must be—I, received into good and honest hearts; II, must be *kept* there; III, patiently developed. Note:—hearers must themselves supply some of the conditions on which they may profit. The religious teacher is not alone to be blamed for non-success.

Practical hearers.—A young Christian one Sabbath heard Jay give eight reasons why we should be thankful; from that time he put up his thanksgiving every week for that blessed boon. On another occasion hearing a funeral-sermon, in which the preacher spoke of a lady who set apart a portion of every day to pray for the great religious societies of our land, he then and there determined to follow her example, and has carried out the resolution from that period. On another occasion, hearing a sermon on Daniel's praying three times, he determined to adopt Daniel's plan, and, though often short of time, has done it for thirty years, and can no more live without it than without his meals.

d Lu. viii. 14.
e Mk. x. 21—23; 1 Ti. vi. 9, 10; 2 Ti. iv. 10; Je. ix. 23; Lu. xxi. 34; Pr. xxiii. 5; Ro. xii. 2; 2 Cor. iv. 4; Ep. ii. 2; vi. 12; Ga. i. 4; Tit. ii. 12.
f Ga. v. 22, 23; Jo. xv. 8; Co. i. 10; 2 Pe. i. 5—8; He. vi. 7.

"Care has precisely the same effect on the heart as riches; clinging to the things of earth keeps the poor as well as the rich fr. coming to Christ." *Gerlach.*

wheat and the tares

24, 25. kingdom . . heaven, the gospel in its nature and conflicts. **slept,**[g] taking their rest. **enemy,** *all.* the evil one. **tares,**[h] Gk. *zizania*, the darnel grass (*Lolium temulentum*), hurtful, having narcotic properties (whence *temulentum*). **among . . wheat,** unable to prevent the growth of the good, he would spoil the crop.

The Church and its drawbacks—I. The malice of the enemy; II. The zeal of the servants; III. The higher wisdom and forbearance of the master.

The enemy yet at work.—Strange as it may appear, this is still literally done in the East. See that lurking villain watching for the time when his neighbor shall *plough* his field; he carefully marks the period when the work has been finished, and goes the night following and casts in what the natives call *pandinellu*, that is, pig paddy; this being of rapid growth, springs up before the good seed, and scatters itself before the other can be reaped, so that the poor owner of the field will be for years before he can get rid of the troublesome weed. *Roberts' Oriental Illus.*

Dr. W. H. Thomson says: On one occasion, after an early start from a village in Mount Hermon, I felt a dizzy headache coming on, which made me uncertain on my horse. My two Arab companions soon complained of the same trouble, till one of

g Is. lvi. 9, 10.
h *Alford in loc.*; also *Trench, Parables.*

Dr. Duns had given him some darnel grains picked fr. Syrian wheat imported into Liverpool. Some of them, when eaten, produced great dizziness. *Bib. Nat. Sci.* ii. 565. See *Topics* i. 106. During growth like wheat, only accurately dis. at harvest.

"It is not possible to get rid of evil altogether; for th. must al-

them said he knew by experience what the matter was. "The women of that village where we got our bread this morning were too lazy to get all the *zowan* [tares] out of the wheat. May their days be shortened!" *Parables and their Home.*

26, 27. when, till wh. time none, save the enemy, knew what had been done. **fruit,** wh. alone showed the dif. **appeared,** *i.e.*, the tares now known as such. **servants,** having made the discovery. **sow good,** most unlikely that *he* would sow evil. **whence,** to them strange and unaccountable.

Mixture of good and evil in kingdom of grace.—I. The evil can be severed only by Him who knows the heart. II. If men made the selection, weak Christians would be expelled. III. God's vessels of honor not yet appearing would be made castaways. IV. That faith and patience of saints may be tried. V. That the godly may more heartily pray for deliverance. VI. That to the wicked he may show favor, and so clear His justice. *Fuller.*

Presence of evil.—Sophronius, a wise teacher, would not suffer even his grown-up sons and daughters to associate with those whose conduct was not pure and upright. "Dear father," said the gentle Eulalia to him one day, when he forbade her, in company with her brother, to visit the volatile Lucinda,—"dear father, you must think us very childish if you imagine that we should be exposed to danger by it." The father took in silence a dead coal from the hearth, and reached it to his daughter. "It will not burn you, my child: take it." Eulalia did so, and, behold! her beautiful white hand was soiled and blackened, and, as it chanced, her white dress also. "We cannot be too careful in handling coals," said Eulalia, in vexation. "Yes, truly!" said the father. "You see, my child, the coals, even if they do not burn, blacken: so it is with the company of the vicious."

28—30. He, seeing the reason. **gather . . up,** zeal, but not acc. to knowledge. **nay,** this more fr. regard to wheat, than pity for tares. **harvest,** time of separation. **burn,**[a] for wh. alone they were fit. **barn,** *all.* heaven.

Points to be noted.—I. Intermixture of good and evil; II. Mistaken zeal of servants; III. Wise patience of the master; IV. Complete separation in the harvest time.

Tares and wheat.—There are two beautiful similitudes in the "Shepherd of Hermes," to the following effect:—The seer is shown, in the first, a number of trees, all which, while it is winter, are alike without their leaves, and seeming therefore to him all alike dead; and he is told that as the dry and the green trees are not distinguishable from one another in the winter, while all alike are leafless and bare, so neither in the present age are the just from the sinners. In the second, he is again shown the trees, but now some of them are putting forth leaves, while others are still remaining bare. Thus shall it be in the future age, which for the just shall be a summer, and they shall be declared openly, while their hidden life shall then manifest itself; but for the sinners it shall still be winter, and they, remaining without leaf or fruit, shall, as dry wood, be cut down for the burning. *Trench. Par.*

31, 32. mustard-seed, Gk. σίναπι,= Khardal (*chardal* of Talmud) = the Kharjal of N.W. of India; *i.e.*, the *Salvadora Persica*, a large shrub found in various parts of the E. **least . . seeds,** "we are not to suppose that the m.-seed is the least of all seeds *in the world;* but it is the smallest wh. the husbandman was accus. to *sow;* and the 'tree,' when full-grown, was larger than the other herbs in his garden." *Thomson, L. and B.*

Rise and progress of the Church.—I. Comp. insig. of Christianity at first—1. Unostentatious worship; 2. Simple teaching; 3. Social position of Apostles; 4. Small num. of disciples. II. Careful planting of Christianity—1. A single seed taken; 2. Designedly sown; 3. In a chosen place. III. Rapid growth of Christianity, see hist. of Church in first 3 or 4 cents. IV. Phenomenon consequent thereupon—birds come, 1. Men who first opp. come for their own ends; 2. Men for their salvation; 3. Christians lodge there, and draw others, as singing birds attract by their song.

Small beginnings.—A boy overheard his mother say she had dedicated him to the service of God as a missionary. That boy was Samuel J. Mills. When he was converted, his mind was turned towards missions. He was wont to hold a prayer-meeting with some other students in a grove. A thunder-storm drove them to take shelter under a neighboring haystack; and there, amid the storm, the question of missions was discussed. It was not a missionary age. One of the five present re-

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ways be something opposite to good; nor can it be placed among the gods, but must of necessity circulate round this mortal nature and world of ours. Wherefore we ought to fly hence as soon as possible to that upper region; but this flight is our resembling the Divinity as much as we are able, and this resemblance is that we should be just, and holy, and wise." *Plato.*

a Ma. iii. 12.

"Very com. the roots of the two are so intertwined that it is impossible to separate them without plucking up both." *Dr. Thomson.*

"God spares the wicked for the sake of the godly who live among them." *Starcke, Osiander.*

"Let faithful ministers be careful to point out the tares." *Quesnel.*

"Your actions in passing, pass not away, for every good work is a grain of seed for eternal life." *Bernard.*

grain of mustard-seed

Da. ii. 34; Re. xi. 15; Is. ii. 2.

Dr. Thomson says, "I have seen it on the rich plains of Akkar as tall as the horse and his rider." Professor Hackett saw stalks seven and nine feet high, and before his eyes a bird came and perched on a branch and sang.

"The considerable actions in the world have usually very small beginnings Of a few letters, how many thousand

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lates, that "Mills proposed to send the gospel to that dark and heathen land (Asia), and said we could do it if we would." It was made a subject of prayer while the dark clouds were passing away, and the clear sky breaking out after the storm. They prayed together earnestly; and the young men founded a society the object of which was "to effect in the person of its members a mission to the heathen." This led to the formation of the American Board of Foreign Missions. Such was its small beginning. Five only assembled at its first meeting, seven at its second. Thousands are now assembled at its annual meetings. Its missions are in almost all parts of the globe. It has raised nations from the lowest forms of heathenism to Christian civilization.

words are made! Of 10 figures, how many thousand numbers! A stone flung into a pond makes a little circle, then a greater, till it enlarges itself to both sides. So from small beginnings God doth cause an efflux through the whole world." *S. Charnock.*

"Never to human eye did the seed seem smaller than at the coming of Christ: the infant in a manger."

parable of the leaven

33, leaven, not yeast as with us, but sour dough suf. decomposed to cause fermentation. **measure,** *i.e.* the Heb. *seah*,[a] or one-third of *ephah* (which = 51 pints, *i.e.* 13 pints less than our bushel). **whole,** "a prophecy that this leaven shall yet pervade all nations and purify all life." *Trench.*

The leaven illustrates:—I. Truth in the soul operating upon the whole man—thought, speech, action; II. Church in the world operating upon the rest of mankind.

The soul of all improvement is the improvement of the soul. *Bushnell.*

Humanity has no self-leavening power We need celestial leaven. *E. Mellor.*

Signs of leavening.—He hath an unleavened hand, that is not charitable; an unleavened knee, that is not humble; an unleavened tongue, that blasphemes; an unleavened eye, that maliceth; an unleavened heart, that securely offendeth. *T. Adams.*—*How the leaven works.*—A lieutenant-colonel was overwhelmed by the fear of death amid the peril of battle. He was impressed with the steadiness of several Christian soldiers when under fire. Particularly he saw a corporal, who, after several standard-bearers had been shot down, seized the flag-staff, and, as he bore it to immediate death, calmly said to a comrade, "If I fall, tell my dear wife that I die with a good hope in Christ, and that I am glad to give my life for the country." "I cannot forget that," said the colonel: "and I want to become a Christian; for I know there is a reality in religion."

a Ge. xviii. 6; 1 S. xxv. 18; 2 K. vii. 1.

teaching by parable a fulfilment of prophecy

34—36. fulfilled, as all things predicted of Him were. **prophet,** Asaph.[b] **multitude,** who heard the parable, but knew not the meaning, *see* v. 10. **disciples,** earnest students in the *spirit*, as well as diligent hearers of the *letter*. **declare,** explain the hidden, spiritual meaning.

Christ the revealer of all secrets.—"The mysteries wh. fr. all eternity had been hid in God, and wh. fr. the beginn. of the world had been presented in types and prophecies, were at last revealed by Christ, and are more and more fulfilled in and by Him."[c] *Quesnel.*

Nature and use of parables.—Krummacher tells how the wise Nathan learned the benefit of parables. He sought to instruct men by putting on coarse garments, and using harsh words; but men ran from him, and left him vexed and alone. After a miserable night, he was led by the Spirit of God to a pomegranate-tree, bearing flowers and fruit at the same time. He contemplated it, and saw the fruit concealed among the leaves. Then the word of the Lord came from the pomegranate-tree, saying, "Behold, Nathan! thus Nature promises the delicious fruit by the simple flower, and offers it from the shade of the leaves concealing her hand." Nathan was cheered, and henceforth taught by parables, winning many to the ways of truth.

b Ps. lxxviii. 2, *cf.* Ro. xvi. 25, 26; 1 Cor. ii. 7; Eph. iii. 9; Co. i. 26.

"Even the parabolic form used by Christ, partly for concealing the truth, becomes a new revelation." *Lange.*

c Ro. xvi. 25.

"Whenever we see natural things, let us elevate our minds to heavenly realities" *Starcke, Osiander.*

parable of the tares explained

37—39. Son of man, Christ, whose word is the originating principle of holiness.[d] **good seed,**[e] not intended to abide alone, but to be fruitful and multiply, etc. **tares,** hypocrites, base imitations.[f] **enemy,**[g] of both the sower, and the good seed. **harvest,**[h] time of restitution of all things. Then shall be manifest the work of Christ and of the enemy. **reapers,**[i] "To *men* is assigned the blessed duty of being *evangelists*, messengers of grace; for *angels* is reserved the awful duty of being messengers of wrath." *Conder.*

The reaping time.—I. The fact announced—end of the world. Its, 1, Certainty; 2, Reasonableness; 3, Importance; 4, Grandeur. II. The Figure employed—1, Human actions are the seed—prolific; 2, Life is the seed-time—sowing deeds; 3, Judgment is the harvest—"To every seed his own body." *Pulpit Gems.*

The field is the world.—This disordered universe is the picture of your own mind. "The whole creation groaneth and travaileth in pain together until now." The world you complain of as impure and wrong is not God's world, but your world; the

d Ja. i. 18; 1 Pe. i. 23.

e Ps. xxii. 30; Is. liii. 10; Hos. ii. 23.

f Ge. iii. 15; Jo. viii. 44; Ac. xiii. 10; 1 Jo iii. 8.

g Eph. ii. 2; 2 Th. ii. 9—12.

h Is. xviii. 3—6; Joel iii. 12—15; Re. xiv. 14—16.

i Re. xiv. 15.

blight, the dulness, the blank, are all your own. The light which is in you has become darkness, and therefore the light itself is dark. *Robertson.*

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40—43. **As . . so,** the latter is as certain as the former; tares do not escape men, nor shall the wicked escape God. **end . . world,** this beautiful, yet sinful, world shall come to an end. **His angels,**[a] the Saviour of men, is the Lord of Angels. **gather . . all,** detecting and collecting every one. **offend,**[b] injure and hinder others. **do iniquity,** commit sin themselves. **furnace . . fire,**[c] terrible punishment to be represented by such a figure. **wailing . . gnashing,** intense pain, anguish, remorse. **shine,**[d] not dim, clouded, and eclipsed as here. **sun,** their hidden glory shall beam forth, and all shall see and rejoice in it.

Righteous shining as the sun—I. In unclouded splendor; II. With intense lustre—men cannot look with unveiled eye at the sun; III. With perpetual brightness; IV. Yet with created and bestowed glory; V. Receiving and dispensing light, and all that it symbolizes—joy, &c.

The worst punishment of sin is the wrath to come.—The pirate Gibbs, whose name was for many years a terror to commerce with the West Indies and South America, was at last taken captive, tried, condemned, and executed in the city of New York. He acknowledged before his death that when he committed the first murder, and plundered the first ship, his compunctions were severe, conscience was on the rack, and made a hell within his bosom. But after he had sailed for years under the black flag, his conscience became so hardened and blunted, that he could rob a vessel and murder all its crew, and then lie down and sleep as sweetly at night as an infant in its cradle. His remorse diminished as his crimes increased. So it is generally. If, therefore, remorse in this life is God's way of punishing crimes, the more men sin the less He punishes them! How absurd!

44. **treasure,** as money or jewels. **hid . . field,** a freq. practice in E. where investments are unsafe, and risks fr. thieves numerous. **hideth,** till the field containing the treasure is his. **buyeth . . field,** in order to gain a legal right to the treasure.

Hidden treasure.—I. Treasures of dif. values; II. Spiritual ts. the most valuable; III. The Gospel the greatest spiritual t.; IV. Its attainment should lead to surrender of inferior t.

Hidden treasures.—In the "green room," at Dresden, where for centuries the Saxon princes have gathered their gems and treasures, until they became worth millions of dollars, may be seen a silver egg, a present to one of the Saxon queens, which, when you touch a spring, opens and reveals a golden yolk. Within the yolk is a chicken. Press the wing, and the chicken flies open, disclosing a splendid gold crown, studded with jewels. Nor is this all. Touch another secret spring and you find hid in the centre a magnificent diamond ring! So it is with every truth and promise of God's Word—a treasure within a treasure. The more we examine it, the greater riches do we find. But how many neglect to touch the spring!

45, 46. **merchant,** one who travels by sea and land for merchandise. A travelling jeweler. **goodly,** perfect, without defect, large size. **found . . sold all . . bought,** "The jewelers of the E. as a body, are, perhaps, the greatest travelers in the world. It freq. happens that they meet with some rich and costly gem, for the sake of obtaining wh. they sell off all their existing stock, and every article of valuable property they may possess, in order to raise the purchase-money." *Kitto.*

The Christian as a merchant.—I. The man and his calling—has pleasure in his business. II. His object, "goodly pearls," he avoids spurious ps., scarce dares anticipate the p. of gt. price. III. His discovery—far surpassing his hopes. IV. His resolution, willingly surrenders all previous findings to secure this.

The pearl of great price.—A wealthy lady of Java, having been married to an English merchant, came to reside in England. Her Scotch nurse being one day in her room, in broken English she said to her—"Nurse, this poor place—poor place!" "Me look out of the window and see no woman in the street with jewels on. In my country we dig into hills, and we get gold and silver and precious jewels. You dig into your hills, and get nothing but stones." The nurse replied, "O, yes, madam, we have a pearl in our country—a pearl of great price." The lady caught her words with great eagerness. "Pearl of great price! Have you, indeed? O that my husband was come home! He buy me this pearl!" "O," said the nurse, "this pearl

a Ps. lxviii. 17; ciii. 20, 21; Da. vii. 10.
b Ro. xvi. 17; Ma. xviii. 7.
c 2 Pe. ii. 1—3; Ma. vii. 22, 23; xxv. 41; iii. 11, 12; Re. xix. 20; xx. 10.
d Da. xii. 3; Mal. iii. 18; Ma. xxv. 34.

"If there be a paradise for virtues, there must be a hell for crimes. No less doth hell contribute to publish God's omnipotency than paradise. The justice of the Sovereign will no less appear in the condemnation of the culpable than in the defence of innocents." *N. Caussin.*

the hidden treasure

The blessings of the Gospel are to many a hid treasure, unknown, unsought.

merchant seeking goodly pearls

An ancient pearl was valued by Pliny at £80,000. One, as large as a pigeon's egg, was brought in 1574 to Philip II. val. at £13,996. One named the *incomparable,* as large as a muscadine pear, is mentioned by De Boote. One belonging to K. of Persia, desc. by Tavernier, was bought of an Arab in 1633, and is val. at £110,400.

"Merchants who go fr. one end of the earth to the other, and venture everything in search of worldly gain, may well put to shame many Christians who take so little trouble for the sake of the Lord, and of their own salvation. *Quesnel.*

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is not to wear. It is not to be had in the way you think. It is a precious pearl, indeed. They who have it are at peace, and have all they wish for." "Indeed," said the lady, "what can this pearl be?" "The pearl," said the nurse, "is the Lord Jesus, who said that He came into the world to save sinners. All who truly receive this saying, and have Christ in their hearts as the hope of glory, have that which makes them rich and happy, whatever else they want; and so precious is Jesus to them, that they count all things but loss for the excellency of the knowledge of Him." It pleased God to bless the nurse's words. Her mistress got a believing view of Christ, in whom are hid all the treasures of wisdom and knowledge; and this world's gems ceased to shine and attract, just as the stars lose their brightness before the morning sun.

"Oh, wise diligence! oh, blessed discovery! To adorn the body with pearls, but to forget the pearl of great price, will bring to shame in the day of judgment." *Zeisius.*

the net cast into the sea

Ma. iv. 19; Lu. v. 10; Ps. lxv. 7. Re. xvii. 15.

"In the net of the Divine Word souls are drawn from depths of error and sin unto faith and blessedness." *Starcke.*

"Bad fishes, or hypocrites, will be found even in the holiest assemblage .. The net is still in the sea." *Hedinger.*

47—50. net, gospel ministrations. **cast,** prayerfully, on right side of the ship. **sea,** of humanity. **every kind,** nation, and even of the false with the true. **good . . bad,** examination of all, approbation of good, rejection of bad. (For note on 49, 50, see 40, 41.)

The net cast into the sea.—I. The sea—the whole world; II. The net—the entire church; III. The draught of fishes—the whole kingdom of heaven. *Separation of clean fr. unclean.*—I. Not done precipitately—only when the net is full; II. Nor tumultuously—they sit down; III. But carefully—the good into vessels; IV. Decisively—bad cast away; V. Universally.

Successful preaching.—"Don't you know, young man," said an aged minister, in giving advice to a younger brother, "that from every town, and every village, and every little hamlet in England, there is a road to London?" "Yes," was the reply. "So," continued the venerable man, "from every text in Scripture there is a road to the metropolis of Scripture: that is, Christ. And your business is, when you get a text, to say, 'Now what is the road to Christ?' and then preach a sermon running along the road towards the great metropolis, Christ."

things new and old

1 Co. xii. 7; Ac. xviii. 24. 25; 2 Co. iii. 6; Tit. i. 9; 1 Ti. iv. 13—16.

"Everything con. with the K. of heaven is at the same time *old* and new." *Gerlach.*

"The living treasury contains old, and is ever sending forth new treasures." *Lange.*

51, 52. Have ye, while I have spoken. **understood,** seen their moral import and spiritual significance. **scribe,** teacher or preacher. **instructed.** *Rev.* "who hath been made a disciple to." **treasure,** precious things of doctrine, etc.; stored in mind and memory. **new,** of fact, illustration and application. **old,** of truth, doctrine.

A ready scribe. I. The subject of his study. II. His proficiency in Divine knowledge. III. The means of his proficiency: 1. Diligent research; 2. Daily meditation; 3. Devout breathings.

"*They say unto him, Yea.*" "Not that we are to suppose they understood the things to their summits and their depths. Who even yet has thus exhausted or comprehended them? But they saw light streaming through them. It was light from heaven; it would increase." *Morison.*

questions concerning Jesus

a Mk. iv. 35.
b Mk. vi. 1; Jo. iv. 43; Lu. iv. 23, 24.

"Carnal men look at the outward appearance, and this state of mind repels them fr. the Son of God, app in form of a servant." *Gerlach.*

53—56. departed thence, to other side of lake.[a] **country,** Nazareth.[b] **works,** miracles. **mother . . Mary,** fr. no mention of Joseph, it is prob. that he was now dead.

Prejudices against Christianity.—I. Want of proper faith; (1) In the power of God; (2) In humanity; (3) In miracles of hist.; (4) In the deeper recesses of our own inner life. II. Yet must confess that the wisdom and works of Christ are mysterious and inexplicable.

The Carpenter's Son.—"There appeared in these days a man of great virtue, named Jesus Christ, who is yet among us; of the Gentiles accepted for a prophet of truth: but His disciples call Him the Son of God. He raiseth the dead, and cureth all manner of disease. A man of stature somewhat tall and comely, with a very reverend countenance, such as the beholder must both love and fear. His hair the color of a chestnut full ripe, plain to the ears, whence, downward, it is more orient, curling and waving about His shoulders. In the midst of His forehead is a seam or partition of His hair, after the manner of the Nazarites; forehead plain and very delicate; His face without spot or wrinkle, beautiful, with a lovely red; His beard thick, in color like His hair, not over long; His look innocent and mature; His eyes gray, quick, and clear. In reproving, He is terrible; in admonishing, courteous and fair-spoken; pleasant in conversation, mixed with gravity. It cannot be remembered that any have seen Him laugh, but many have seen Him weep; in proportion of body most excellent; His hands and arms delectable to behold; in speaking, very temperate, modest, and wise; a man of singular beauty, surpassing the children of men."[c]

c Supposed Letter of Publius Lentulus to the Roman Senate [prob. not genuine, but may represent some ancient traditions].

57, 58. offended,[a] "familiarity breeds contempt." Ought they not rather to have been proud of their great countryman? **without honour, save,** a true prophet shall have honor somewhere. **unbelief,** [b] "God *cannot do* anything unwise, wrong, or at variance with His own declarations."

The Prophet's honor.—The saying of Jesus: I. An extenuation; II. A reproof. Jesus rejected in His own city: this a prelude to His rejection by the people.

Unbelief a hindrance.—An empty vessel capable of holding water, if tightly corked, none can enter it, though water is poured upon it in great abundance; nay, it may be thrown into the sea, and still remain empty. So it is with our hearts. Unbelief closes them so that the water of life cannot fill them, however abundantly it may be poured upon and around us.

CHAPTER THE FOURTEENTH.

1, 2. Herod,[c] H.-Antipas, s. of H. the Great, who bequeathed to him the gov. of Galilee with Peræa.[d] **Tetrarch** = ruler of a fourth part of his father's dominions. "King," of v. 9, being a "courtesy" title. **servants,** courtiers. **Baptist,** H. was superstitious and conscience stricken. **therefore,** to him it seemed that no ordinary man could do such works as Jesus did. He had good evidence that the works *were* wrought.

Power and weakness of the sinner as ill. by Herod.—I. His power.—1. Allowed to reach regal authority; 2. To murder a servant of God for doing what was right. II. His weakness; a slave 1. To his own lusts; 2. To public sentiment; 3. To his own conscience. *Dr. Thomas.—Miseries of a guilty conscience.*—I. Conscience is no respecter of persons; II. A guilty conscience possesses a retentive memory; III. Is exposed not only to real, but to imaginary woes; IV. Will torment a man in spite of all his intellectual theories, and all the articles of his religious creed. *Homilist.*

The voice of conscience.—"The voice of an evil conscience is not one evil in particular, but a multitude of evils. It is a barking hell-hound, a monster vomiting fire, a raging fury, a tormenting devil. It is the nature and quality of a guilty conscience to flee and be terrified, even when all is well, and when prosperity abounds, and to change such prosperity into danger and death." *Luther.*

3—5. Herod, who had mar. a dau. of Aretas, K. of Arabia. **prison,** fortress of Machærus in Peræa. **Herodias,** granddau. to H. the Great, hence niece to H. Antipas and to her husb. Philip. **not lawful,** his wife, and her husb. being yet alive. **death,** as Herodias desired. **multitude,** H. was not very popular with his own subjects.

Sketch of a demoralized court—1. Hypocritical religiosity; 2. Dissolute manners; 3. Poor statecraft; 4. Luxurious festivities; 5. Bloody donations and payments. *Lange.*

Herod, a man governed by fear:—I. HE IS AN EXAMPLE OF HOW COWARDICE, SUPERSTITION, AND CRUELTY NATURALLY GO TOGETHER. 1. Fear of his bad wife leads him to imprison John. 2. Fear of the multitude stays him from killing him. 3. Fear of his oath and fear of ridicule drive him to carry out a vow which it was wicked to make, and tenfold more wicked to keep. 4. Fear of a bad conscience makes him tremble lest Jesus should prove to be John risen from the dead to trouble him. *J. P. Norris.—Moral cowardice.*—"Oh, how uncomely a sight it is!—a bold sinner and a fearful saint; one resolved to be wicked, and a Christian wavering in his holy course; to see guilt put innocency to flight, and hell keep the field, impudently braving it with displayed banners of open profaneness, and saints to hide their colors for shame, and run from them for fear, who should rather wrap themselves in chains, and die upon the place, than thus betray the glorious name of God, by which they are called, to the scorn of the uncircumcised." *Gurnall.*

6—9. when, H. being at Machærus, on his way to meet Aretas, with whom he was at war through his ill-treatment of his wife. **kept,** with much state.[e] **daughter,** Salome,[f] aft. mar. to her gt. uncle Philip[g] (Tetrarch of Ituræa), and aft. to her cousin Aristobulus. **danced,**[h] dancing girls com. in E. **promised . . oath,** not an uncom. thing with despots in E.[i] **before,** hence there was a plot bet. the mother and daughter, until now only in part revealed to latter.[j] **before instructed,** *R. V.* "put forward by." **charger,** a large dish. **oath's sake,**[k] it were a less sin to break, than to keep it. **them . . sat,** who were witnesses of his promise.

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a Mk. vi. 3; Ps. xxii. 6; Is. liii. 3.
b Mk. vi. 5, 6; He. iii. 18, 19.
"Novelty causes the imagination to add much to objects of terror, while things really fearful lose their effect by familiarity." *Plutarch.*

Herod Antipas hears of Jesus

c Lu. xxiii. 6—12.
d Jos. Antiq. xvii. 8, 1, 4.
"Superstition renders a man a fool, and scepticism makes him mad." *Fielding.*
"Religion worships God, while superstition profanes that worship." *Seneca.*

The superstitious terror of a conscience stained with guilt is stronger than his scepticism as a Sadducee *Plumptre.*

John the Baptist imprisoned and beheaded

Mk. vi. 17; Lu. iii 9, 20.
"We cannot too strongly attack superstition, wh is the disturber of society; nor too highly respect religion, wh. is the support of it." *Rousseau.*

A minister without boldness is like a smooth file, a knife without an edge, a sentinel that is afraid to let off his gun. *Gurnall.*

dancing

e Mk. vi. 21.
f Jos. Ant., xviii. 5, 4.
g Lu. iii. 1.
h Paxton, 1 450 *ff*; ii 432; *Kitto, Daily Bib. Ill.* viii. 324.
i Kitto, Pict. Bib. in loc.
j Mk. vi. 24.
k Ecc. v. 2; Ju. xi. 31—34.

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"Rash oaths, whether kept or broken, frequently produce guilt." *Johnson.*

"It's a hard world, neighbors, if a man's oath must be his master." *Dryden.*

"Unheedful vows may heedfully be broken." *Shakespeare.*

As apothecaries cover their pills with some sweet substance, to make them go down easier: so the devil, under the sport and pleasure of dances, maketh men to swallow lustful desires; and if they proceed to no greater iniquity, yet this is a mortal wound to the soul, accursed in the sight of God." *Cawdray.*

"Like most weak men, Herod feared to be thought weak."

Charger, a disk capable of holding a heavy load or *charge.*

a Ac. viii. 2.

"A *charger*, or great platter, wherein meat is carryed." *Baret, Alvearie.*

"Sins are gregarious, and a solitary sin is more seldom seen than a single swallow."

b Mk. vi. 30, 31.
c Lu. ix. 10, *Jos. Antiq.* xviii. 2, 1. *Wars* ii. 9, 1.
d cf. Mk. vi. 45; Jo. vi. 17; xii. 21; but see *Thomson, Land and Bk.* 180.
e Mk. vi. 33.
f "It were as impossible we should want help, as that Thou shouldest want power and mercy." *Bishop Hall.*

feeding the five thousand

g Jo. vi. 5—7.
h Jo. vi. 8, 9.
i Nu. xi. 23; 1 K. xvii. 10—16; 2 K. iv. 1—7, 42—44.

Sad portraiture of the world and its pomp.—1. Its religion and its theology; 2. Pretended liberty, and its love; 3. Its works and its feasts; 4. Interest in the beautiful and its art; 5. Its oaths and its scrupulous honor.

A protest against dancing.—Religious objections to dancing have little weight with many who are coveting a worldly position; but possibly the opinion of a sensible man, who does not look at the matter in its religious bearings, may carry greater influence. The editor of the New York *Evening Gazette*, which has a high literary spirit, says: "We have no objection to dancing. For young people it is a very delightful and sensible recreation. It is a better thing for children than the stupid games which range from 'loto' to 'blind man's buff.' It is a beautiful and cheerful exercise, and in many ways a beneficial pastime. But for mixed companies of grown people, we abominate it. Ladies may like it—some of them evidently do like it. And yet, even they must at times pine for the higher enjoyment of pleasant conversation, which is now so completely exiled from New York society. Dancing is the order—and the nuisance—of the day. There is too much of it All sensible men and women are tired of it. We want conversation in its place."—*The influence of women on kings.*—A princess of the house of Bourbon, on being asked why the reigns of queens were, in general, more prosperous than the reigns of kings, replied, "Because, under kings, women govern; under queens, men."

10—12. sent, forthwith. **beheaded,** a sudden, violent, unjust, but not necessarily miserable death. **prison,** contrast the scene in the state apartments and in the dungeon. **given . . daughter . . mother,** what more ghastly present fr. a dau. can be conceived? **Disciples,** John's. **took . . body,**[a] wh. was perh. cast out unburied; or prob., through fear of the multitude, handed to John's friends with feigned tenderness and regrets.

They went and told Jesus.—1. Human sorrow must speak; 2. Will speak to the tried friend. Go and tell Jesus your doubts, fears, sins, sorrows.

To-day John speaks to us, his example has cheered our souls. Dead! no, in the cause which he has served nothing is useless, and if the most obscure devotion does not lose its recompense, what will be the recompense of a martydom such as his? Dead! but is that dying, to go to rejoin those who were witnesses of God on earth. "Let me die the death of the righteous." *E. Bersier, D.D.*—"The dead do not need us, but, forever and forevermore, we need them." *Pres. Garfield.*

13, 14. departed, with the twelve.[b] **desert . . apart,** nr. Bethsaida,[c] on the E. side of Jordan (there was prob. another B.[d] on W. side of Lake). **heard,** and saw them departing.[e] **compassion,** seeing their number and state.[f]

Different estimates of blood of prophets.—1. "By the wicked and their blind instruments; 2. By vain people; 3. Faithless disciples; 4. Lord Himself. . . Christ's suffering in His martyrs. How moral abhorrence drives the Lord across the wide sea, and far into the wilderness." *Lange.*

A qualification for a physician.—A surgeon of the army said, "I never felt the need of being a Christian so much as at the battle of Chickamauga. A number of men were brought into a tent where we were amputating limbs, and probing wounds. Examining the hurts of one poor fellow, I was obliged to tell him he could live but a few minutes. He turned and looked to me: 'Surgeon, are you a Christian?' I had to confess I was not. 'Is there no Christian here?' No one responded. 'I want some Christian to pray with me before I die.' 'Are you a Christian?' I inquired. 'Oh, yes, sir! I am a Christian; but I should so love to have some one pray with me before I go away to be with Jesus! O surgeon! won't *you* pray?' The pleading of the dying man was more than I could resist. I knelt down beside him, and offered up a heartfelt prayer to God. I don't know much about such things, but that prayer has had a most marked influence on my life ever since. The soldier died in a few minutes after its close."

15—18. evening, there were two evenings acc. to Jewish reckoning. 1. Fr. ab. three P.M., when the sun declined; 2. Fr. sunset. This one was the *first*, or afternoon. **time . . past,** for the multitude to disperse and seek food. **buy . . victuals,** Jesus had first suggested the dif.[g] **Jesus said,** they having prob. considered the dif. but seeing no way of meeting it. **give . . eat,** this to excite inquiry and attention. **loaves . . fishes,** wh. a lad had in charge.[h] **bring . . me,**[i] the act of bringing, etc., would cause the greater attention.

The Lord gives everything in His kingdom.—1. Healing; 2. Teaching; 3. Provision.

Providential supply of food.—Bishop Bascom was preaching, on one occasion, in a cabin which was at once church and dwelling. In the very midst of his sermon, his host, who sat near the door, suddenly rose from his seat, snatched the gun from its wooden brackets upon which it lay against the joist, went hastily out, fired it off, and returning, put the gun in its place, and quietly seated himself to hear the remainder of the sermon. After service was ended, Bascom inquired of the man the meaning of this strange conduct: "Sir," said he, "we are entirely out of meat; and I was perplexed to know what we should give you for dinner, and it was preventing me from enjoying the sermon, when God sent a flock of wild turkeys this way. I happened to see them, took my gun, and killed two at a shot. My mind felt easy, and I enjoyed the remainder of the sermon with perfect satisfaction."

19—21. sit down, in companies,[a] for easy distribution of food, and for correct estimate of numbers. **blessed,** acc. to Jewish custom.[b] **gave . . disciples . . multitude,** no scrambling, decently and in order, also to teach mutual dependence and help. **filled,** no scanty meal; enough for each and all. **took . . fragments,** God's gifts economized. The miracle proved. **beside,** there must have been ab. ten thousand in all.

Shut up your bread-corn in a granary, and though it may not rot, it cannot grow; but strew it abroad over the furrows of the ground, and it will swell into a harvest. Lock up your piece of silver or gold, and it is no better than dead; but send it out into the world's free commerce, and the rusty solitary shall become a glittering host. *L. N. Frothingham.*

22, 23. constrained, as unwilling to leave Him.[c] **sent . . away,** thoughtfully anxious that bef. night they might be at home. **pray,**[d] example of secret prayer. **evening,** the second evening, see on v. 15. **alone,** and continued till past midnight.

Secret prayer.—I. The holiest life needs times of prayerful repose; II. The busiest life can secure them; III. The usefulness of life increased by them.

The praying place.—"The Hottentots generally have no private chamber in their houses where they can retire for private devotions; consequently they go to the bush for that purpose. Individuals may be observed resorting to, or returning from, their 'praying place,' as they call it, at almost every hour of the day; but to take a walk round the institution about ten o'clock in the evening, or four o'clock in the morning, would be sufficient to move any one. Each Hottentot had his own 'praying place' at a little distance from that of his neighbor, and some of them are visited so frequently, that there is actually a beaten path leading to the spot." *Rev. E. Williams, Missy. in S. Africa.*—Sir John Mason, who had been a privy councillor to four successive monarchs, and was connected with the most important transactions of the state for thirty years, in the evening of his life declared, "Were I to live again, I would exchange the court for retirement, and the whole life I have lived in the palace for one hour's enjoyment of God in my closet. All things now forsake me, except my God, my duty, and my prayers."

24—27. midst . . sea, at three miles[e] fr. shore. **contrary,** so opposed that they toiled in rowing.[f] **fourth watch,** betw. 3 and 6 A.M. **went . . them,** to succor. **spirit,** phantom, to them it seemed impossible that any man could walk on the yielding water. **straightway,** promptly to allay their fear. **I . . afraid,** they would recognize His voice, and be reassured.

No fear with Christ.—That presence—I. Dispels fear; II. Inspires joy; III. Secures safety.

The Divine coming unrecognized.—It often happens that the coming of Christ to His disciples for their relief is that which frightens them most, because they do not know the extent of God's wardrobe; for I think that as a king might never wear the same garment but once, in order to show his riches and magnificence, so God comes to us in all exigencies, but never twice alike. He sometimes puts on the garments of trouble; and when we are calling upon Him as though He were yet in heaven, He is walking by our side; and that from which we are praying God to deliver us is often but God Himself. Thus it is with us as with children who are terrified by their dreams in the night, and scream for their parents, until, fully waking, behold they are in their parents' arms! *H. W. Beecher.*

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"Infinite riches of Christ even when a fugitive . . . the wickedness of Herod could not embitter the heart of Christ." *Lange.*

"God can nourish those who have many children. quite as readily as those who have none." *Cranmer.*

Mk. vi. 35; Lu. ix. 12; Jo vi. 1.

a Lu. ix. 14; Mk. vi. 40.

b "Blessed be Thou, O Lord our God, the King of the world, who hast produced this food fr. the earth." *Jahn,* § 145.

"An unthankful man not only seems to steal God's gifts, but he robs himself of their best sweetness." *Jewish Proverb.*

Jesus walking on the sea

c "Nor do we properly and fully obey God, e cept by simply following His command, however it maybe opposed to our way of thinking." *Calvin.*

d Mk. i. 35; Lu. v. 16; vi. 12; ix. 28, 29; Jo. xi. 41, 42; xvii. 1; He. v. 7—9.

"Prayer purifies; it is a self-preached sermon." *Richter.*

"Pray to God at the beginning of thy works, that thou maystbring them to a good conclusion." *Xenophon.*

Christ stands on the eternal mountain, watching and interceding, while the ship, His church, labors across the sea of time. *The Church.*

e Jo vi 19.

f Mk vi 48. Watch: the night betw sunset and sunrise, was anc. div. into 3 ws., *first, middle,* and *morning* w (Lam. ii. 19; Ju. vii. 19;

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Ex. xiv. 24; 1 S. xi. 11). Under Roms. the Jews adopted Rom. div. into 4 ws. (*cf.* Mk. xiii. 35) ea. of 3 hours.

Peter on the water

That which is often asked of God, is not so much His will and way, as His approval of our way. *S. F. Smiley.*

"Man's extremity is God's opportunity. . . . "New wants will bring fresh help and fresh experiences." *J. Hall.*

"The heart of man is unstable—now bold, now fearful." *Hedinger.*

"The gracious help of Christ comes always at the right moment. *J. Hall.*

"Fear is often concealed by a show of daring." *Lucan.*

"Fear is the tax that conscience pays to guilt." *Sewell.*

28—30. Peter, with characteristic forwardness and impetuosity. **if . . thou,** wh. P. doubts not. **come,** by a word, testing P.'s faith and courage. **walked,** upheld by power of Jesus in recognition of his faith. **afraid . . sink,** allowed to sink on the beginning of fear. **save,** "strong faith overcomes, even weak faith saves."

The sinking disciple.—The action of Peter shows—1. the worthlessness of a faith that is merely impulsive; 2. of a faith that looks to circumstances rather than to Christ; 3. the worth of a faith that looks to Christ.

A Cornish minister was preaching one day to a congregation in which were several sailors who had just escaped shipwreck. He spoke of the sinner's danger, and introduced the figure of the drowning sailor, grasping eagerly at any fragments of the wreck; then presented Christ as the sure plank, exclaiming, "This plank bears!" Fourteen years after, that minister was called to the bedside of a dying stranger who was converted by, and now with his latest breath testified to, the glorious truth, "This plank bears!"—*Lord, save me.*—A minister asked the maid at an inn in the Netherlands, if she prayed to God. She replied, "She had scarce time to eat, how should she have time to pray?" He promised to give her a little money. if, on his return, she could assure him she had meanwhile said three words of prayer, night and morning. Only three words and a reward, caught her promise. He solemnly added, "Lord, save me!" For a fortnight she said the words unmeaningly; but one night she wondered what they meant, and why he bade her repeat them. God put it into her heart to look at the Bible, and see if it would tell her. When the good man went back, he asked the landlord for her, as a stranger served him. "Oh, sir! she's got too good for my place, and lives with the pastor!" So soon as she saw the minister at the door, she cried, "Is it you, you blessed man? I shall thank God through all eternity that I ever saw you; I want not the money, I have reward enough for saying those words!"

"Man's extremity is God's opportunity. . . . "New wants will bring fresh help and fresh experiences." *J. Hall.*

"The heart of man is unstable—now bold, now fearful." *Hedinger.*

"The gracious help of Christ comes always at the right moment. *J. Hall.*

"Fear is often concealed by a show of daring." *Lucan.*

"Fear is the tax that conscience pays to guilt." *Sewell.*

31—33. immediately, prompt reply to prayers of faith. **little faith,** P. thought his faith was very great. **doubt,** aft. such a profession of courage. **they,** Jesus still holding P. by hand. **ceased,** *Lit.* "grew weary." **son . . God,** first time Jesus so called by men.[a]

Christ walking on the sea, a prelude to hist. of sufferings and resurrection: I. Christ separated by people fr. His disciples; II. Lost to view in darkness of night on the other shore; III. Disciples driven fr. Him, and toiling in sorrow and need; IV. Miraculous re-appearance—fear and joy. *Lange.*

Christ at the helm.—A voyager who had been several days storm-tost on a dangerous coast, as his ship was about to pass a point of even greater danger, hesitated to go to his stateroom, lest the sailors should fail of their duty, through weariness, and the ship be wrecked. Having expressed his fear to the captain, he said, "You need not fear: I shall stand at the helm." So Jesus says to every timid soul who trusts in Him.

"Thou Framer of the light and dark,
Steer through the tempest thine own ark;
Amid the howling wintry sea,
We are in port if we have Thee." *Keble.*

34—36. Gennesaret,[b] = the distr. now called *el-Ghuweir*, betw. Khan Minyeh and Mejdel:[c] in length ab. 30 furlongs, in breadth 20. **knowledge,** by report, sight, hearing, **hem,** *see note on* ix. 20. **many,** how many? unrecorded miracles, most numerous.[d]

The Saviour at Gennesaret.—I. Awaited in His own country with a welcome and a ban; II. His secret landing anon a public event; III. A blessed event for the poor and needy who trusted in Him.

Simple faith.—A poor little German boy, who desired admission to the Moravian School, wrote a letter, and put it into the post-office, addressed to the Lord Jesus in heaven. It ran about thus: "My Lord and Saviour Jesus Christ, I have lost my father. We are very poor; but I know that Thou tellest us in Thy Word, that whatsoever we shall ask God in Thy name He will give it to us. I believe what Thou sayest, Lord Jesus. I pray, then, unto God, in the name of Jesus, that He will give my mother the means of placing me in the Moravian School: I should like so much to continue to be taught! I pray unto Thee already; but I will love Thee still more." The postmaster, seeing the strange address, opened the letter. It was read at a meeting of the Moravian Society, when the Baroness de la Leppe became his patroness, and sent him to the school he desired.

Gennesaret

b Mk. vi. 53.
c "Of marvellous beauty and exceeding fruitfulness." *Jos. Wars,* iii. 9. 8. Now waste and "pre-eminently fruitful in thorns." *Thomson, Land and Book.*
d Jo. xxi. 25.

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CHAPTER THE FIFTEENTH.

1—3. of Jerusalem, prob. sent to watch him with sinister motives.[a] **tradition,**[b] called by Jews Oral (*i.e.*, unwritten) Law; aft. embodied in *Talmud;* reckoned of at least equal authority with Written Law.[c] **transgress . . God,** Jesus thus exalts the Scriptures as the only rule of faith and practice.[d]

vs. 1—20 sum up the great controversy of the N. T., that between the religion of the letter and external observances and the religion of the heart, between what St. Paul calls "the righteousness which is of the law and the righteousness which is of God by (or grounded upon) faith," Phil. iii. 9. *Perowne.—Fault-finding.*—In Massachusetts lived a man who was a bold leader of all opposition to religion, and always ready to publish abroad any delinquencies which might be discovered in any professor of religion. At length he made up his mind to remove from the place to another part of the country. Meeting the pastor of the church one day, he said, after passing the usual salutation, "Well, I suppose you know that I am going to leave town soon; and *you* will probably be glad of it." "Glad of it? Why, no," said the minister, "you are one of our most useful men; and I think I shall hardly know how to spare you." Taken aback somewhat by such a reply, he immediately asked, "How is that?" "Why," rejoined the minister, "there can't be a sheep that gets a foot out of this fold, but that you will always bark from one end of the town to the other. I think you have really been one of the most useful watch-dogs that I ever knew."

4—6. For, take this one example. **honour,**[e] the fifth com. of decalogue. **curseth,**[f] by wish of heart, by word of mouth. **ye say,** making ceremonial offerings more sacred than filial duty. **gift,** *R. V.* "That wherewith thou mightest have been profited by me is given *to God;*" see also note on Mk. vii. 11—13.

The judgments of hypocrisy.—I. It is a spurious service of the lips; II. A vain and external service of the temple; III. The vain service of the schools—unreal in the family, church, school, state.

Release by "Corban."—So great was the solemnity attached to vows, whether they were rightly or wrongly made, that the Rabbins were prepared to argue that it was of less importance that parents should be honored than that a vow should be broken. The Talmud actually teaches that every one ought to honor his father and his mother, or to support them if they were poor, *unless he has vowed to the contrary.* We cannot wonder that such abominable doctrines excited our Lord's utmost indignation, and drew from Him one of His severest censures. *R. Tuck.—Duty to parents.*—We read in ancient history that a certain city was besieged, and at length obliged to surrender. In the city there were two brothers, who had in some way obliged the conquering general; and in consequence of this, received permission to leave the city before it was set on fire, taking with them as much of their property as each could carry about his person. Accordingly, the two generous youths appeared at the gates of the city, one of them carrying their father, and the other their mother.—*George Washington and his mother.*—General George Washington, when quite young, was about to go to sea as a midshipman; everything was arranged, the vessel lay opposite his father's house, the little boat had come on shore to take him off, and his whole heart was bent on going. After his trunk had been carried down to the boat, he went to bid his mother farewell, and saw the tears bursting from her eyes. He just turned round to the servant and said, "Go and tell them to fetch my trunk back. I will not go away to break my mother's heart." His mother was struck with his decision, and she said to him, "George, God has promised to bless the children that honor their parents, and I believe he will bless you."

7—9. hypocrites,[g] pretending to great regard for religion, and making void the law. **Esaias,**[h] whose words ref. to blindness of rejecters of Messiah, and the consequences.[i] **saying,** the LXX. is followed here, as usual, still retaining the sense of the Heb. **worship me,** regarding rather themselves, their own wisdom or convenience.

Lip-professors.—I. Persons described: 1. Nominal Christians; 2. Formalists, self-righteous; 3. False professors. II. Expostulate with their folly: 1. The heart demanded; 2. Feigned allegiance will be disowned; 3. Men will one day wish they had been sincere. *Evangelical Preacher.*

Will-worship.—"A serious man from a neighboring parish," says Dr. Latrobe, "being one evening at my house on secular business, took occasion to inform me,

the law made void by traditions

a Mat. xxii. 15,16; Lu. xx. 20.

b Col. ii. 8. Rabbi Joses determined that to eat with unwashen hands is as great a sin as adultery. *Henry.*

c Jewish sayings: "The words of the Scribes are lovely beyond the words of the law; for the words of the law are weighty and light, but the words of the Scribes are all weighty." "The biblical text is like water, and the Mishnah like wine."

d Mk. vii. 9; Tit. i. 14.

e Ex. xx. 12; Lev. xix. 3; De. v. 16; Jer. xxxv. 6, 18, 19; Mat. xix. 19; Mk. vii. 10; x. 19; Lu. xviii. 20; Ep. vi. 2.

f Ex. xxi. 17. "The joys of parents are secret, and so are their griefs and fears: they cannot utter the one, they will not utter the other. Children sweeten labors, but they make misfortunes more bitter; they increase the cares of life, but they mitigate the remembrance of death." *Bacon.*

"Happy his state who, in his children blest, hath not there felt affliction's deepest wound." *Euripides.*

g Mat. vi. 5.

h Is. xxix. 13—17.

i 1 Co. i. 19. "Such worship," says Matthew Henry, "is piety fr. the teeth outwards."

"Of what use are forms, seeing at times they are empty?—Of the same use as barrels, which at times are empty too." *Hare.*

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"Ceremony keeps up all things; 'tis like a penny glass to a rich spirit, without it the spirit is lost." *Selden.*

ceremonial and moral uncleanness

that there was a great revival of religion in his neighborhood. I expressed much pleasure at the intelligence, but asked him in what manner this happy revival discovered itself—whether the people appeared more humble, more meek and peaceable, more kind and charitable, better united in their social relations, more virtuous in their lives, etc. He could not answer particularly with respect to these things, but said, 'People were much engaged in attending religious meetings.' I observed to him, that an attendance on the Word preached was highly important, and a hopeful sign; but asked him how it was on the Lord's day—whether they attended on the instituted worship of that day better than they used to do (for I knew they had been shamefully negligent of that duty). 'Why, no,' said he; 'we don't go to meeting on the Sabbath.' 'What!' I inquired, 'do you neglect God's institutions to observe your own?' The prophet marks this as a token of *decay* in religion." *Whitecross.*

10, 11. multitude, to caution them against the teaching he had exposed. **understand,**[a] without wh. hearing is a small thing. **not . . defileth,**[b] *all.* to food being defiled by contact with unwashed hands. **this defileth,**[c] evil words, false teaching.

Man's morality not affected by man's receptivity. This fact, I. Refutes the sophism that crime is necessitated by circumstances; II. Charges upon man the responsibility of his own words; III. Shows that every man is the source of his own character and influence. *Parker.*

All men's faults are not written on their foreheads, and it's quite as well they are not, or hats would need wide brims; yet as sure as eggs are eggs, faults of some sort nestle in every man's bosom. There's no telling when a man's sins may show themselves, for hares pop out of the ditch just when you are not looking for them. A horse that is weak in the legs may not stumble for a mile or two, but it is in him, and the rider had better hold him up well. The tabby cat is not lapping milk just now, but leave the dairy door open, and we will see if she is not as bad a thief as the kitten. There's fire in the flint, cool as it looks: wait till the steel gets a knock at it, and you will see. Everybody can read that riddle, but it is not everybody that will remember to keep his gunpowder out of the way of the candle. *Spurgeon.*

12—14. disciples,[d] prob. anxious for His safety. **offended,** scandalized, "and therefore made enemies." **plant,** sect, or doctrine. **rooted up,**[e] by work of providence, by promulgation of truth. **alone,** do not regard them as teachers. **blind leaders,**[f] not seeing or knowing the truth. **blind,** not seeing blindness of leader. **ditch,**[g] *R. V.* "pit."

Consider some of the plants which the Father hath planted:—1. Every disciple of Christ. 2. The Church. 3. The Bible. 4. In the garden there are also many tender little plants which, though not conspicuous, are equally the object of the Father's solicitude. 5. God is pledged to establish the good and to eradicate the evil. The rose will not always have its thorn. *J. T. Lamont.*

Plain preaching.—In addressing the multitude, we must remember to follow the advice that Cromwell gave his soldiers, "*Fire Low.*" If our eloquence be directed above the heads of our hearers, we shall do no execution. By pointing our arguments low, we can stand a chance of hitting their hearts as well as their heads. In addressing angels, we could hardly raise our eloquence too high; but we must remember that men are not angels. Would we warm them by our eloquence, unlike Mahomet's mountain, it must come down to them, since they cannot raise themselves to it. It must come home to their wants and their wishes, to their hopes and their fears. *Lacon.—Powerless preaching.*—The Archbishop of Canterbury said one day to Garrick, "Pray inform me how it is that you gentlemen of the stage can affect your auditory with things imaginary as if they were real, while we of the church speak of things real, which many of our congregations receive as things imaginary." "Why," replied Garrick, "the reason is plain. We actors speak of things imaginary as if they were real; while too many in the pulpit speak of things real as if they were imaginary."

15—18. Peter, speaking for rest.[h] **parable,** not strictly so, save as being dark and mysterious to P.'s mind. **ye also,** as well as Pharisees and multitude. **understanding,**[i] it was not only hard to learn the new, but to unlearn the old, **mouth . . heart,** speech, clothing of thought, desire, etc.[j] **they defile,**[k] as their untruth, profanity, etc., show the state of heart and establish guilt of the man.

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[a] Mat. xiii. 19; Lu. xxiv. 45; Col. i. 9; Ja. i. 5.
[b] Ac. x. 14.
[c] 1 Ti. iv. 4, 5; Tit. i. 15; Ja. iii. 6.
This appeal to the multitude as worthier than the Pharisees to receive the divine truths is significant of the popular character of the Kingdom of heaven. "While every vice is hid by hypocrisy, every virtue is suspected to be hypocrisy. This excuses the bad from imitating virtue, the ungenerous from rewarding it: and the suspicion is looked upon as wisdom, as if it was not as necessary a part of wisdom to know what to believe, as what to reject. *Hon. Mrs. Montague.*
[d] Mk. vii. 17.
[e] Jo. xv. 1, 2; Is. lx. 21; Mat. xiii. 38—41; 1 Co. iii. 12, 13.
[f] Is. ix. 16; iii. 12; Mal. ii. 7, 8; 1 Ti. vi. 5.
[g] Je. v. 31; l. 6; Ez. iii. 18; xiv. 9, 10.
"When Pericles went into the pulpit to make orations to the people, he would make his prayer to the gods, that nothing might go out of his mouth but what might be to the purpose: a good example for preachers." *Venning.*
[h] Mk. vii. 17.
[i] 2 Pe. iii. 18; He. v. 12; Ep. iv. 13—15.
[j] Pr. xxiii. 7.
[k] Mat. xii. 35—37; Jo. iii. 6; Pr. x. 19; xv. 28; 1 Co. iii. 17.

Power of habit and evil training.—The apostles do not understand; they had been trained in traditionalism,—hence it was hard to understand the spiritual teaching of Christ,—much to be unlearned,—that wh. has to be unlearned, has, in most cases, a greater affinity for the carnal mind than the truth.

Power of early habits.—Miss Martineau tells of a white infant, who was captured by the Indians, and grew up among them, trained to their habits, and to think that to take the greatest number of scalps was the highest glory. While yet a youth, he was rescued, was educated, and subsequently became a minister. During the Revolutionary War, he held a pastorate near the scene of conflict. He went into the field of battle in his ministerial dress, but returned changed. A gentleman saw blood on his shirt, and said, "You are wounded." The clergyman put up his hands as if to conceal the wound. The gentleman, thinking it ought to be looked to, pulled open his shirt, and from beneath it took out a bloody scalp! "I could not help it," said the victim of early habits. He ran to the Indians, and never again appeared among the whites.

19, 20. heart,[a] where desire,[b] and purpose, etc. are formed. **thoughts,** seeds of words and deeds. **murders,** begin. with *hate.*[c] **adulteries,** begin. with sinful desire.[d] **thefts,** begin. with covetousness.[e] **these . . defile,** the disgrace and stain of his manhood. **defileth not,** the soul not the body is the true man.

Progress of defilement.—1. Evil distinctions—outward exalted over the inward; 2. Adulteries—apostasy fr. the living God; 3. Thefts—what is holy taken fr. God, and given to world; 4. False witness—lying accusations against the holy.

The heart known by the life.—The Saviour does not stop to prove that these things come out of the heart. He asserts it, and asserts it because it is self-evident. When you see a thing coming forth, you are clear it was there first. Last summer I noticed hornets continually flying from a number of decayed logs in my garden. I saw them constantly flying in and out, and I did not think myself at all unreasonable in concluding that there was a hornet's nest there; and so, if we see the hornets of sin flying out of a man, we suppose at once there is sin within him." *Spurgeon.*

Sin natural.—You never need educate any man into sin. As soon as ever the young crocodile has left its shell it begins to act just like its parent, and to bite at the stick which broke the shell. The serpent is scarcely born before it rears itself and begins to hiss. The young tiger may be nurtured in your parlor, but it will develop ere long the same thirst for blood as if it were in the forest. So it is with man; he sins as naturally as the young lion seeks for blood, or the young serpent stores up venom. *Spurgeon.*

21, 23. departed, for rest and quiet.[f] **coasts,** *R. V.* "parts"; opinion, as to whether He really crossed the frontier, much divided. **Tyre,** *etc.*, see xi. 21. **woman . . Canaan,** see Mk. vii. 26, so were people of Phœnicia called.[g] **came out,** attracted by His fame wh. had reached her. **mercy . . me,** a child's sufferings are always a parent's trial. **vexed,** harassed. **send . . away,** grant her request, and so get rid of her; for as Bengel exquisitely remarks, "Thus Christ was accustomed to send away." *Vincent.* **for . . crieth,** a selfish motive for doing good, "by attracting a crowd she may destroy our privacy."

A mother's prayer.—"Samuel Budgett was about nine years of age, when, one day passing his mother's door, he heard her engaged in earnest prayer for her family, and for himself by name. He thought, 'My mother is more earnest that I should be saved than I am for my own salvation.' In that hour he became decided to serve God; and the impression thus made was never effaced." *Arthur.*

24, 25. answered, His disciples, yet heard by and giving a hint to her. **house . . Israel,**[h] reminding her of her hateful ancestry, of Jewish antipathies, and her hopeless case. **came . . worshipped,**[i] perseverance, humility. **Lord,** "*Son of David*" belonged to Israel; *Lord,* a universal title, including herself among the subjects.

Successful prayer.—I. Earnest; II. believing; III. humble; IV. wise; V. prompt and persevering; VI. hence glorious results. *Boldness in prayer.*—She cried after Him; II. fell down before Him.

The woman of Canaan.—I. The person who applied: 1, descended fr. a wicked race; 2, her faith shamed the Jewish people. II. The object of her application: 1, evil spirits have had power over human bodies; 2, Jesus had power to cast them out; 3, has the same power now. III. The means she employed: 1, addressed Jesus as

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"It is almost as difficult to make a man unlearn his errors as his knowledge."—*Colton.*

evil heart a fountain of corruption

Ro. viii. 7; Ga. v. 19—21; Mk. vii. 21—23.

a Ge. vi. 5; viii. 21; Pr. vi. 14; Ecc. ix. 3; Je. xvii. 9, 10.

b Ps. vii. 14; Ja. i. 14, 15.

c 1 Jo. iii. 15.

d Mat. v. 28.

e Ex. xx. 17; De. v. 21; Ro. vii. 7.

"The heart of a man is a short word — a small substance, scarce enough to give a kite a meal; yet great in capacity—yea, so indefinite in desire, that the round globe of the world cannot fill the three corners of it. When it desires more, and cries 'Give—give!' I will set it over to the infinite good, where the more it hath, it may desire more, and see more to be desired." *Bishop Hall.*

the Syro-Phœnician woman

f Mk. vii. 24.

g Nu. xiii. 29; Jos. v. 1; Is. xxiii. 11 *marg.* The name of Canaan has been disc. on some old Phœnician coins.

h Ps. lxxix. 13; xcv. 7; Ez. xxxiv. 6; Is. liii. 6; 1 Pe. ii. 25; Je. l. 6; Ac. iii. 25, 26; Mat. x. 5, 6; Ac. xiii. 46; Ro. ix. 4; xv. 8.

i Ge. xxxii. 26; Lu. xviii. 1; xi. 8, 9; Ja. i. 3.

"The secret of every successful life—of Sir Isaac Newton, Columbus, Washington, Wellington, Wilberforce, Stephenson, Morse, Grant, and Stewart—is Perseverance."

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"It gives power to weakness, and opens to poverty the world's wealth; it spreads fertility over the barren landscape, and bids the choicest fruits and flowers spring up and flourish in the desert abode of thorns and briers." *S. G. Goodrich.*

"Hard pounding, gentlemen: but we will see who can pound the longest." *Wellington at Waterloo.*

a Ex. iv. 22; Mat. viii. 12.
b Ep. ii. 12.
c Trench. "Was not this a master-stroke? She snares Christ in His own words." *Luther.*

"A lion in conflict with the powers of hell, faith lies down like a lamb at the feet of the Lord of heaven. It returns and rests 'in quietness and in confidence.' Indeed, in this way it obtains salvation and strength. The calm resting upon God makes it victorious over all beside. In truth, it is He who fights *for* the believer, *with* the believer, *in* the believer." *J. Stoughton.*

teaching and healing by the Sea of Galilee

d Mat. viii. and xiv.
e Mk. vii 37.
"Faith is nothing else but the soul's venture. It ventures *to* Christ, in opposition to all legal terrors. It ventures *on* Christ, in opposition to our guiltiness. It ventures *for* Christ, in opposition to all difficulties and discouragements." *W. Bridge.*

Son of David; 2, cried for mercy. IV. The silence of Christ: 1, seemed to treat her with contempt; 2, teaching us to wait patiently. V. The disciples' interference. VI. Our Saviour's reply to the disc. VII. The woman drew near and worshipped. VIII. Our Saviour's reply. IX. The woman's confession. X. The reward of her faith.

Perseverance in prayer.—Two Christian ladies, whose husbands were unconverted, feeling their great danger, agreed to spend one hour each day in united prayer for their salvation. This was continued for seven years; when they debated whether they should pray longer, so useless did their prayers appear, and decided to persevere till death, and, if their husbands went to destruction, it should be loaded with prayers. In renewed strength, they prayed three years longer; when one of them was awakened in the night by her husband, who was in great distress for sin. As soon as the day dawned, she hastened, with joy, to tell her praying companion that God was about to answer their prayers. What was her surprise to meet her friend coming to her on the same errand! Thus ten years of united and persevering prayer were crowned with the conversion of both husbands on the same day.

26—28, children's[a] **. . dogs**[b], *all.* to impurities of heathen nations. **Truth . . dogs,** "From the very word, wh. seemed to make most against her, with the ready wit of faith, she drew an argument in her own favor."[c] **great . . faith,** proved both by her words, and importunity. **as . . wilt,** all that thou desirest. **whole . . hour,** returning home, she finds her dau. cured.

Conflict and victory of faith.—I. Her conflict: (1) overcoming national antipathies in the first approach; (2) receiving no answer; (3) contempt of disciples; (4) not of those to whom Jesus was sent. II. Her victory: (1) will take no refusal; (2) will be content with a little—a crumb; (3) receives the Saviour's commendation.—*Canaanitish woman.*—I. Gratifying to meet with devout persons where we do not expect to find them. II. Afflictions are powerful incentives to prayer. III. Pray for others as well as ourselves. IV. Sincere suppliants may sometimes meet with great discouragements. V. But such will always persevere. VI. The prayer of faith must ultimately prevail. *R. Newton.*

Call in the dogs.—The Hottentots of S. Africa were formerly very ill treated by some of the Dutch farmers, who pretended they had no souls. Mr. Moffat once proposed to hold a religious service in such a family. When all was ready, instead of beginning, Mr. M. leaned forward and peered into the distant and dark parts of the room. On inquiring what he was looking for, he replied, "I was only looking for the Hottentots." "Hottentots, is it, you want?" said the farmer harshly, "Hottentots! *call in the dogs!*" Mr. M., making no remark, read solemnly Matt. xv. 27, "Truth, Lord," etc. After some little silence, he read it once more. The farmer being still unmoved, Mr. M. again read it, looking him full in the face. At once the farmer roared out, "Stop! I can stand it no longer;" and then added, "Call in the Hottentots! call in the Hottentots!"

29—31. came . . sea, through Decapolis, round S. end of Lake. **mountain,** hilly country to E. of Lake. **multitudes,** prob. stirred by fame of His two former visits.[d] **maimed,** use of hands or feet lost, cripples. **cast . . down,** not carelessly, but eagerly. **healed,** as usual. **wondered,**[e] yet had evidently expected great things. **glorified . . God . . Israel,** people of that region were Gentiles and worshipped heathen deities; their own gods had never blessed after that fashion.

Restoring and persevering work of Christ.—I. Restoring—heals the lame, etc. II. Persevering—food to nourish and sustain. "Having cured, He feeds; He keeps what He redeems."

Result of personal effort.—The following was related by the leader of the noon prayer-meeting in Chicago. "A few months ago, a poor woman brought with her to meeting one Sabbath a Swede woman, who found Christ precious to her soul. Her husband was a cook on board a vessel which runs upon our lakes; and, as often as she could, she would have him attend church with her. It was not long before he, too, found peace in believing. Being a man of strong mind, of an earnest and zealous disposition, he went to work at once in his Master's vineyard; and, ere long, every man on board the vessel, except the first mate, was hopefully converted, and all of them members of the church. Of course, the case of the first mate excited no little interest among his shipmates. Prayers were made for him continually in the church and in the noon-meeting. Every time the vessel came into port, he was brought to the house of God by his companions. And now," says the speaker, "I

have just learned that this man has found Christ, and is rejoicing in the hope of the glory of God. Every man on board the vessel is now converted, and all through the humble instrumentality of the poor woman who brought her Swede neighbor with her to the church."

32—34. days . . eat, they had exhausted what they had brought. **lest . . faint,** thoughtful care for the future. **disciples,** who seem to have already forgotten the former mir.[a] **whence?** whence on the former occasion? **How many,** by drawing attention to their store at the first, the reality and extent of the mir. become the more plain.

Dissimilarity betw. this mir. and that of Matt. xiv. 13—21. I. The number fed; II. The quantity of food; III. The quantity of fragments; IV. The kind of basket in wh. the fragments were gathered; V. The time it occurred; VI. The locality in wh. it took place; VII. Preceding and following events; VIII. Subjects of the miracle.

The true Christ.—Hours and hours Fritz and I spoke of Dr. Luther, and what he had done for us both. It seems to me as if we and thousands besides in the world had been worshipping before an altar-picture of our Saviour. But all we could see was a grim, hard, stern countenance of one sitting on a judgment throne. And then, suddenly, we heard Dr. Luther's voice behind us, saying, in his ringing, inspiriting tones, "Friends, what are you doing? That is not the right painting." And all at once the real picture was revealed to us, the picture of the real Christ, with the look on His glorious face which He had on the cross, when He said of His murderers, "Father, forgive them; they know not what they do"; and to His mother, "Woman, behold thy son"; or to the sinful woman who washed his feet, "Go in peace." *Chronicles of the Schönberg-Cotta Family.*

35—39. sit down, as bef. He will have no unseemly crowding. **gave thanks,** the disciples had, rather disparagingly, called them "few" and "little" fishes. **baskets,** *i.e.*, *large* baskets. Gk. σπυρίς = a *store*-basket,[b] such was the b. in wh. Paul made his escape.[c] [The b. used on former occasion,[d] was the κόφινος or proverbial *travelling*-basket of the Jews]. **Magdala,** (or Dalmanutha[e]), prob. the native place of Mary Magdalene. The ruins of the old town are prob. beneath the mounds on wh. now stand ab. a score of wretched huts composing the mod. village of *Medjel.*

Christ's great lesson.—I. Confidence in His superabundant riches; II. Carefulness in use of His blessings. "Frequently think of the great multitude wh. daily sits down at God's table, and is satisfied."

Take care of the fragments.—A young colored soldier threw away a piece of hard-tack; when another soldier said, "John, you ought not to do that. Have you forgot Fair Oaks so soon?" Remembering the awful three days, during which they nearly starved, the young soldier gathered up the fragments, and placed them in his haversack.

CHAPTER THE SIXTEENTH.

1—4. Pharisees . . Sadducees, rival sects uniting, and "burying their differences in a com. enmity."[f] **tempting,** not humbly inquiring, but to draw Him into a snare. **sign,** miracle. Miracles not the only Divine signs. **signs . . times,** departure of sceptre fr. Judah;[g] ministry of John;[h] state of Jewish nation, and Gentile world;[i] and now the preaching and miracles of Jesus. **left them,** "just severity,[j] Jesus never left the multitude so." *Bengel.*

The signs of the times.—I. The difficulty of satisfying impracticable people; II. The dangers of a half-educated sagacity; III. The demand of Christianity to be judged by a wide induction of facts. *Pulpit Gems.*

This is the first time the Sadducees are mentioned in this Gospel as coming in contact with Jesus. Some of them had come to the baptism of John, to his great astonishment; but, beyond this, they have as yet put in no appearance. They were the aristocracy of the land, and held the most important offices of Church and State in the capital. It is therefore the less to be wondered at that up to this time the Carpenter of Nazareth should have been beneath their notice. *Expos. B.*—*A sign from heaven.*—They could not perceive the inner beauty of Christ's teaching, but they would follow the rules of a Rabbi who, like one of the ancient prophets,

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"As it is no advantage for a wounded man to have the best medicine lying by his side, unless it is applied to his wound; so little do the mercies of God profit us, unless we have faith to apply them to our sinful hearts." *Cawdray.*

[a] Mat. xiv. 14 *ff.*

"As freely as the firmament embraces the world, so mercy must encircle friend and foe. The sun pours forth impartially his beams through all the regions of infinity; heaven bestows the dew equally on every thirsty plant." *Schiller.*

feeding the four thousand.

[b] Mat. xvi. 10; Mk. viii. 8, 20.
[c] Ac. ix. 25.
[d] Mat. xiv. 14 *ff.*
[e] Mk. viii. 10.

The miracle illustrates what St. Paul calls "the fulness of the blessing of the gospel of Christ."—Much as was eaten of the miraculous bread, much still remained. The more we feed upon Christ, the Bread of Life, the more there is to feed upon.

alliance of Pharisees and Sadducees.

Mk. viii. 11 *ff.*
[f] So also Pilate and Herod, Lu. xxiii. 12. "All wicked men and unbelievers, however they differ, unite against Jesus." *Quesnel.*
[g] Ge. xlix. 10.
[h] Mal. iv. 5.
[i] Ga. iv. 4.
[j] Tit. iii. 10.

The coalition between these opposing sects can only be accounted for by the uniting influ.

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ence of a strong common hostility against Jesus.

return from Magdala

a Mk. viii. 13.
b Mk. viii. 14.
c Mat. xiii. 33; 1 Cor. v. 6—8; 1 Th. v. 21; 1 Jo. iv. 1; Ac. xxiii 8.

"Falsehood is never so successful as when she baits her hook with truth. No opinions so fatally mislead us as those that are not wholly wrong: as no watches so effectually deceive the wearer as those that are sometimes right." *Colton.*

leaven of Pharisees and Sadducees

d Mk. viii. 17; vi. 52.

"As those birds that soar highest in the firmament are not so quickly snared as others: so those men that have an eye of faith upon Christ, whose minds mount above the skies, are not so soon snared by the world, the flesh, and the devil as others." *Cawdray.*

"Our faith is the centre of the target at which God doth shoot when He tries us: and, if any other grace shall escape untried, certainly faith shall not." *Spurgeon.*

"Error is a thing that does not always discover itself to the first view: it is often fair as well as deceitful. An error may look speciously in a principle, which will betray ugliness enough in the consequences. It may be honey in the mouth, and wormwood in the belly; delicious to the first apprehensions, but

should give an external sign—a darkening of the glowing sky—a flash of light—a peal of thunder. The answer of Christ teaches that the signs of the times, the events of the day, are the signs of God, the signs that Christ gives. *Camb. B.*

5—7. other side, *i.e.* to the E. side.[a] **bread,** they had one loaf in the ship;[b] did they think Christ's miracles would meet their *forgetfulness*, as well as the *need* of the multitude? **Jesus said,** the last event suggesting His words. **leaven,**[c] doctrine, influence. **bread,** they marked the coincidence betw. *leaven*, and their lack of *bread*, but saw not the spiritual significance of His words.

Caution against false doctrines.—I. Of Sadducees—materialism, no soul, no hereafter; II. Of Pharisees—human righteousness a sufficient ground of hope; III. With each false doctrine was held some truth—hence the danger; IV. Respectability of sects and moral uprightness of some individuals holding false doctrine, increase the danger. Beware!

True and false doctrine.—"In the Bible, the word 'doctrine' means simply *teaching, instruction.* It was a moral direction, a simple maxim, or a familiar practical truth. It certainly was not that thing which theologians have made doctrine to be—a mere philosophical abstraction. The doctrines which the schools teach are no more like those of the Bible than the carved beams of Solomon's temple were like God's cedar-trees on Mount Lebanon. But men cut and hew till they have shaped their own fancies out of God's timber, and then they get upon them like judgment-day thrones, and call all the world to answer at their feet for heresies against their idols." *Beecher.*

8—10. little faith,[d] they were not only dull of comprehension; but, through lack of faith, supposed the master—like themselves—was anxious ab. bodily need. **remember,** present difficulties and afflictions oft cause past deliverances and mercies to be forgotten. **baskets,** the dif. betw. the b. used on ea. occasion, is clearly marked by our Lord's words here (κοφίνους and σπυρίδας); see on xv. 37.

Memory an aid to faith.—Remember, I. The miracles of Christ; II. The promises of God; III. Your covenant relations; IV. The grace you have already experienced, etc., etc.

Memory an aid to faith.—When the pious Bishop Beveridge was on his death-bed, he did not know any of his friends or connections. A minister, with whom he had been well acquainted, visited him; and when conducted into his room he said, "Bishop Beveridge, do you know me?" "Who are you?" said the bishop. Being told who the minister was, he said that he did not know him. Another friend came, who had been equally well known, and accosted him in a similar manner, "Do you know me, Bishop Beveridge?" "Who are you?" said he. Being told it was one of his intimate friends, he said he did not know him. His wife then came to his bed-side, and asked him if he knew her. "Who are you?" said he. Being told she was his wife, he said he did not know her. "Well," said one of them, "Bishop Beveridge, do you know the Lord Jesus Christ?" "Jesus Christ!" said he, reviving, as if the name had produced upon him the influence of a charm, "Oh! yes, I have known Him these forty years: precious Saviour, He is my only hope!"

11, 12. not . . bread, fr. the dignity of His nature, and His constant habit of teaching by parables, they might have been sure something more than mere *bread* was meant by *leaven.* **Then . . they,** without further explanation they at once perceived the meaning. Better to help men think out the truth for themselves, than do all the thinking for them.

Literal criticism, and mere verbal critics.—The letter alone killeth,—the letter often hides the spiritual sense,—the letter properly interpreted discloses and widens the spiritual meaning—nevertheless, the spiritual analogy may be pushed to an extreme of fancifulness.—*A destructive influence working secretly.*—Archbishop Whately has made reference to the remarkable fact that the caterpillars of moths and butterflies are often attacked by ichneumon flies, which pierce their skins and deposit their eggs in the caterpillar's body. No immediate result follows, and no injury seems to have been done until the period when the caterpillar becomes a chrysalis. Instead of a beautiful moth or butterfly emerging from the latter, only the parasitic insects appear. The hidden butterfly has been silently destroyed. The Archbishop's suggestive comment is—"May not a man have a kind of secret enemy within—destroying his soul without interfering with his well-being *during the pres-*

ent stage of his existence, and whose presence may never be detected till the time arrives when the *last great change* should take place."

13, 14. Cæsarea Philippi, prob. the orig. *Baalgad*;[a] aft. *Panium*—the sanctuary of Pan. Beautified by Herod the Gt. Further adorned by Philip (tetrarch of Iturea) and named C. P. aft. the Emperor and himself. Aft. called *Neronias* by Agrippa II. Now called *Banias*, in wh. the old name *(Panium)* survives. The N. limit of our Lord's journeyings. **whom . . say,**[b] of course He knew, but desired to mark the dif. and comment upon *wrong* and *right* views of Himself. **some . . some,** all were agreed that He was no *common* man, and that He was unapproached by the living generation.

Human views of Christ I. May be high, yet below the truth. II. However high, cannot be too high. III. May be superstitious, as Herod's[c] and others. IV. May be rationalistic, as that of mod. sceptics, who see in Christ only a mere man.

A dispute settled.—Two gentlemen were discussing the divinity of Christ, when one of them affirmed that, if it were so, it should have been more explicitly stated in the Bible. The other said, "How would you express it to make it indubitable?" He replied, "I would say that Jesus Christ is the *true God*." The other answered, "You are happy in the choice of your words; and they are the very words of inspiration. St. John, speaking of Christ, says, 'This is the *true God* and eternal life.'" *Cheever.*

15—17. say ye, who have seen and heard Me in public and private. **Peter,**[d] unhesitatingly replies, not "we say," but "*Thou art.*" **Son . . God,**[e] an unambiguous confession of faith in the Divinity of our Lord. **blessed,**[f] now and for ever blessed is he who believes this, and whose life answers to his faith. **but . . Father,**[g] if this were not true, Jesus would, at once, have emphatically repudiated it; on the contrary, He not only accepts it in all the wide import of its meaning, but declared it to be a truth of direct heavenly origin, and special revelation. What would be our estimate of a *mere man* who appropriated such a title without any qualification whatever?

We can imagine, then, with what intensity of feeling the Master would look into the disciples' eyes as He put the testing question, "But whom say *ye* that I am?" and with what joy He would hail the ready response of their spokesman, Peter, when, with eyes full of heavenly light and heart glowing with sacred fire, he exclaimed, "Thou art the Christ, the Son of the living God!" *Expos. B.* Payson, when he lay on his bed dying, said: "All my life Christ has seemed to me as a star afar off; but little by little He has been advancing and growing larger and larger, till now his beams seem to fill the whole hemisphere, and I am floating in the glory of God, wondering with unutterable wonder how such a mote as I should be glorified in His light;" but he came to that after a long life. *H. W. Beecher.*

18—20. Peter, name formerly announced,[h] now formally conferred; and its suggestiveness is explained. **rock,** word "Peter" means "a rock," or "a stone." **my church,**[i] "a glorious utterance of our Lord, occurring in no other passage of the Gospel." *Bengel.* **gates . . hell,** or *Hades*, the unseen world. **prevail,** it shall never perish.[j] **keys,**[k] emblem of authority. "As first in confessing Christ, Peter got this commission bef. the rest; and with these 'keys,' on the day of Pentecost, he first 'opened the door of faith' to the *Jews*, and then, in the person of Cornelius, he was honored to do the same to the *Gentiles*." *Dr. Brown.* **bind . . loose,** apostolic authority shall have the highest confirmation.[l] **tell . . man,**[m] lest the Galilæan enthusiasm should endeavor to make Him a king.

The Church of Christ.—1. The Architect. 2. The building. 3. The Foundation. 4. The materials. 5. Its permanence.

Thus, while Peter is certainly the piece of rock, the first stone which is laid upon the great underlying foundation on which all the faithful build, and therefore is in a sense—the common, popular sense, in fact—the foundation stone, yet the foundation of all is the Bed-Rock, on which the first stone and all other stones are laid. The Bed-Rock, "the Rock of Ages," is here, as elsewhere, God as revealed in His Son, and Peter is the first stone "well and truly laid" upon it. *Gibson.—The keys of the kingdom of heaven.*—This expression was not altogether new. To a Jew it would convey a definite meaning. He would think of the symbolic key given to a Scribe when admitted to his office, with which he was to open the treasury of the divine oracles. Peter was to be a Scribe in the kingdom of heaven. He has received au-

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found destructive upon after inquiry and experiment." *Dr. South.*

Cæsarea Philippi

Mk. viii. 27.
a Jos. xi. 17. "The situation is unique, combining in an unusual degree the elements of grandeur and beauty. It nestles in its recess at the S. base of the mighty Hermon, wh towers in majesty to an elevation of 7,000 or 8,000 ft above." *Robinson, Bib. Res.* iii. 404, 405.

human and divine views of Christ

b Lu. ix. 18.
c Mat. xiv. 2.
d "Ever fervent, the mouth of the apostles." *Chrysostom.*
e Mat. xiv. 33. Jo. vi. 69; Mat. xxvi. 63, 64; Mk. viii. 29; Lu. ix. 20.
f Ro. x. 9.
g Jo. vi. 45; Is. liv. 13; Ep. i. 17, 18; Mat. xi. 25, 26.
The "Son of man" He is humanity condensed. *J. C. Jones.*

the rock and the keys

h Jo. i. 42. Cephas, Aramaic for Peter.
i Ep. ii. 20—22; 1 Cor. x. 4; Re. xxi. 14.
j Jo. v. 24; x. 27, 28; xi. 25, 26; Re. xx. 6; 1 Cor. xv. 55.
k Mat. xviii. 18.
l Jo. xx. 22, 23; 2 Cor. v. 18—20.
m Mat. viii. 4; ix. 30.
The gates of Hades shall not swallow up the church All earthly things go down through those dread gates, but Christ's church, for which he gave himself,

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thority to teach the truths of the kingdom. *Camb. Bible.*—"*I will build my church.*"—Here Christ represents the church as an edifice, of which He is the Architect and the Builder. It is a temple. But it is a city, too, gathered around the central temple, and into which, indeed, the temple has expanded. It is Zion. It is Jerusalem. It is the New Jerusalem, the heavenly Jerusalem. It is a place of perfect security. It is a fortress, standing high upon a rock. It is a safe city of refuge. Its "defence is the munition of rocks," or of what is far better and stronger than rocks. *Morison.*

will never cease to exist. This was a bold prediction for a homeless teacher, with a handful of followers. *Am. Com.*

Jesus foretells His death

Lu. xxiv. 6—8.
[a] Ro. viii. 7; Ac. v. 3.

Oh! how sweet a cross it is to see a cross betwixt Christ and us; to hear our Redeemer say, at every sigh, and every blow, and every loss of a believer, "Half mine!" *Rutherford.*

discipleship and cross-bearing

[b] Mat. x. 38; 2 Ti. iii. 12; Lu. xiv. 26; 1 Th. iii. 3; 1 Cor. xi. 1; He. xiii. 12, 13.
[c] Re. ii. 10; Mk. viii. 35; Jo. xii. 25.

"Christ and His cross are not separable in this life, howbeit Christ and His cross part at heaven's door; for there is no house-room for crosses in heaven. One tear, one sigh, one sad heart, one loss, one thought of trouble, cannot find lodging there. They are but the marks of our Lord Jesus down in this wide inn and stormy country on this side death. Sorrow and the saints are not married together; or, suppose it were so, heaven would make a divorce." *Rutherford.*

Every high mission means the cross. *Lilley.*

"Dragged crosses are very heavy, but carried crosses are very light."

worth of the soul

[d] Lu. ix. 25; xii. 20
[e] Ps. xlix. 7, 8; 1 Pe. i. 18; Ga. ii. 20.

21—23. from . . time, they being prepared by their confession of faith. **show . . suffer,** hitherto it had been shown that *Jesus is the Christ;* henceforth it was shown that *the Christ should suffer, etc.* **killed . . raised,** etc., how should Jesus know this? **took,** led aside. **rebuke,** expostulated. **Satan,**[a] for, like Satan, Peter would have Jesus more anxious ab. His personal safety, etc., than ab. His mission. **offence,** *better,* "stumbling block." **things . . men,** personal safety, bef. God's glory.

Mistaken views of good men.—Founded upon: I. Error of judgment; II. Lack of knowledge—why should the innocent Jesus suffer? III. Misguided affection—men often are biased in their views of the sins, sufferings, and future of others by their affections.

Men know little of the sufferings of Christ.—"We may paint the outward appearance of His sufferings, but not the inward bitterness or invisible causes of them. Men can paint the cursed tree, but not the curse of the law that made it so. Men can paint Christ bearing the cross to Calvary, but not Christ bearing the sins of many. We may describe the nails piercing His sacred flesh, but who can describe eternal justice piercing both flesh and spirit? We may describe the soldier's spear, but not the arrows of the Almighty; the cup of vinegar which He but tasted, but not the cup of wrath which He drank out to the lowest dregs; the derision of the Jews, but not the desertion of the Almighty forsaking His Son, that He might never forsake us who were His enemies." *Maclaurin.*

24, 25. will . . come, desires to be a true disciple. **deny himself,** not caring for personal safety, etc., as Peter had sugg. **take . . cross,**[b] *his own* C.—*i.e., his own* share of trial, work, self-sacrifice, for the Master's sake, even to the death. **will . . life,** *will* save. Earnestly desires and strives to keep out of danger, hence keeps the cross out of sight. **shall lose,** will fall short of life's great end here, and its true glory and happiness hereafter. **lose . . sake,** abjuring worldly maxims for Christian principles for Christ's sake alone. **find,**[c] shall find *life;* beatific, glorious, eternal.

Life lost for Christ's sake, a saved life.—I. Life includes the joys, pleasures, honors, &c., of life. II. For Christ's sake these have sometimes to be sacrificed. III. When so lost, the higher life is gained—peace, hope, heaven.

Self-denial one aspect of religion.—This is only one meaning of religion. If I should say of a garden, "It is a place fenced in," what idea would you have of its clusters of roses, and pyramids of honeysuckles, and beds of odorous flowers, and rows of blossoming shrubs and fruit-bearing trees? If I should say of a cathedral, "It is built of stone, cold stone," what idea would you have of its wondrous carvings, and its gorgeous openings for door and window, and its evanescing spire? Now, if you regard religion merely as self-denial, you stop at the fence, and see nothing of the beauty of the garden; you think only of the stone, and not of the marvellous beauty into which it is fashioned. *H. W. Beecher.*—*Self-denial regulated by service rather than by pleasure.*—As a traveller, when two ways are proposed for him, one pleasant, the other very craggy and dangerous, he doth not look which way is most pleasant, but which way conduceth to his journey's end: so a child of God doth not look to what's most grateful to the flesh, but how he may do most work and service, and glorify God upon earth. *T. Manton.* Be it observed that this is not "self-denial" as currently understood, a term applied to the denial to self of something or other which perhaps self cares very little about,—but it is something much more radical. It involves the giving of the life to God. It is the death of self-will, and the birth of God-will, as the central force of the life. *J. M. Gibson.*

26. man, the man himself—including affections, conscience, etc.—for time and eternity. **profited,** really advantaged, eternally benefited. **gain,** a thing impossible, assumed for sake of argument. **whole world,** all it can yield of wealth, honor, happiness, etc. **lose . . soul,**[d] be *himself* lost, now and for ever. **what . . exchange,**[e] if, indeed, he had anything to give; or possessed anything.

Profit and loss—I. The soul's worth: (1) nature; (2) capacities; (3) immortality; (4) purchase price. II. The soul's loss, is loss of—(1) holiness; (2) happiness; (3) heaven; (4) hope. III. Enforce the question; (1) gain uncertain,—loss inevitable; (2) gain imaginary,—loss positive; (3) gain temporary,—loss irretrievable. *Pulpit Gems.— The value of the soul.*— This appears, 1, fr. nature of its powers; 2, price of its redemption; 3, efforts for its possession; 4, duration of its existence.

Value of souls.—A converted Jew, pleading for the cause of the society through whose instrumentality he had been brought to a knowledge of Christianity, was opposed by a learned gentleman, who spoke very highly of the objects of the society and its efforts, and said "he did not suppose they would convert more than a hundred altogether." "Be it so," replied the Jew; "you are a skilful calculator; take your pen now, and calculate the worth of one hundred immortal souls!" *Christian Treasury.* *Caring more for the body than for the soul.*—"Two things a master commits to his servant's care," saith one: "the child and the child's clothes." It will be a poor excuse for the servant to say, at his master's return, "Sir, here are all the child's clothes, neat and clean, but the child is lost!" Much so with the account that many will give to God of their souls and bodies at the great day. "Lord, here is my body; I was very grateful for it; I neglected nothing that belonged to its content and welfare; but as for my soul, that is lost and cast away for ever. I took little care and thought about it." *Flavel.*

27, 28. come . . glory,[a] in splendor and authority (this "Man of Sorrows," now so lowly, and who has to suffer so much). **angels,**[b] number and magnificence of His retinue. **every man,**[c] good or bad, without exception. **works,**[d] conduct in relation to faith. **taste . . death,**[e] *i.e.*, shall not die. **coming . . kingdom,**[f] of wh. the inauguration was on the day of Pentecost.

Son of Man.—I. App. to none but Christ; II. During His life on earth app. to Him only by Himself; III. The article *the* emphatic (Adam and his race called *man*); IV. The *one* man who is the relative and hope of all.

Christ our judge.—"As those on earth that are set at the right hand of kings do execute justice in courts or assizes, for the maintenance of the state and peace of the kingdom: even so Christ Jesus, sitting at the right hand of His Father—that is, being made sovereign Lord of all things, both in heaven and earth—is to hold a court, or assize, in which He shall come to judge both the quick and the dead." *Cawdray.*

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"Socrates exhorted young men that they should look at their faces in a glass, and if they saw they were fair, they should have a care to do nothing unworthy of their beauty. Christians, God hath given you souls that sparkle with Divine beauty; oh, do nothing unworthy of these souls!"

Christ the judge

Lu. ix. 26; *cf.* Mat. xxv. 31.
a Mat. xxvi. 64; xxv. 31—33, 46; Jo. xvii. 5.
b Da. vii. 10; Jude 14.
c Jo. v. 28.
d 2 Cor. v. 10; Ep. vi. 8; 1 Pe. i. 17; Re. ii. 6, 23; xxii. 12; 1 Cor. iii. 8; Jer. xvii. 10; xxxii. 19; Ps. lxii. 12; Is. iii. 10, 11; Mat. x. 41, 42.
e Jo. viii. 52; He. ii. 9.
f Mat. xxviii. 18; 1 Pe. iii. 22; *cf.* Da. vii. 13, 14.

CHAPTER·THE SEVENTEENTH.

1, 2. six, or "*eight*,"[g] as the reckoning was exclusive or inclusive. **Peter,** *etc.*, for witnesses, as at other times.[h] **mountain,** not *Tabor*, bec. it was inhab. and fortified; but prob. *Hermon*, wh. was near Cæsarea Philippi. **transfigured,** changed in appearance, both as to person and raiment.[i] "Lighted with radiance both fr. without and fr. within."[j] *Alford.*

Transfiguration.—"Completed the revelation of the person of Christ,—the Father had revealed Him to the *mind*, now He reveals Him to the sight." *Parker.*

The permanent use of religious ecstacy.—How short in this vale of tears are those moments—which we most rightly call the most salutary and most blissful of our lives—which beam on our mortal career, soon to be replaced by darkness; yet they are not altogether lost; they leave a dew which does not dry up; a meteor that anticipates our course; a fulness of hidden strength which never abates; a light against tempests, which shines upon us as sweetly as the rays of the moon. One takes, though unconsciously, from such moments a new scrip for the long voyage; a new pilgrim's staff for the steep road, and a flask newly filled for the days of abode in the desert, wherewith the spirit is refreshed; the sails swell freely, the compass points with more force to the pole, and a season draws nigh when we delight in remembering the enraptured scenes on the Mount. *Krummacher.* Communing night after night with His Father on solitary mountain tops, it was not unusual for Him to be transfigured; the sweet joy of His soul often pierced like sunbeams through His frail tenement of clay; the extraordinary thing on this occasion was that He permitted the Divine ecstasy to be witnessed by others. *Hom. Com.* In one sense the Transfiguration was not a miracle. For such splendor was natural to a body like His, with the perfect soul and its union with Divinity. The repression was miraculous. *Bp. Alexander.*

the transfiguration

Mk. ix. 2 *ff*; Lu. ix. 28 *ff*.
g Lu. ix. 28.
h Mk. v. 37; Mat. xxvi. 37.
i Lu. ix. 29.
j Ac. xxvi. 13; Re. i. 16.
The cardinal graces of the Christian life are called out in quick succession: first faith with its rock foundation: then love with its self-sacrificing devotion: and finally hope with its vision of heavenly glory:—Peter's compassion—the cross and atonement—then glory. *Expos. B.*

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3, 4. **Moses**[a] . . **Elias,**[b] fit representatives of law and prophets, and with a special mission.[c] **answered,** the illustrious visitors having departed.[d] **good . . be,** true, but not to *stay*. **tabernacles,** huts, booths, tents. Speaking in great agitation and wonder.[e]

I. PETER'S PROPOSAL. 1. The principal thing right in it is the delight it manifests in the Redeemer's glory. 2. The wrong thing in it is a forgetfulness of the main business of life. II. THE ANSWER GIVEN to Peter's proposal. 1. Our highest enjoyments are sometimes put an end to by God. A cloud came between them and the vision. 2. When God interrupts our enjoyments, He has always some other blessing ready for us, and generally better. The voice which came out of the cloud was something better. 3. We must not judge ourselves by religious ecstasy. *C. Bradley.*

Wishes, bad and good.—I asked a student what three things he most wished. He said, "Give me books, health, and quiet, and I care for nothing more." I asked a miser; and he cried, "Money, money, money!" I asked a pauper; and he faintly said, "Bread, bread, bread!" I asked a drunkard; and he called loudly for strong drink. I asked the multitude around me; and they lifted up a confused cry, in which I heard the words, "Wealth, fame, and pleasure!" I asked a poor man, who had long borne the character of an experienced Christian. He replied, that all his wishes might be met in Christ. He spoke seriously; and I asked him to explain. He said, "I greatly desire three things:" first, that I be found in Christ; secondly, that I may be like Christ; thirdly, that I may be with Christ."

5, 6. **bright cloud,** the *shekinah*, symbol of Divine presence.[f] **them,** *i.e.*, Jesus, Moses, and Elijah. **voice . . cloud,** voice of God.[g] **hear him,** the sum of law and prophecy, and to whom the prophets bare witness.[h] **fell . . face,** in profound reverence and deep fear.

Suggestive facts.—I. Conscious existence of the departed; II. Glory of resurrection body of the good; III. The fact that centralizes all redeemed souls—death of Christ; IV. Need of special revelation to qualify for special trial; V. The sublime joys of the celestial world. *Thomas.*

Instinctive recognition of saints in light.—A little girl of ethereal spirit, who lost her mother before she could remember, would say to her devoted friends, "Now tell me about my mamma." She listened with delight to the oft-told story. Then her request would be to be taken where she could see her mother's portrait, upon which she would gaze for hours. As she was dying, her attentive friend whispered, "Do you know me, darling?" but awoke no response. Just at the last, while gazing upward, she cried, with transport in her tone, "Mother!" and passed to her mother's embrace.

7, 8. **touched,** reassuring them, imparting strength to body and mind.[i] **Jesus only,** M. and E. having finally departed, leaving Jesus the sole lawgiver and teacher of the people of God, who thenceforward are to *hear Him*.

The awakening and arousing touch.—From dif. motives, and with dif. degrees of pressure for dif. men. I. The sinner, with rod of the lawgiver to alarm; II. The penitent, with sceptre of mercy to welcome; III. The believer, with the shepherd's staff to guide; IV. The afflicted, etc., with hand of brother to comfort and soothe; V. The finally impenitent, with sword of justice to destroy.

Jesus only.—"A lady, while on a visit to the Exposition at Paris, died. During her last moments, speech had left her; but she managed to articulate the word 'Bring.' Her friends, in ignorance of her meaning, offered her food; but she shook her head, and again repeated the word 'Bring.' They then offered her grapes, which she also declined, and for the third time uttered the word 'Bring.' Thinking she desired to see some absent friends, they brought them to her; but again she shook her head; and then, by a great effort, she succeeded in completing the sentence,

'Bring forth the royal diadem,
And crown Him Lord of all;'

and then passed away to be with Jesus." *Newman Hall.*

the coming of Elijah

9—13, **charged,** laid a solemn injunction upon them. **vision,** not a mere vision, but the *things they had seen*,[j] it was a wonderful reality. **no man,**[k] would it not be spoken of in heaven! **Elias . . come,** "If this was not the coming of E. was he yet to come? If it was, how was it so secret and so short?"[l] **understood,** this Jesus intended; otherwise, knowing they so "understood," He would have corrected an error of such magnitude.

a Deu. xxxiv. 6.
b 2 K. ii. 11; *cf.* 1 Cor. xv. 50—53 and Phil. iii. 21.
c Lu. ix. 31.
d Lu. ix. 33.
e Mk. ix. 6.
"It is a fearful mistake to believe, that, because our wishes are not accomplished, they can do no harm." *Gertrude.*

f Ex. xl. 34, 35; 2 Ch. vii. 1, 2.
g 2 Pe. i. 17, 18.
h He. i. 1, 2; Deu. xviii. 15, 18, 19; Ac. iii. 22, 23; Jo. i. 18.
"In heaven we shall dwell together in the land of the living: here we only salute each other and pass on in the land of the dying."
i Da. viii. 18; Re. i. 17.
"What! is Christ thy Brother, and does He live in thine house, and yet thou hast not spoken to Him for a month? I fear there is little love between thee and thy Brother, for thou hast had no conversation with Him for so long. What! is Christ the Husband of His Church, and has she had no fellowship with Him for all this time?" *Spurgeon.*

j Lu. ix. 36.
k Mk. ix. 10; Mat. xvi. 20.
l Mal. iv. 5.
"Narrowness of mind is often the cause of obstinacy: we do not easily believe beyond what we see." *La Rochefoucauld.*

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Contrasts in life. I. In the streets;—joy and sorrow, honesty and fraud, the athlete and the cripple, the millionaire and the pauper. II. In our homes; only a wall may separate a peaceful, loving, happy home from the dwelling place of suspicion, contention, tyranny or vice. III. In our hearts. *S. R. Hole.*

The inner and the outer eye.—An artist was once studying a curious work of art, and became so absorbed in the contemplation as to forget all else about him. A spectator, observing him, asked what pleasure he could take in gazing so long on what seemed so indifferent an object to him. "Hadst thou my eyes," was the reply. "thou wouldst be as much ravished as I am." Ah! do we not all need to have our eyes opened, that we may "behold wondrous things out of God's law?"

cure of demoniac child

14—16. come, the day aft. the transfig.[a] **lunatic,** *R.V.* "epileptic." **sore vexed,** *lit.* "suffers grievously." **falleth,** without self-control. **disciples,** of whose mission he may have heard fr. them or others.[b]

Sin, moral insanity.—I. The sinner's course tends to spiritual suicide—thou hast destroyed thyself; II. Is marked by extreme folly; III. Needs perpetual restraints and oversight; IV. Lunatics often sane on some subjects—sinners may be intellectually sound, but morally corrupt.

Prayer for a wicked son.—Spener's prayer for his son.—Philip James Spener had a son of eminent talents, but perverse and extremely vicious. All means of love and persuasion were without success. The father could only pray, which he continued to do, that the Lord might yet be pleased to save his son at some time, and in some way. The son fell sick, and while lying on his bed in great distress of mind, nearly past the power of speech or motion, he suddenly started up, clasped his hands, and exclaimed, "My father's prayers, like mountains, surround me." Soon after, his anxiety ceased, a sweet peace spread over his face, his malady came to a crisis, and the son was saved in body and soul. He became another man. *Geo. Macdonald.*

17, 18. perverse,[c] *lit.* "distorted, turned away," "betw. an unbelieving world—part careless, part hostile—and a half believing Church, poor human nature, represented by the possessed child, is left in dumb helpless misery, and the devil triumphs." **how . . you,** "bef. you learn faith."[d] **bring . . me,** "without Me ye can do nothing," through Me, ye might have done *this.* Many need to be *brought;* disciples are to help in bringing. **child,** Gk. παῖς = boy.

The helpless must be brought to Jesus.—I. They need bringing, have not will or power to go of themselves; II. Must be brought by friends, relatives, disciples; III. Must be brought to Jesus—who alone can save.

Want of faith the source of weakness.—How the whole story of humankind is like that scene which took place at the foot of Tabor, while Jesus was being transfigured on the top. You remember how, in Raphael's great painting, the whole story is depicted. Up above, Christ is hovering in glory. Down below, the father holds his frantic child and the helpless disciples are gazing in despair at the struggles which their charms have wholly failed to touch. But what keeps the great picture from being a mere painted mockery is that the puzzled disciples in the foreground are pointing the distressed parents of the child up to the mountain where the form of Christ is seen. Let the picture help to interpret them to us, and is not the meaning of Christ's words to His disciples this? He tells them that the reason of their failure is that they have been trying to do by themselves what they can only do when He is behind them, when their natures are so open that His strength can freely flow out through them. That, I think, is what He means by faith. The man who is so open Christward that Christ is able to pour His strength out through him upon the tasks of life has faith in Christ. The man who is so closed Christward that nothing but his own strength gets utterance upon the tasks of life has not faith, and is weak because of his unbelief. *Phillips Brooks.*

power of faith

19—21. why . . out? they had evidently succeeded in some cases, and were surprised at this failure. **unbelief,** *lit.* "little faith." **mountain,**[e] *fig. expres.* = "image of greatest diffs. that faith can be called upon to encounter." **impossible,** if it be needful and right. **kind,** whence there are more than one kind of demons. *Bengel.* **prayer,** by wh. faith is obtained and strengthened. **fasting,** "an aid to intense and prolonged prayer, not having in itself any spiritual efficacy." *Verse 21 is omitted in the R. V.* See Mk. ix. 29.

Little faith.—(1) It restricts usefulness. (2) It hinders spiritual perception (16:8). (3) It makes men timid amid perils (8:26). (4) It leaves them consumed with temporal anxieties (6:30). *Broadus.*

Mk ix. 20—27.
a Lu. i. 37.
b Mat x. 8.
Nothing can be better than to bring our spiritual failures to Christ Himself, as did the disciples. *Davison.*
It is said that shortly before Mr. Moody began those labors which were so marvellously blessed, he was greatly impressed by the remark made by a Christian friend: "It remains for the world to see what the Lord can do with a man *wholly consecrated to Christ.*"

"Malice is the devil's picture. Lust makes men brutish and malice makes them devilish. Malice is mental murder: you may kill a man, and never touch him." *T. Watson.*
c Deu. xxxii. 5, 20, Mat. xi. 16; *cf.* xii. 39—41, 45.
d Jo. xiv. 9; Ps. xcv. 10.
"It was anciently said of Eucrates, 'Eucrates has more tricks than one; thus no trap will easily catch him.' So we may say of the devil, that he hath a thousand ways to deceive: he can transform himself into any shape whatsoever; nay, he knoweth how to be an angel of light." *Spencer.*

e Mk. xi. 22—24.
An old lady was one night reading that passage in the Bible wh. speaks of the faith that can remove mountains Now, there was behind her humble dwelling

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a high hill, wh. hid the nearest village from her view. She had often wished that this hill might be taken away. So, before retiring, she prayed that this hill might be removed, because she had faith that it would be done. But in the morning, when she arose, she lifted the curtain, and, lo! the mountain was still there. Then the old lady said to her son, who was then coming in, "Just as I expected, John, the old hill stands yet."

Jesus again predicts His sufferings and death

a Mk. ix. 30.
b Lu. ix. 45. Betray, *to deliver up traitorously.*

payment of tribute-money

c *Josephus, Ant.* xviii. 9, 1. In *Ant.* xviii. 8, 2, the shekel = 4 drachmæ, the Gk. for wh. was the *stater* (στατηρ) In N. T. the drachma=ab. 8*d.* English; or a little more than a quarter-shekel. The drachma was reckoned to = the Rom. *denarius* (Mat. xviii. 28). *Jos. Wars*, vii. 6, 6.
d Ex. xxx. 11—16; xxxviii. 26.
e Jo. ii. 16. Tribute, a fixed sum *paid.* L. *tributum — tribuo*, to pay: perh. fr. *tribus*, a tribe.

least and greatest

f Mk. ix. 33; Lu. ix. 46; xxii. 24.
g Mk. ix. 33.
h Ac. i. 6. Convert, to turn round. L. *converto—conversus,—con*, and *verto*, to turn. Gk. στρέφω, to turn about.
i Ps. cxix. 59; xix. 7; Ac. iii. 26; xiv. 15, xxvi. 18; Jas. v. 19, 20; Da. xii. 3; Ps. li. 13.

Faith joins man to God.—When man has faith in God his nature so opens itself to be filled with God, that God and he make a new unity, different at once from pure heavenly divinity and from pure earthly humanity, the new unit of man inspired by God; and by that new unit, that new being, it is that the evil is to be conquered and the world is to be saved. Can we understand that? Let us take a simple illustration. Look at the army and its great commander. The army tries to fight the battle, and is routed. Then its scattered regiments gather themselves together, and put themselves into the hands of the great general, and obey him perfectly, and fight the battle once more and succeed. "Why could not I succeed?" the army cries; and the general answers, "Because of your unbelief. Because you had no faith. You separated yourself from me. You are but half a power, not a whole power. The power which has won the battle now is not you and is not I; it is made up of you and me together, and the power which made us a unit was your obedient faith." *Phillips Brooks.*

22, 23. abode,[a] stayed awhile, spent their time: not "fixed residence." **betrayed,** given up. **sorry,** did not doubt, now understood what bef. they did not comprehend.[b]

Christ's Personal predictions.—I. Nature—they include the manner, time, place, and circumstances of His death, with minute details of antecedent and following incidents; II. Lessons—Whence hath this *man* this knowledge? Could any mere man foretell with certainty one event connected with his death? Would not any mere man have avoided the place and the traitor, etc.?

A traitor's reward.—Benedict Arnold once asked a loyal captain what the Americans would do with him, if they caught him. He replied, "I believe they would first cut off your lame leg, which was wounded in the cause of freedom and virtue at Quebec, and bury it with the honors of war, and afterwards hang the remainder of your body on a gibbet."

24—27. tribute, Gk. δίδραχμα[c]=half-shekel, *i.e.* the Gk. coin of two drachmas then current in Palestine for half-shekel. The sum to be contributed by ea. Jew over 20 yrs. of age; first, for tabernacle,[d] after for temple. **prevented,** *R. V.* "spake first to him." **kings,** and His Father, whose house[e] was thus supported, was king of whole earth. **Strangers,** others than their own families, *i.e.* their *subjects.* "Does a king tax his own children or his subjects?" **children free,** hence by strict right was Jesus free. **offend,** by seeming to disregard a religious duty. **piece of money,** Gk. στατηρ= shekel. **me . . thee,** half-shekel ea.

The tribute money and its lessons.—1. Respecting our Lord Himself: 1, infinite in knowledge; 2, almighty in power; 3, divine in nature. II. The duty of Christians: 1, gratitude for God's care; 2, submission to human authority; 3, honest discharge of pecuniary obligations; 4, unwavering confidence in Christ.

Tribute.—"For your taxes and tributes, we are, above all other men, everywhere ready to bring them to your collectors and officers, being taught so to do by our great Master, who bade those that asked the question, Whether they might pay tribute unto Cæsar? to 'give unto Cæsar the things that are Cæsar's and unto God the things that are God's.'" *Justin Martyr.*

CHAPTER THE EIGHTEENTH.

1—3. came . . Jesus, Jesus having questioned them on the matter in dispute,[f] **saying,** in thought not words.[g] **kingdom . . heaven,**[h] the kingdom wh. the Messiah would set up; the nature of wh. as yet they did not understand. **called . . child,** who seemed not loath to come. **converted,**[i] *R. V.* "Except ye turn," active, not passive, so always in the N. T., *i.e.* fr. pride, etc. **little children,** and this child in particular.

Conversion.—I. Nature—a turning round from bad to good in thought, word, deed, spirit, purpose—not simply external, but internal; II. Necessity—the kingdom has room only for the good. *The Christian life a glorified childhood.*—I. in *faith.* II. in *love.* III. in *hope.* The Christian life is a transfigured childhood. Like children, we believe without suspicion, love without distinction, hope without limitation; and, together with this, the Spirit of grace gives to our faith, *light;* to our love, *wisdom;* to our hope, an everlasting foundation. *Tholuck.*

Conversion.—The term conversion is often used for an alteration of sentiment, a change of religious opinions—as in the case of a Romanist who relinquishes his peculiar views, or of a nominal Protestant who goes over to the Papists. This, however, is not the proper meaning of the term. "God forbid that I should change my religion!" said an ignorant old woman, when she was exhorted to abandon her notions of self-righteousness, and to betake herself to the hope of the gospel. "You object to change your religion," replied her instructor: "has your religion changed you?"

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4—6. humble,[a] this was the lesson now being taught. **as . . child,** and so become such as this child is. **same . . greatest,** yet *unconscious* greatness. **one such,** as the one now before them—humble, teachable child. **name,**[b] for My sake, "as Conrad and Ursula Cotta received the young Martin Luther." **receiveth me,** so great is His sympathy![c] **offend,** *R. V.* "cause to stumble." **mill-stone,** the *ass-millstone,* i.e., large, turned by an ass, as opp. to small stone of hand-mill. **neck . . drowned,** not a Jewish, but heathen punishment, hence all the more shameful.

Humility:—
a Ps. cxxxviii. 6; ix. 12; Pr. iii. 34; xvi. 19; xviii. 12; xxix 23; xxii. 4; Is. lvii. 15; Mi. vi. 8; Mat. v. 3; Lu. xiv. 11; Co. iii. 12; Ep. iv. 1, 2; 1 Pe. v. 5; Phi. ii. 3—9.
b Mat. x. 42; xxv. 40.
c Mat. xxv. 40; *cf.* Philem. 17.

The humble is the greatest, "for two reasons—I. Bec. child-like humility and simplicity involve conquest of master-sins—pride and selfishness; II. Bec. self-distrust is right soil for growth of strong and lofty faith."[d]

d 2 Cor. xii. 9, 10; 1 Pe. v. 5.

A child's faith.—A poor little boy was found standing in the street, evidently intelligent, but sick. A kind-hearted man went to ask him what he was doing there. "I am waiting for God to come." "What do you mean?" said the gentleman, touched by the pathetic tone of the answer of the boy. "God sent for mother and father and little brother," said he, "and took them away to His home up in the sky; and mother told me, when she was sick, that God would take care of me. I have no home, and so I came here, and have been looking so long up in the sky for God to come and take care of me, as mother said He would. He will come, won't He?"—"Yes, my lad," said the man, overcome with emotion. "He has sent me to take care of you." You should have seen his eyes flash, and the smile of triumph break over his face, as he said, "Mother never told me a lie, sir; but you have been so long on the way!"

"In what way, or by what manner of working, God changes a soul from evil to good, howHe impregnates the barren rock-with priceless gems and gold—is to the human mind an impenetrable mystery, in all cases alike." *Coleridge.*

offences or hindrances

7—10. woe,[e] "alas for!" **offences,** *R. V.* "occasions of stumbling." **needs be,** cannot be otherwise; world lieth in wicked one. **hand . . foot . . eye,** see notes on v. 29, 30. **offend,** *R. V.* "causeth thee to stumble." **everlasting,** lit. "enduring for ages." **hell,** lit. *Gehenna.*[f] **little ones,** simple, child-like disciples. **angels,** prob. guardian angels, who have charge given them concerning heirs of salvation.[g] **behold . . face,**[h] are honored; hence the little ones, their wards, must not be despised.

e Lu. xvii. 1, 2. How great is the dignity of souls that have angels for their guardians! How great is the condescension of God th. he sends us such guides! *Lapide.*

f Mat. v. 22.
g Ps. xxxiv. 7, xci 11; He. i. 14.
h Lu. i. 19.

Eternal punishment.—1. Does not rest upon this verse, or the words everlasting fire (πῦρ τὸ αἰώνιον) alone; but, 2. on *whole scope* of the vv. in wh. it occurs; 3. on the contrast betw. "everl. punishment" and "everl. life;" and 4. on the *utter absence of the slightest intimation of hope* for the finally condemned.[i] *Conder.* This terrible warning comes from the most loving heart in the universe. It is love, not hate, that points out the danger of sin. Love's hand rings the warning fire-bell. Love lights the beacon to keep men from being wrecked. He that refuses or neglects to warn is the one who is cruel. *Peloubet.*

i cf. Mat. xiii. 42; Jo. iii. 36; v. 24; 2 Thes i. 8, 9; Re. xxi. 8.

Children not to be despised.—"I have, during the past year, received forty or fifty children into church-membership. Among those I have had at any time to exclude from church-fellowship, out of a church of twenty-seven hundred members, I have never had to exclude a single one who was received while yet a child. Teachers and superintendents should not merely believe in the possibility of early conversion, but in the frequency of it." *Spurgeon.*—"*I don't want to go to heaven.*"—There was a clergyman, who was of nervous temperament, and often became quite vexed by finding his little grandchildren in his study. One day, one of these little children was standing by his mother's side, and she was speaking to him of heaven. "Ma," said he, "I don't want to go to heaven." "Do not want to go to heaven, my son!" "No, Ma, I'm sure I don't." "Why not, my son?" "Why, grandpa will be there, won't he?" "Why, yes, I hope he will." "Well, as soon as he sees us, he will come scolding along, and say, 'Whew, whew, what are these boys here for?' I don't want to go to heaven, if grandpa is going there.'

Calf not that man wretched, who, whatever ills he suffers, has a child to love" *Southey.* "I love these little people; and it is not a slight thing when they, who are so fresh from God, love us." *Dickens.*

purpose of Christ's coming

11. for, this is an esp. reason why the "little ones" are not to be despised. **come,** acc. to anc. prediction; fr. the world of glory; in human form and nature; as a lowly,

Lu. ix. 56; xix. 10; Jo. iii. 17; xii. 47; Ga. iii. 13; Ep. ii. 1, 4, 5.

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humble, but sinless man. **to save,** and to *seek* in order to save. **lost,**[a] lost now, and, but for this *coming*, lost for ever. *v. 11 is omitted in the R. V. See Lu. xix. 10.*

Pastoral service symbolized by the Great Shepherd.—He cherishes the lost sheep; I. Because it is a lost life, not a dead possession; II. Because He is a faithful Shepherd, full of compassion, not one who reckons closely. One lost sheep may be of greater importance than ninety and nine that have not gone astray.

Will Jesus save me?—On visiting a hospital, I saw a young man in the last stage of consumption, and I asked him if he was prepared for death. He looked at me with great earnestness as I spoke of the all-sufficiency of Jesus, but he remained silent. Two days after, on entering, he grasped my hand, and with tears exclaimed, "*I am lost! I am lost!*" I had much satisfaction in directing him to that Saviour who came to seek and to save the lost. The next morning, when I went to see him, he was taking breakfast; but so anxious was he for the bread of life, that he made the nurse remove it that he might listen to me; and I will never forget his earnest look when he said, "Will Jesus save *me?* I am such a great sinner." Suitable direction was given him, and the truth that saves the soul was fully brought before him. Next morning I observed a great change in the expression of his countenance, and I asked him if he thought Jesus could save such a sinner as he was. "He *has* saved me," was his immediate reply. One day, on speaking to him of Jesus as the foundation, he quickly caught the idea and said, "*I see; I see; I must rest upon the Rock.*" The next day he went, we hope, to the land of everlasting light.

12—14. one . . astray, first wandering thoughtlessly, then hurrying with affright. **leave . . nine,** not caring less for them; a large flock will usually keep together; be seen fr. a distance; be less liable to attack; would, therefore, be comparatively safe for a season. **mountains,**[b] not shrinking fr. toil and pain. **seeking,** anxiously; calling by name. **astray,** unhappy, and in danger. **if . . find,** but it may have fallen into some pit or chasm, or be devoured by some beast of prey. **more,** not bec. of more value; but bec. it has been saved, and his toil has been requited. **will . . Father,** hence, leaving the great flock in heavenly fold, the good shepherd is seeking. **one,** not even *one*. **perish,** be lost.

God's minute and all-inclusive care of the universe.—I. He is the Shepherd of the flock; II. His love is *impartially* shown to all who are in the fold; III. The salvation of the *least*, is worth all the efforts of the *highest*. *Dr. Parker.*

One evening in 1861, as General Garibaldi was going home, he met a Sardinian shepherd lamenting the loss of a lamb out of his flock. Garibaldi at once turned to his staff, and announced his intention of scouring the mountain in search of the lamb. Lanterns were brought, and old officers of many a campaign started off full of zeal to hunt the fugitive. But no lamb was found, and the soldiers were ordered to their beds. The next morning Garibaldi's attendant found him in bed fast asleep. The attendant waked him. The general rubbed his eyes, and so did the attendant, when he saw the old warrior take from under the covering the lost lamb, and bid him convey it to the shepherd. The general had kept up the search through the night until he had found it. Even so doth the Good Shepherd go in search of his lost sheep until he finds them. *Sunday-School Times.*

15—18. brother, fellow disciple. **trespass,** sin. **go,** without needless delay. **tell,** convince, in kindness.[c] **alone,** do not unnecessarily overwhelm him with shame in public. **hear,** patiently, and confess his fault. **gained,** won back to brotherly feeling. **if not,** do not give thy bro. up. **take . . more,**[d] and be heedful whom you select. **witnesses,** of your reproof, and evidence. **every word,** that nothing may be afterwards exaggerated by you, or extenuated by him. **church,**[e] whole body of disciples. "That congregation of wh. thou and he are members." **heathen . . publican,**[f] *R. V.* "as the Gentile and the publican"; one who no longer belongs to the body of the faithful. **bind . . loose . . heaven,**[g] What was spoken to Peter alone is now spoken to all the disciples representing the Church. "Whatsoever you as a Church declare binding or declare not binding, that decision shall be ratified in heaven."

Method of gaining a brother.—I. Privacy; II. Witness; III. Discipline.—"The gain of a man compared with other gains."

Injuries not to be made public.—A man strikes me with a sword, and inflicts a wound. Suppose, instead of binding up the wound, I am showing it to everybody, and after it has been bound up I am taking off the bandage constantly, and examining

the lost sheep

Lu. xv. 3—7. *cf* Ro viii 38, 39; Is. xl. 11; Jo xxi. 15; 2 Pe. iii. 9; 1 Pe i 5.

b Jer. xiii. 16 Men never appear before God's sight clustered in crowds, never like the countless pines which stand in thickest serried masses in the forest; but like the singled vines of the vineyard, each of which the husbandman knows and tends with a care that is all its own. *J. O. Dykes.*

a brother's trespasses

Jo. viii. 17.

c Le. xix. 17; Lu. xvii. 3, 4; Ps. cxli. 5; Ja v. 20.

d De. xix. 15; 2 Cor. xiii. 1; 1 Ti. v. 19 1 Cor. vi. 6, 7. Col iii. 13.

e Ac. xv 6.

f 2 Th iii. 6: Tit. iii. 10; 2 Jo 10.

g Mat xvi. 19: Jo. xx. 22, 23; 1 Cor. v. 4; 2 Cor. ii 10. Church, lit. *the Lord's house* A.-S. *circe;* Ger. *kirche;* Scot *kirk;* Gk *kyriakē--kyrios* the Lord. By usage *c.* is proper trans.

the depths of the wound, and making it fester, is there a person in the world who would not call me a fool? However, such a fool is he who, by dwelling upon little injuries or insults, causes them to agitate and influence his mind. How much better were it to put a bandage on the wound and never look to it again. *Simeon.*

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19, 20. two, however small the body of faithful men. **agree,** in heart, mind, will, desire, faith. **anything,** that is fit and right. **ask,**[a] in believing prayer. **done,** granted, accomplished. **in . . name,**[b] as My disciples, for My glory, to pray for the peace and prosperity of My kingdom.

Social worship.—I. Facilities for, always practicable; no such difficulties are to prevent as: 1. Want of numbers; 2. Distance fr. place; 3. Inconvenient time; 4. Diff. of opinion. II. Inducements to, 1. Christ's presence; 2. Answers to prayer. III. Character of, 1. Concord; 2. Prayer; 3. Solemnity—Christ there; 4. Joyful expectancy. IV. The great requisite for, "In My name," 1. To engage in it in spirit of obedience. *Stems and Twigs.* It comes to this, that the presence of Christ with His people and of His Spirit in them, uniting them with one another and with Him, is that which constitutes the true and living church; and it is only when thus met in the name of Christ, and acting in the spirit of Christ, that assemblies of believers, whether large or small, have any guarantee that their decrees on earth are registered in heaven, or that the promise shall be fulfilled to them, that what they ask "shall be done for them of My Father which is in heaven." *J. M. Gibson.*

Answer to united prayer.—Some time ago, three Christians fixed by agreement on a merchant of Philadelphia, doing a large business, but who had no interest in Christ, to make him a subject of special prayer. They agreed to meet at the same hour each day to pray for his conversion. Having done so for two or three days, they said to a fourth, a merchant, "We want you to go and talk to that man about his soul." "I will go," he said. He went, found the merchant in his counting-house and asked for an interview. It was granted. He told him at once the object of his visit. "I have come to speak to you about Jesus." The man's head fell upon his breast. He was silent. "If you feel that you need a Saviour, I have come to tell you that His salvation is free, and that you may have it if you will." "Do you say that?" he asked. "I repeat it; I have the highest authority for it," said the visitor. "Will you go with me to see my pastor to-night?" "I will go to-night," he replied. That evening the merchant and his friend came to the minister, the former anxiously inquiring for Jesus, and sitting with the simple earnestness of a little child, begging to know more of the way of life.

21, 22. seven, wh. Peter thought a liberal extension of the Pharisee's rule.[c] **seventy . . seven,** *i.e.* without limit. "If I can still *count*, then have I not forgotten what went before, and therefore not at all really forgiven fr. the heart."[d]

Forgiveness not a matter of calculation.—Suppose a man were to put the question, How often must I admire what is beautiful and great in creation? how often must I cherish affection for my child? how often must I honor God? how often must I practise the duty of kindness? or how often must I feel sympathy for the unhappy and the suffering? You will see that any answer which could be given to such a question would be misleading, simply because the question proceeded on a false notion of what admiration, or affection, or sympathy is. To give a direct answer to such questions, you could only say, in Christ's words, "Until seventy times seven"—*i.e.*, numbers have nothing to do with the matter.

The power of forgiveness.—Near the end of the seventeenth century, a Turkish grandee in Hungary made a Christian nobleman his prisoner, and treated him with the utmost barbarity. But the fortune of war is changing; and the Turk fell into the hands of the Hungarians, and the Turk, supposing, as a matter of course, that he would be tortured to death, had already swallowed poison, when a messenger came from his Christian slave, telling him to go in peace; he had nothing to fear. The Moslem was so impressed with this heavenly spirit, that he proclaimed with his dying breath, "I will not die a Moslem; but I die a Christian: for there is no religion but that of Christ which teaches forgiveness of injuries."

"For still in mutual sufferance lies
The secret of true living
Love scarce is love, that never knows
The sweetness of forgiving." *Whittier.*

23—27. kingdom[e] **. . heaven,** of wh. forgiveness is a principal law, and characteristic. **account,** a return of their transactions in his service. How they

for Gk. *ecclesia* (congregation in Tyndale's V.), in classic it=a congregation of *citizens* publicly called; of *citizens* opp. to sojourners, and a *legal assembly* as opp. to a chance crowd (fr. ἐκ, out, and καλεῖν, to call). *Conder.*

power of union in prayer

a Ac. xii. 5, 16, 17; iv. 31; Ja. i. 5, 6; Ac viii. 15, 17; Lu xviii 1; 1 Jo iii. 22; v. 14. *b* Ex xx. 24; Ps. cxlv. 18; Mat. xxviii. 20; Jo. xx. 19, 26.

We do not need to wait for the presence of the Master, when we are truly met in His name. It is not He th. needs to be entreated to draw near to us: "There am I." *Gibson.*

forgiveness to be unlimited

Ge. iv. 24.
c "In the Talmud it is determined that a man may be forgiven his sin till the third time, but not the fourth; alleging Am. i. 3; ii. 6; Job xxxiii. 29, 30." *Stier.*
d Stier. Lu. xvii. 4; Mat. vi. 14; Mk. xi. 22; Col. iii. 8, 13.

"Humanity is never so beautiful as when praying for forgiveness, or else forgiving another." *Richter.*

the King and His servants

e "This is the first of the parables in wh. God appears in His character of king." *Trench.*
"We are not only guilty but helplessly guilty."

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had farmed his revenue and estate. **reckon,** comparing receipts with returns. **brought,** did not *come* willingly bec. of his debt. **10,000 talents,** not less than 12 million dollars. But this is a *supposed* case, to show that the servant's indebtedness was enormous. A man's indebtedness to God incalculably great. **sold,** acc. to law.[a] **fell down,** in an agony of sorrow, despair, fear. **patience,** give me time. **pay . . all,** *all.* to sinner's idea of making amends in the future.[b] **compassion,** pity for his bankrupt state. **loosed,** liberated him fr. penalty due to crime, and fr. present fear and misery.

The account rendered.—I. The sinner's liabilities: (1) The amount—inconceivably great; (2) Circumstances under wh. accumulated—living for self, misapplying the King's revenue. II. The sinner's assets, nothing! yet sometimes a boast of solvency—a few good things in the past, and purposes in future, unrealized property. III. The sinner's proposal: (1) Does not dispute the claim; (2) Owns the justice of debt; (3) Presumptuous self-confidence—"I will pay thee all." IV. The King's mercy.

The joy of forgiveness.—The Rev. Peter Jones, a converted Indian chief, after describing his pierced and wounded condition under conviction for sin, as a stricken deer who left the herd to die—said of the sensations of new life experienced by him on the day of his salvation, "On that day, the world seemed all fresh and new to me. It seemed like a new creation. I looked around; and the trees and the fields were so green, the lake was so blue, the sunshine so bright, the sky was so glad! Oh! that was a handsome day on which God, for Christ's sake, forgave my sins!" *Dr. Jobson.*

a Ex. xxii. 3; Le. xxv. 39, 47; 2 K. iv. 1; *cf.* De. xv. 12; Jer. xxxiv. 14; Is. l. 1; 1 K. xxi. 20; 2 K. xvii. 17.
b Ro. x. 3; Lu. xviii. 9—14; Re. iii. 17.

c Mat. x. 29.

"Generous and magnanimous minds are readiest to forgive; and it is a weakness and impotency of mind to be unable to forgive." *Bacon.*

28—30. same, just forgiven the vast debt. **went out,** having received this lesson in the act of forgiving. **found,** sought that he might find. **100 pence,**[c] a comp. small sum; less than a millionth part of his own debt. **throat,** "collared" him, seized him roughly. **fell down,** as *he* had done bef. the King, and using the same words. **prison,** though imprison. for debt was not known in Jewish law, they would be familiar with it as a Rom. custom, acc. to wh. such a prisoner was "heavily ironed and nearly starved in a noisome dungeon."

The unmerciful servant.—The chief elements of his character were—I. Forgetfulness of personal benefits—ingratitude; II. Pride; some still clung to him, who, but now, had said—"I will pay thee all;" III. Hard heartedness; had no pity for his fellow.

Spirit of forgiveness.—Philip, king of Macedon, discovered great moderation, even when he was spoken to in shocking and injurious terms. At the close of an audience which he gave to some Athenian ambassadors, who were come to complain of some act of hostility, he asked whether he could do them any service. "The greatest service thou couldst do us," said Democharcs, "would be to hang thyself." Philip, though he perceived all the persons present were highly offended at these words, answered, with the utmost calmness of temper, "Go, tell your superiors, that those who dare make use of such insolent language, are more haughty, and less peaceably inclined than those who can forgive them."

Tasso, being told that he had a fair opportunity of taking advantage of a very bitter enemy, replied—"I wish not to plunder him: but there are things I wish to take from him—not his honor, his wealth, or his life,—but his malice and ill-will."

31—35. sorry,[d] both for the debtor, and that the creditor should have forgotten the lesson he had received. **told,** "The hardest oppressor would tremble if he could hear all the voices that are crying to God for judgment upon him." **all . . debt,** that *great* debt. **desiredst,** not deservedst. **fellow-servant,** who owed thee so little. **wroth,** righteous indignation. **tormentors,** jailors, those who punish by scourging. **till . . pay,** when would that be? **likewise,**[e] aft. like manner. Here is the application.

Kingdom of Heaven under the figure of reckoning.—I. The King reckoning; or, the remission of an infinite debt; II. The servant reckoning; or, the harsh demand of a small claim; III. The final reckoning of the King occasioned by that of the servant. *Lange.*

Conceive an unforgiving man, with heart full of wrath against his neighbor, with a memory which treasures up the little wrongs and insults and provocations he fancies himself to have received from that neighbor; conceive such a man praying to God Most High to forgive him his debts as he forgives his debtors. What, in the mouth of such a man, do these words mean? That you may fully understand their meaning, I will turn them into a prayer, which we will call *The Prayer of the Unforgiving Man:* "O God, I have sinned against thee many times; I have been often forgetful of thy goodness; I have broken thy laws; I have committed many secret sins. Deal with me, I beseech thee, O Lord, even as I deal with my neighbor. He hath not

d Ps. cxix. 53, 136, 158.
e Pr. xxi. 13; Mat. vi. 12; Ja. ii. 13; Le. xix. 18; Ep. iv. 32.

"To be unwilling to forgive an offence, is to provoke the wrath, both of heaven and earth." *Quesnel.*

Though thou continually pardon thy neighbor absolutely for all his sins, as a drop of water to an endless sea, so much, or rather much more, doth thy love to man come short in comparison with the boundless goodness of God, of which thou standest in need." *Chrysostom.*

offended me one hundredth part as much as I have offended thee, but I cannot forgive him. He has been very ungrateful to me, though not an hundredth part as ungrateful as I have been to thee, yet I cannot overlook such base ingratitude. Deal with me, O Lord, I beseech thee, as I deal with him. I remember and treasure up every little trifle which shows how ill he has behaved to me. Deal with me, I beseech thee, O Lord, as I deal with him." Can anything be more shocking and horrible than such a prayer? Yet this is just the prayer the unforgiving man offers up every time he repeats the Lord's Prayer. *Augustus Hare.*

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CHAPTER THE NINETEENTH.

1, 2. finished . . sayings, and also His ministry in Galilee until aft. His resurrection. **coasts,** frontiers.[a] **Judæa . . Jordan,** *i.e.* Peræa = "the land beyond" (the Jordan) as it was called in the Gk. nomenclature of its Rom. conquerors. *Stanley.* **multitudes . . foll. . . healed,** as usual.[b]

Christ followed by friends and foes.—Wherever He goes, He is foll.—I. By friends, those who need help; II. By enemies, the representatives of the letter in opp. to the spirit. *Lange.* "Men were constantly needing, and Christ was constantly giving." *Parker.*

The Great Healer.—Alexander the Great was dying of a wound, which did not seem very dangerous at first; but it baffled his physicians, and was rapidly becoming mortal. One night, however, it is said he dreamed that some one had brought him a peculiar-looking plant, which, when applied to the festering sore, had cleansed and closed it. In the morning, when he awoke, he described the plant; and the historian informs us that it was sought for and found, and, when applied to the wound, the fiery pain subsided, and he was speedily healed. Now, your soul has received a deadly hurt: it has been stung by the old serpent, the devil. The wound gets worse. There is a tender plant which is able to heal you: it is the Balm of Gilead. They used to wound the balsam-tree, in order to obtain its healing essence; and so for our transgressions the Saviour was wounded, and "by His stripes ye are healed." *Dr. J. Hamilton.*

Christ's ministry in Peræa

Mk. x. 1; Lu. xiii. 10—21.

a Mat. ii. 16; xv. 21.

b Mat. xiv. 14, 34—36; xv. 30. "Health is the greatest of all possessions, and 'tis a maxim with me, that a hale cobbler is a better man than a sick king." *Bickerstaff.*

3—6. tempting, if he said "Yes" his authority as a moral teacher might suffer: if he said "No" his popularity would suffer; or he might incur the vengeance of Herod. There was, too, a dispute on this question betw. two rival schools of Jewish theology. **every cause,** however slight.[c] **answered,** and, knowing their purpose, removed the question fr. Rabbinical interpretations of the Mosaic Law to the law of nature, and the original institution of marriage.[d] **read,** in Word of God, not *heard* by mere tradition. **cause,**[e] reason. **cleaves,** *lit.* "shall be glued." **twain,** two. **one,** in object, in purpose, as though animated by one mind. **no . . twain,** as before. **let . . asunder,** the primitive intention being that the marriage tie was indissoluble.[f]

The marriage tie.—I. Its prescribed limitation. Enforced by (1) numerical proportion of the sexes; (2) evils of polygamy; (3) teaching of Bible. II. Its tender intimacy. III. Its conditional dissolubility; (1) toleration of Moses; (2) justifiable grounds of divorce. IV. Its optional formation. *Thomas.*

Arab method of divorce.—When married people seek a separation among the Arabs, the cadi orders them to live for some time with a discreet and austere man of the tribe, that the latter may examine their life, and see on which side blame lies. This elderly man makes a report at the expiration of the appointed time; and this report is the foundation on which the cadi builds his judgment of divorce. Experience has demonstrated that there is no better method of restoring peace in families. The husband and wife, put thus upon their good behavior, resume the manners of courting days. Each strives to be more amiable than the other, to convince the "elder of Israel" that it is not this one's fault if the honey-moon changed its quarter.

concerning divorce

c See note Mat. v. 31, 32; also *Lightfoot* ii. 146, 147, 217; and *Conder in loc.*

d Ge. i. 27, 28; v. 2; Mal. ii. 15.

e Ge. ii. 24; Mk. x. 7, 8; Ep. v. 33; 1 Pe. iii. 7; 1 Cor. vi. 16.

f Ro. vii. 2, 3. Twain, two, Old Eng. *twayne, tweyne* (*Chaucer*); A.-S. *twegen*, two. Divorce, legal separation of husband and wife.

7—9. command,[g] wh. *restriction*, they considered implied a permission. **hardness . . suffered,** "the laws given by Moses were not the best possible for men, but the best practicable for such men as the Heb. people." *Conder.* **except,** with the highest reason.[h] **put away,** save in a lawful way, and for that just reason.

Doctrine of Christ concerning marriage.—I. Its binding character as instituted by God; II. Its decay in the progress of history; III. Its prepared restoration under the Law; IV. Its transformation by the Gospel. *Lange.*

g De. xxiv. 1; Ma. v. 31; Mk. x. 4.

h See note on Ma. v. 32. "Josephus, the celebrated Jewish historian, in his Life, tells us, with the utmost coolness and in-

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The nation of emancipated slaves whom Moses brought out of Egypt had no doubt fallen into great laxity concerning marriage, as slaves always do, and he was wise enough to know that it would be a slow and difficult task to lift them up to a high standard of morality in this important respect. Yet he placed serious restrictions upon the existing facility of divorce. *Broadus.—A happy marriage.*—Rev. Robert Newton, the Wesleyan pulpit orator, and his bride, began their married life by retiring twice each day to pray with and for each other. This practice they kept up, when opportunity served, to the end of life. When an old man, Mr. Newton remarked, "In the course of a short time, my wife and I shall celebrate the jubilee of our marriage; and I know not that, during the fifty years of our union, an unkind look or an unkind word has ever passed between us." *Marriage and celibacy.*—Marriage is the mother of the world, and preserves kingdoms, and fills cities and churches, and heaven itself. Celibate, like the fly in the heart of an apple, dwells in a perpetual sweetness, but sits alone, and is confined and dies in a singularity; but marriage, like the useful bee, builds a house and gathers sweetness from every flower, and labors and unites into societies and republics, and sends out colonies, and feeds the world with delicacies, and obeys their king and keeps order, and exercises many virtues, and promotes the interests of mankind, and is that state of good things to which God has designed the present constitution of the world. *Bp. Taylor.*

10, 11. case, "the account to be given," "the original ground and principle." **not good,**[a] as it seemed to them who had long been familiar with the custom of easy divorces; and who, perhaps, considered that the effect of the custom was to make women, through fear, more servilely obedient. **saying,**[b] or "doctrine," of the disciples.

"The stags in the Greek epigram, whose knees were clogged with frozen snow upon the mountains, came down to the brooks of the valleys, hoping to thaw their joints with the waters of the stream; but there the frost overtook them and bound them fast in ice, till the young herdsmen took them in their strange snare. It is the unhappy chance of some men, finding many inconveniences upon the mountains of single life, they descend into the valleys of marriage to refresh their troubles, and there they enter into fetters, and are bound to sorrow by the cords of a man's or woman's peevishness; and the worst of the evil is, they are to thank their own follies; for they fell into the snare by entering an improper way. Christ and the Church were no ingredients in their choice." *Jer. Taylor.*

Religion in marriage.—Dr. Payson, meeting an irreligious lady whose husband was trying to serve God, addressed her thus: "Madam, I think your husband is looking upwards—making some effort to rise above the world towards God and heaven. You must not let him try alone. Whenever I see the husband struggling alone in such efforts, it makes me think of a dove endeavoring to fly upwards while it has one broken wing. It leaps and flutters, and flutters, and perhaps rises a little way; and then it becomes wearied, and drops back again to the ground. If both wings co-operate, then it mounts easily."

13—15. little, some very little, "infants."[c] **hands . . pray,** some might be content that Jesus should "*touch*" their children (*see Lu. Mk.*) only. **disciples,** of all men! not so long since they had seen the Master take a child for a text. **rebuked,** at wh. Jesus "was much displeased" *(Mk.)*. **suffer . . forbid not,** the invitation all the more full, to correct effect of his disciples' rebuke. **of such,** does not our Lord here say th. "little children." "infants," are in the kingdom of heaven? **laid hands,** accepting and blessing[d] them.

Heaven and children.—Their mutual relationship: I. Every new generation of children becomes fairer in the k. of heaven; II. The k. of heaven shines forth more beautifully in every new generation of believers—or, I. The k. of heaven belongs to children; II. Children belong to the k. of heaven. *Lange. Christ blessing the children:* A picture, I. Of godly parents; II. Of narrow religionists; III. Of a loving Christ; IV. Of a beautiful heaven. *Dr. Thomas.*

The other side.—Once in a happy home, a sweet, bright baby died. On the evening of the day, when the children gathered round their mother, all sitting very sorrowful, Alice, the eldest, said: "Mother, you took all the care of the baby while she was here, and you carried and held her in your arms all the while she was ill; now, mother, who took her on the other side?" "On the other side of what, Alice?" "On the other side of death; who took the baby on the other side, mother; she was so little she could not go alone?" "Jesus met her there," answered the mother.

difference, About this time I put away my wife, who had borne me three children, not being pleased with her manners."

"The first bond of society is the marriage tie; the next, our children; then the whole family of our house, and all things in common." *Cicero.* "If thou wishest to marry wisely, marry thy equal." *Ovid.*

a Pr. xviii. 22.
b 1 Cor. vii. 7, 9, 17, 37.
Wife, a married *woman.* A.-S. *wif;* Ice *vif;* Ger. *weib,* prob. fr. root of woman or *wife-man.* A.-S. *wif-mann.*

"A very phœnix upon earth, and rare as a black swan—who could endure a wife in which all excellences are united? I would rather, far rather, marry a country girl of Venusia, than thee, O Cornelia, mother of the Gracchi, if along with thy mightiness thou broughtest a proud and disdainful spirit, and countest as part of thy dower the innumerable triumphs of thy family. Away, I beg, with thy Hannibal and Syphax, conquered in his camp—troop, with the whole of thy Carthage." *Juvenal.*

Christ blessing little children

Mk. x. 13; Lu. xviii. 15
c Lu. xviii. 15.
d Ac. ix. 12; He. vi. 2; 1 Ti. v. 22; 2 Ti. i. 6.
Jean Paul Richter is said to have summed up his creed in the words: "I love God and every little child."

"It is He who took little children into His arms to bless them, and said, 'Suffer them to come unto Me and forbid them not, for of such is the kingdom of heaven!'" *Dannecker, the German sculptor*, occupied eight years upon a marble statue of Christ. When he had labored two years the work was apparently finished. He called into his studio a little girl, and directing her attention to the statue, asked her, "Who is that?" She replied, "A great man." The artist turned away disheartened. His artistic eye had been deceived. He had failed, and his two years of labor were thrown away. But he began anew; and after several years had passed, he again invited a child into his studio, and repeated the inquiry, "Who is that?" This time he was not disappointed. After looking in silence for a while, her curiosity deepened into awe and thankfulness, and, bursting into tears, she said in low and gentle tones, "Suffer little children to come unto Me." It was enough; the untutored instinct of the child had divined his meaning, and he knew his work was a success. *Christianity cares for children.*—The gospel alone opens its warm bosom to the young. Christianity alone is the nurse of children. Atheism looks on them as on a level with the brutes. Deism or scepticism leaves them to every random influence, lest they catch a bias. The Romans exposed their infants. Barbarians and ancient tribes offered them as burnt-sacrifices to Moloch. Mahometanism holds mothers and infants as equally of an inferior caste. Hindooism forgets the infant she bears, and leaves it to perish on the banks of the Ganges. The Chinese are notorious as infanticides. Christianity alone contemplates them as immortal creatures, and prescribes for their tuition for heaven.

16. behold, wonderful that such an one should come, with such a question. **good,** mere courtesy. **master,** teacher. **do,**[a] as if *doing* would suffice. **eternal life,** immortality in heaven. First occ. of phrase in N. T.; we meet with it in O. T.[b] and oft. in John.[c]

A momentous interview.—I. The ruler's character: 1. Displayed a degree of moral earnestness; 2. Employed the language of veneration; 3. Was well instructed in Biblical ethics; 4. Was inordinately attached to worldly possessions. II. The conduct of Christ showed that: 1. He compels men to look at the logical consequences of their own admission; 2. Personal regard may be entertained where full moral approbation cannot be expressed. *Dr. Parker.*

Coming to Jesus.—A right thing to come to Jesus, in a right way, for a right thing, in a right spirit. This last element of coming rightly, he left out. I. How he came: (1) *publicly;* (2) *eagerly*, "running;" (3) *humbly*, "kneeling;" (4) *respectfully*, "Good Master." II. Why He came: (1) belief in a future state; (2) concern to obtain it; in this he differed from many; (3) thought something must be done; many think not of this, do nothing; (4) thought he was willing, and able to do anything needful, did not know himself, had not counted the cost. *The Hive.*

Eternal life the gift of Christ alone.—In 1596, when the design of recalling the popish lords was ascertained, the celebrated Andrew Melville accompanied a deputation of the clergy to Falkland, where James VI. then resided. They were admitted to a private audience, when he thus addressed the King: "Sir, we will always humbly reverence your majesty in public; but since we have this occasion to be with your majesty in private, and since you are brought into extreme danger, both of your life and crown, and along with you the country and the Church of God are like to go to wreck, for not telling you the truth and giving you faithful counsel, we must discharge our duty, or else be traitors both to Christ and you. Therefore, sir, as diverse times before I have told you, so now again I must tell you, there are two kings and two kingdoms in Scotland; there is King James, the head of the commonwealth, and there is Christ Jesus, the King of the Church, whose subject James VI. is, and of whose kingdom he is not a king, nor a lord, nor a head, but a member. We will yield to you your place, and give you all due obedience; but again, I say, you are not the head of the Church; you cannot give us that eternal life which we seek for even in this world, and you cannot deprive us of it. Permit us then freely to meet in the name of Christ, and to attend to the interests of that Church of which you are a chief member."

Neglecting the rich.—A brave man told us that there was a man in his congregation who was wealthy. If he had been a poor man, he would have spoken to him about his soul; but being a wealthy man, he thought it would be taking too much liberty. At last, one of the members happened to say to him, "Mr. So-and-so, have you found a Saviour?" and bursting into tears, the man said, "Thank you for speak-

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"Christ threw a glorious halo around the head of childhood, and threw wide open to them the gates of His kingdom." "A child is a man in small letter, yet the best copy of Adam before he tasted the apple. His soul is yet a white paper, unscribbled with observations of the world, wherewith it becomes at length a blurred notebook." *Bp. Hall.*

"Children a bond of union than which the human heart feels none more endearing." *Livy.* "His child's unsullied purity demands the deepest reverence at a parent's hand. When thou art contemplating some base deed, forget not thy child's tender years, but let the presence of thy infant son act as a check on thy headlong course to sin." *Juvenal.*

the rich young ruler

Mk. x. 17—31; Lu. xviii. 18—30.
a Ac. xvi. 30; Ro. x. 5 Ga. iii. 11, 12; Hab. ii. 4.
b Da. xii. 2.
c Jo. xvii. 3; iii. 36; *cf.* Ro. vi. 23; Tit. iii. 5—7; 1 Jo. v. 11—13.

"All death in nature is birth, and at the moment of death appears visibly the rising of life. There is no dying principle in nature, for nature throughout is unmixed life, which, concealed behind the old, begins again and develops itself. Death and birth is simply the circling of life in itself, in order to present itself ever more brightly and more like to itself." *Fichte.*

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ing to me; I have been in distress for months, and thought the minister might have spoken to me. Oh, I wish he had! I might have found peace!"

17—20. why . . good, the better reading is, "Why askest thou me concerning the good?" The enquirer must begin by being sincere and thoughtful. **none . . one,** *better*, "One there is who is good." **keep,** etc., if you are to be saved by *doing*, the answer is plain—*obey*. **which,** as if there might be a special virtue in obedience to some particular one. **Jesus said,** first telling him of things prohibited, then of things enjoined.

What lack I?—I. Examine his boast; that his obedience was: 1. Exact; 2. Extensive; 3. Constant. II. Show his deficiencies: 1. A sense of guilt; 2. Faith in Christ; 3. A new heart; 4. Self-denial. *Pul. Gems.* To those who see in this statement a repudiation of the divinity of Jesus Christ, Stier replies, "Either, There is none good but God; Christ is good; therefore Christ is God: or, There is none good but God; Christ is not God; therefore Christ is not good." There is no answer to this but to deny the sinlessness of Christ. *Abbott.*

"Is it possible, then, that the soul, which is invisible, and proceeding to another place, spotless, pure, and invisible, to dwell with the good and wise God (where, if God so wills it, my soul must immediately go),—can this soul of ours, I say, being such, and of such an essence, when it is separated fr. the body, be at once dissipated, and utterly destroyed, as many men say?" *Plato.*

Well spent wealth.—The benevolent John Howard, well known for his philanthropy, especially his attention to prisoners, having settled his accounts at the close of a particular year, and found a balance in his favor, proposed to his wife to make use of it in a journey to London, or in any other excursion she chose. "What a pretty cottage for a poor family it would build!" was her answer. This charitable hint met with his cordial approbation, and the money was laid out accordingly. *Man not left in doubt as to the good.*—"Why dost thou ask Me about the good?" that seems to have been our Lord's answer, not "Why askest thou Me?" as it is often read—for whom else should the young man ask? but "Why dost thou ask Me about *the good?*" Has God left you in any doubt as to what is good? Have you in your heart no voice of conscience? Has duty never uplifted within you that naked law of right, so imperial in its majesty, so eternal in its origin, which you know that you ought to follow even unto death? If not, and if experience has had no lessons for you, and history no teaching, was there no Sinai? Do not the cherubim of your temple veil with their golden wings the tablets—alas! the shattered tablets of your moral law? And there Jesus might have stopped. But, being unlike us, being infinitely patient with man's irritating spiritual stupidity, not loving, as we do, to be cautious and reticent, and "to steer through the channel of no meaning between the Scylla and Charybdis of yes and no," He added, "but, if thou wouldst enter into life, keep the commandments."

a Lu. xviii. 18. *A sad story*—We have here one of the saddest stories in the Gospels. It is a true soul's tragedy. The young man is in earnest, but his earnestness has not volume and force enough to float him over the bar. *Hom. Com.*

20, 21. young man, a ruler,[a] prob. a Rabbi, pos. one of the Sanhedrim. The term (*νεανίσκος*) was app. to men up to 40 yrs. of age. **all . . kept,** how few have *we* kept! **from . . up,** as he speaks of his youth as past, he must have been in the prime of life. **perfect,** without defect. **sell . . give,** at once Jesus indicated the weak point in the ruler's character—love of money.[b] **treasure . . heaven,**[c] where it will be safe, for enrichment of life present and to come. **follow me,**[d] the main part of the "one thing" that was lacking.[e]

b 1 Ti. vi. 9, 10; Ja. v. 1—3; Ma. xiii. 22.
c Lu. xii 33, 34; Ac. ii. 44, 45; 1 Ti. vi. 17—19.
d Jo xii. 26.
e Mk. x. 21; Lu. xviii. 22. During the progress of a revival, a lady of wealth, who saw the poor crowding to Christ, cried aloud, "O my God! is there no mercy for the rich?"

What makes a bad man good?—Not, I. Respect for moral goodness; II. Correct theological knowledge; III. Strong desire for future blessedness; IV. Spirit of genuine docility; V. Faultless external morality; VI. Susceptibility of conscience; VII. Christ's appreciation of his goodness. But, *Love*, is the "one thing"—the substratum of moral goodness; this shown, from, I. The constitution of human soul; II. Teaching of Word of God. *Dr. Thomas.*

"To give is the business of the rich." *Goethe.*

Danger of riches.—(1) A difficult thing to get wealth rightly, and use it well. (2) An awful thing to die a rich man in a world of so much sorrow; give an account of stewardship. (3) Do not envy the rich. (4) Remember that the true and lasting riches may be easily got. *The Hive.*

No man is a better merchant than he that lays out his time upon God, and his money upon the poor. *Bishop Taylor.*

St. Anthony.—It was from the story of the rich young man in the gospel that the famous Anthony, the very patriarch of Monachism, inferred that it was his duty to abandon his ancestral estate and live in solitude and poverty. There is no question of the ardor and sincerity of the man; but as we read what history has to tell of the moral and social effects of Monachism, we cannot but reflect how much better it would have been for all Christendom if Anthony had lived on the estate which he inherited, and used his means and position for the honor of Christ and the gospel among the ignorant peasantry around, rather than have passed his life in the desert, injuring his own body by gratuitous hardships, maintaining mysterious combats with fiends,

and so leading hundreds and thousands of misguided men into a similar pursuit of an illusive, ascetic perfection. *D. Fraser.*

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22. went away, whither?[a] **sorrowful,** as not able to follow Jesus and keep his wealth; not so easy to be good as some imagine. **possessions,** houses, lands, etc.[b]

Lessons for life.—I. The necessary limitations of the most careful religious training; II. The final attainment of education is the conquest of the heart. Christ-following involves: 1. self-abnegation; 2. must be the expression of the soul's supreme love; 3. self-giving; III. Lack of one thing, may be lack of everything. IV. The sincerity of men must be tested acc. to their peculiar circumstances. *Dr. Parker.*

Going away fr. Jesus.—I. Who? a *young* and *rich* and *official* man. II. How? *sorrowful.* His wealth, office, friends, and youth could not give him joy; felt an aching void that nothing, out of Christ, would fill. III. Why? loved the world better than Christ, could not accept discipleship on such terms, would like to have prescribed for himself. IV. Whither? ah, who can tell? where do the young go, who go away from Jesus? nothing more heard of him (Prov. x. 7; Eccles. viii. 10); might have been a holy, happy, useful man. *The Hive.*

Overweighted with gold.—To make a man happy as a lark *might be* to do him grievous wrong: to make a man wake, rise, look up, turn, is worth the life and death of the Son of the Eternal. The youth, climbing the stair of eternal life, had come to a landing-place where not a step more was visible. On the cloud-swathed platform he stands looking in vain for further ascent. While thus he stands, alone and helpless, behold the form of the Son of man! It is God himself come to meet the climbing youth, to take him by the hand, and lead him up his own stair, the only stair by which ascent can be made. He shows him the first step of it through the mist. His feet are heavy; they have golden shoes. To go up that stair, he must throw aside his shoes. He must walk barefooted into life eternal. *George Macdonald.*—*Influence of riches.*—Many a Christian do you find among the rich and the titled, who, as a less encumbered man, might have been a resolute soldier of the cross; but he is now only a realization of the old Pagan fable—a spiritual giant buried under a mountain of gold. Oh! many, many such we meet in our higher classes, pining with a nameless want, pressed by a heavy sense of the weariness of existence, strengthless in the midst of affluence, and incapable even of tasting the profusion of comfort which is heaped around them. *F. W. Robertson.*

23—26. hardly, not impossible but difficult. *R. V.* "It is hard for," **rich man,** who *loves*[c] his riches and trusts in them.[d] **camel . . needle,** proverbial saying. **men . . impossible,** to be saved at all. **God . . possible,**[e] His love, wisdom, power, are infinite.

The great question.—"Who then, etc.?" an admission that all men share the same guilt and love of the world. How may a rich man enter heaven?—I. It is always difficult in his peculiar circumstances; II. It is impossible, if in mind and heart he cleaves to his wealth—the Pharisees; III. It becomes possible by a miracle of Divine grace—Joseph of Arimathea. *Lange.*

The poor rich.—A ship lately came into port which had long been out upon the sea. The coal gave out; then everything in turn that would burn—cargo, stores, spars, furniture—had to be burned to bring the vessel to the harbor. She anchored at last, with nothing left worth anchoring. So many rich men come into the port of old age, having burned up everything of manhood, character, and hope,—rich in the world's eyes, mayhap, but wretched wrecks in God's sight. *Sunday-School Times.*

27, 28. all, not much perh., but much to *them.* **what . . have,** a very nat. question, sug. by prom. concerning "treasure." **regeneration,** taking "regen." with following words, the sense may be that they who truly fol. Christ shall have the most influence, etc., in the new state of society which Christianity shall create.[f] **twelve thrones,** but the traitor lost his through not following Christ. These men—the apostles—are still, by their writings, exercising authority.

The rewards of Christian fidelity.—I. The Christian disciple abandoning the world the better to serve Christ. What was left? 1, a home that was dear; 2, friends of the old time; 3, a familiar occupation; 4, the religion of their forefathers. II. The Christian disciple engaged in duties of Christian profession. It involved 1,

a Jo. vi. 68; Pr. xi. 28; xxx. 8, 9.
b Lu. xiv. 18, 19.
"Riches are blind, and render men blind who set their affections on them." *Menander.*

We cannot push a railroad train by our hands, try we never so hard; but we can let on the steam, and thus move it. We cannot make ourselves good by trying to keep the commandments, but we can go to Jesus, who will give us a new heart, a new life. *Peloubet.*

discourse on riches

c 1 Ti. vi. 10.
d Mk. x. 24; Lu. xviii. 24; 1 Ti. vi. 17.
e Ge. xviii. 14; Job xlii. 2; Jer. xxxii. 17; Lu. i. 37; xviii. 27.
It is hard to carry a full cup with a steady hand. A man may have so much of this world that he misses the next. Alas, for the poor rich! *Spurgeon.*

advantage of following Christ

f Ro. viii. 19—23.
"Bodily sufferings, pain, and sickness, if they should be my fate, I would not care to avoid, since they are a part of my nature, and I am and remain here below nature, but they ought not to trouble me. Besides, they affect only nature, with which I am in close union, not myself—the being that is superior to all nature. The certain end of all

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being thrust out of synagogue; 2, ceaseless combat with the world—opinions, fashions; 3, arduous labors. III. The Christian disciple's recompense. What shall we have?—1, present peace, etc.; 2, joy of discipleship; 3, anticipation of sharing in future results of all Christian work; 4, the final rest and reward.

Faithfulness rewarded.—The pious Lutheran minister at Berlin, Paul Gerhard, was deposed from his office, and banished the country in 1666, by the elector Frederic William the Great, on account of the faithful discharge of his ministerial duties. Not knowing whither to go, he and his wife passed out of the city, and finally stopped at a tavern, oppressed with care and grief. Gerhard endeavored to comfort his partner by the text, "Commit thy way unto the Lord, trust also in Him, and He shall bring it to pass." Then he wrote a hymn embodying this sentiment. Before he had finished its perusal, the agents of Duke Christian of Mersburg invited him to an interview with that prince, by whom he was appointed Archdeacon at Luebben. *Following Christ.*—"The conversion," says a missionary paper, "of *Gunga Dhor*, the first Orlya convert, a Brahmin of high caste, and of great respectability and influence among his own people of every class, was an event of no ordinary importance. It may, in truth, be said that, when Gunga Dhor threw off his poita, the badge of his divinity, and assumed a Christian profession by public baptism, the temple of Juggernaut received a severe shock. When he delivered his first Christian address, the Brahmins gnashed their teeth upon him, and uttered their curses and imprecations, wishing that he might die. The first Christian light which entered Gunga Dhor's mind was from a small tract entitled, *Jugernatha Ruth na chullebar a Rottha*, or, 'The account of the not proceeding of Juggernaut's car.' The tract induced on his mind a supreme contempt for that idol; then he found other tracts and single Gospels; these led him to the house of the missionary at Cuttack, whom he woke from his bed very early in the morning of January 1, 1826, *begging an explanation* of his books. Mr. Sutton was immediately sent for; and 'great was the day, the joy was great,' when the missionary met the first Christian inquirer of Orissa. He accompanied Mr. Lacey on a tour to Calcutta; saw Dr. Carey; returned to Orissa; parted with kindred, friends, and everything for Christ; was baptized, and became a laborious and faithful native Christian evangelist."

29, 30. every one, not the apostles alone.[a] **houses, etc.,** things usually considered dearest and best. **name's sake,** and not seeking *his own* good. **hundred-fold,**[b] if not in quantity, yet in value through superadded gift of God's blessing here, and eternal blessedness hereafter.[c] **first,** who are thought by others and think themselves to be the chief. **last,** last in realizing the true blessedness and honor of serving Christ, and least in His kingdom. **last . . first,**[d] those counted unworthy, feeling their unworthiness, will seek and find the highest grace.

Beware of covetousness.—These solemn cautions are not addressed to rich men, but to poor. The love of money is not a danger to those only who possess it. To no men, probably, does affluence sometimes seem more alluring than to those who see it afar off. Does not the last commandment also teach us the same? It is not to those who have, but to those who desire to have, that its language is addressed. Let all men, therefore, beware of covetousness, whoever they are! *Hom. Com.*

The Believer's rewards.—"Mr. John Price, a pious old man, was walking one day on the road from his farm to the sanctuary, with the New Testament in his hand, when a friend met him, and said, 'Good morning, Mr. Price.' 'Ah! good morning,' replied the aged pilgrim, 'I am reading my Father's will as I walk along.' 'Well, and what has He left you?' said his friend. 'Why, He has bequeathed me a hundredfold more in this life, and in the world to come life everlasting.' This shrewd and beautiful reply produced a happy effect on the mind of his Christian friend, who was in sorrowful circumstances, and he went on his way rejoicing." *Enduring fidelity.*—The legend of Christina, the Roman maiden, is, that her father was an idolater, and she a devoted Christian. One day a crowd of beggars moved her compassion. She took her father's idols of gold and silver, and, having broken them up, threw the fragments among the beggars. At this, her father caused her to be beaten, and then thrown into a dungeon; but the angels healed and comforted her. Her father next caused her to be thrown into a lake with a millstone round her neck; but the angels held up the stone, clothed her in a white garment, and brought her safe to land. Then her father ordered her to be thrown into a fiery furnace, where she remained five days unharmed, singing praises to God. She was next dragged to the Temple of

"pains, and of all susceptibility to pain, is death; and of all which the natural man is accustomed to regard as evil, to me this is the least. Then I shall not die for myself, but only for others — for those surviving me, from whose company I shall be torn; for myself, the hour of death is the hour of birth to a new glorious life." *Fichte.*

a He. x. 34—36; 2 Ti. ii. 12.
b Mk. x. 30.
c Pr. xiii. 7; Ps. xxxvii. 16; cxix. 14; Phil. iii. 8; Ro. viii. 18; 2 Co. iv. 17; 2 Ti. ii. 12; 1 Pe. iv. 13.
d Lu. xviii. 9—14. vii. 29, 30; Ma. viii. 11, 12; Ro. ix. 30—32.

"It is along the paths of virtue that we soar upwards to the blessed state of those pure spirits who dwell in paradise; here, on the other hand, impure and unruly passions drag us down, and place us in a labyrinth where disquiet, anguish, misery, and remorse lie in wait to seize us." *Salomon Gessner.*

"Every one feels that he is something else than a nothing which has been animated by another. From this arises the confidence that death, though it may put an end to life, does not close man's existence." *Schopenhauer.*

"Fear not, but be bold. A modest courage secures success and friendship, even for a stranger." *Homer.*

Apollo to sacrifice; but, when she looked at the idol, it fell down before her. In prison she sang the praises of God continually, when her tongue was cut out; yet she sang more sweetly than ever. She was shut up in a dungeon with venomous reptiles, which became harmless in her presence. At last, she was shot to death with arrows, and went up to receive the martyr's crown as the reward of her dauntless fortitude.

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CHAPTER THE TWENTIETH.

the vineyard laborers

a parable of wages

1, 2. like, this par. pecu. to Matt. These freq. comp. show our Lord's anxiety to make the nature of His kingdom, and the character, etc., of the laws and subjects plain. **householder,** *lit.* "housemaster," head of family. **early,**[a] even yet in the E., laborers assem. bef. sunrise in market-places, with their tools, to be hired for the day. **penny,** *i.e.*, Rom. penny, the denarius = 7½d. English. **vineyard,**[b] "His Church in all ages is this true vineyard."[c]

Characteristics of Parables of Christ.—I. Simplicity, as opp. to metaphysics of schools, etc. Like Franklin using a kite to draw fire fr. heaven; II. Weightiness; pictures of most solemn verities; III. Boldness—*ill.* the rich fool, spendthrift son, Dives and Lazarus; IV. Authoritative; He speaks in His own name—"I say unto you."

Unselfish service.—The laborers who made no bargain at all, but went to work on the faith of their Master's honor and liberality, were the best off in the end. Those who made a bargain received, indeed, all they bargained for; but the others were rewarded on a far more liberal scale, they obtaining much more than they had any reason to expect. Thus we are taught that those will be first who think least of wages as wages, and are the least disposed to put such a question as, "What shall we then have?" *Gibson.* Peter must have felt himself gravely rebuked by the picture here drawn of the man who had listened to the first call of Christ, but who, after a full, honest day's work, was found to be possessed of a selfish, grudging spirit that filled him with discontent and envy. *Marcus Dods.*

a Ecc. 1x. 10; Jer. xliv. 4.
b Song i. 6.
c Jo xv. 1.
"Parables are more ancient than arguments." *Bacon.*
d Jo. xi. 9.
e Pr. xix. 15.
Proverbs on idleness: — Evil thoughts intrude in an unemployed mind as naturally as worms are generated in a stagnant pool.—*Latin.* No pains, no gains. No sweat, no sweet. No mill, no meal. An idle brain is the Devil's workshop. — *English.* He that would eat the kernel maun crack the nut.—*Scotch.*

3—7. third hour, ab. 9 A.M. Jewish day was reckoned fr. sunrise to sunset, *i.e.*, fr. ab. 6 A.M. to 6 P.M.,[d] acc. to time of year. **right,** beyond wh. they could have no claim or expectation. **eleventh,** the day almost gone. **idle,** as many under various pretexts remain to end of life. **because,** they were not idle in excuses. **receive,** they could hope for only a very little.

Slothfulness condemned.—I. A work supposed: 1. Its object one of supreme importance; 2. Proposed by highest authority; 3. Requires long, steady, earnest application; 4. Certain of ultimate success. II. A state condemned—idleness: 1. By limited time—a day; 2. By analogy of worldly employments; 3. By certainty of future reckoning. III. A question urged: why? 1. Aversion to work; 2. Indifference; 3. Indecision; 4. Procrastination.

"Much bending breaks the bow; much unbending, the mind. *Lord Bacon.*

Hiring laborers in the East.—"The most conspicuous building in Hamadan is the Mesjid Jumah, a large mosque, now falling into decay, and before it a *meidan* or square, which serves as a market-place. Here we observed, every morning before the sun rose, that a numerous body of peasants were collected with spades in their hands, waiting, as they informed us, to be hired for the day to work in the surrounding fields. This custom, which I have never seen in any other part of Asia, forcibly struck us as a most happy illustration of our Saviour's parable of the laborers in the vineyard, in the 20th chapter of Matthew; particularly when, passing by the same place late in the day, we still found others standing idle, and remembered His words, '*Why stand ye here all the day idle?*' as most applicable to their situation; for in putting the very same question to them, they answered us, '*Because no man hath hired us.*'"—*The eleventh hour.*—An old sailor, who was very ragged, and whose white head spoke the lapse of many years, was leaning against a post in conversation with another sailor. A member of the Bethel Union spoke to them, and particularly invited the old man to attend the prayer-meeting. His companion, after hearing the nature of the invitation, said, "Thomas, go in! Come! come! man, go into the meeting; it won't hurt you." "No! no!" cried the old seaman, "I should not know what to do with myself. Besides, I am too old. I am upwards of seventy, and I am very wicked; it is too late for me to begin, it is of no use." After a moment's pause, the member, looking with pity upon the old veteran, answered, "You are the very man the prayer-meeting is held for." "How so?" "Because Jesus Christ came into the world to save the chief of sinners. When young, I suppose,

Procrastination: "It is a miserable thing to be digging a well at a moment when thirst has seized your throat. *Plautus.*

"Away with delay; it hath always injured those who are inclined to procrastinate." *Lucan.*

"To-morrow, morrow, only not to-day! Thus idle people ever say. To-morrow! to-day I shall rest!

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you were tempted to think it would be time enough to be religious when you came to be old?" "Ah! that I did," replied the sailor. "Now you are old, you say it is too late. Come with me: no time is to be lost, for Jesus is waiting to save you." His companion then said, "Thomas, go to the prayer-meeting. You have need, at your time of life, to prepare to die." He went, and attended regularly. Some time after, he was asked, "Well, my aged friend, do you think you are too old in sin for the blood of Christ to cleanse you?" "No, sir," said he, "I bless God, I do feel a blessed hope, which I would not give up for worlds; a hope which encourages me to think that God will be merciful to me and pardon me, old sinner as I am."

to-morrow learn that lesson, to-morrow forsake that sin, to-morrow do this and that." *Weisse.*

8—10. even, the time for paying.[a] **steward,** manager, overseer, agent. **hire,** wages. **last,** *i.e.*, the last who were hired. **penny,** they do not seem to have hinted that they had received too much. They prob. felt that the master might do what he willed with his own. **more,** they had no claim for *more*, and no right to expect it. **penny,** no *less* or more than they had bargained for.

a Deu. xxiv. 13; Jo. ix. 4.

The laborers' hire.—God a good paymaster. Consider His payments—I. An easy conscience; II. The comfort we have in doing something for Jesus; III. The reward in watching first buddings of conviction in a soul; IV. The joy of success; V. The final entrance into the joy of our Lord. *Spurgeon.*

Cheerfulness in work.—"Are you not wearying for our heavenly rest?" said Whitefield one day to an old clergyman. "No, certainly not!" he replied. "Why not?" was the surprised rejoinder. "Why, my good friend," said the old minister, "if you were to send your servant into the fields to do a certain portion of work for you, and promised to give him rest and refreshment in the evening, what would you say if you found him languid and discontented in the middle of the day, and murmuring, 'Would to God it were evening?'—would you not bid him be up and doing, and finish his work, and then go home and get the promised rest? Just so does God say to you and me." *Expectation of future reward.*—The Christian expects his reward, not as due to merit, but as connected, in a constitution of grace, with those acts which grace enables him to perform. The pilgrim who has been led to the gate of heaven, will not knock there as worthy of being admitted; but the gate shall open to him, because he is brought thither. He who *sows*, even *with tears*, the *precious seed* of faith, hope, and love, shall "*doubtless come again with joy, and bring his sheaves with him*," because it is in the very nature of that seed to yield, under the kindly influence secured to it, a joyful harvest. *Cecil.*

"All who are paid must work, if but *one* hour; yet the work is short; one day at most and fol. by the *night when no man can work.*" *Stier.*

11, 12. murmured, not bec. they had been defrauded, or unjustly treated, but bec. they were envious of those who had received more in proportion. **burden,** the principal part of the toil. **heat,** both of air and sun.

Unto this last.—I. The work to wh. all were called; and in wh. the first bore the heat, etc. II. The reason of the idleness of those who were called at the eleventh hour. III. The Lord's justification of His ways. *I. B. Brown.*

Murmuring.—"Pay a man ever so liberally, he will still *murmur;* he looks at the money and then at your face, and says, '*pothathu*,' *i.e.*, not sufficient. He tells you a long story about what he has done and suffered, about the great expense he has been at to oblige you, and he entreats you for a little more. I ask any Englishman who has been in India, if he ever met with a Hindoo who was not at *all* times ready to *murmur?*" *Roberts.—Danger of murmuring.*—"I have read of Cæsar, that, having prepared a great feast for his nobles and friends, it so fell out that the day appointed was so extremely foul, that nothing could be done to the honor of the meeting; whereupon he was so displeased and enraged that he commanded all them that had bows to shoot up their arrows at Jupiter, their chief god, as in defiance of him for that rainy weather; which, when they did, their arrows fell short of heaven and fell upon their own heads, so that many of them were very sorely wounded. So all our murmurings, which are as so many arrows shot at God himself, they will return upon our own pates' hearts; they reach not Him, but they will hit us; they hurt not Him, but they will wound us; therefore it is better to be mute than to murmur; it is dangerous to provoke a 'consuming fire.'" *T. Brooks.*

"The modern majesty consists in work. What a man can do is his greatest ornament, and he always consults his dignity by doing it." *Carlyle.*

13—15. one . . them, prob. the chief or first to complain; and who spoke for the rest. **friend,**[b] speaking courteously, as in Eng. "*my good friend.*" He might have been justly angry. **lawful . . own,**[c] I gave *mine*, not *thine:* you are not made poor by their wealth, nor do you lose by their gain. **eye evil,** being envious of their prosperity.[d]

b Pr. xv. 1.
c Ex. xxxiii. 19; Ro. ix. 21.
d See, on whole parable, *Trench.* 162—185.

The belief in the evil eye still prevails in the East. The envious or malevolent glance is thought to have an injurious effect. Here the sense is: Art thou envious because I am just? *Cam. B.*

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Mine own.—We have here: I. The assertion of the absolute proprietorship. Both the whole world and every man belong to God; 1. His by creation; 2. Providence; 3. Grace. II. A vindication of final decisions based on this absolute right. III. A censure pronounced on all criticisms adverse to these decisions.

God Himself the best reward.—Beautiful exceedingly in this connection is the story—mythical, no doubt, in form, but probably true in substance—that is told concerning Thomas Aquinas. Worshipping one day in the chapel in which he was accustomed to perform his devotions, it is said that the Saviour thus addressed him: "Thomas, thou hast written much and well concerning Me. What reward shall I give thee for thy work?" Whereupon he answered, "*Nihil nisi te, Domine,*"—"Nothing but Thyself, O Lord!" And in very deed He is Himself the best of all His gifts. *Spurgeon.*

Examples of envy.—"We shall find it in Cain, the proto-murderer, who slew his brother at the instigation of envy. We shall find it in the dark, and gloomy, and revengeful spirit of Saul, who, under the influence of envy, plotted for years the slaughter of David. We shall find it in the King of Israel, when he pined for the vineyard of Naboth, and shed his blood to gain it. Yea, it was envy that perpetrated that most atrocious crime ever planned in hell, or executed on earth, on which the sun refused to look, and at which nature gave signs of abhorrence by the rending of the rocks. I mean the crucifixion of Christ; for the evangelist tells us, that for envy the Jews delivered our Lord." *J. A. James.*

"Envy feeds on living merits; it ceases after death, when a man's real character defends each according to his actual deserts." *Ovid.*

calling and choosing

16. many called, to repentance, to faith in Christ, to work for God in His vineyard. **few chosen,** to partake in the fulness of the reward, bec. so few obey the call. Both the *calling* and the *choosing* are of the free grace of God, and in accordance with His sovereignty.[a] *The R. V. omits the last half of the 16th verse.* See Ma. xxii. 14.

The world a market-place.—I. The ordinary walks of life are as a market-place to men whose highest aim is to buy and sell and get gain. II. Outside this market-place is a vineyard, wh. the gt. owner of the world and proprietor of human life would have cultivated. III. Call a man to labor when He will, He will give what He pleases of *His own* at the end of life's day. "Shall not the judge of all the earth do right?"

Called and chosen.—The Jews never spake of levying troops, but of choosing them; because all the males, from twenty years old and upwards, being liable to serve, they had always a great many more than they wanted. In allusion to the general muster of the people, and the selection of a certain number for the service of their country, our Lord observes, "Many are called but few chosen." The great mass of the people were called together by sound of trumpet, and on passing in review before the officers, those were chosen who were deemed most fit for service. This is the reason the Hebrews usually called their soldiers young men, and *bahurim,* chosen. But no man, who felt a disposition to serve his country, was rejected; though an Israelite was not chosen, he might volunteer his services, and was then enrolled. *Paxton.*

[a] Ro. viii. 30; Ep. i. 4; 2 Pe. i. 10; Re. xix 9; xvii. 14; Is. lv. 1; Jo. vii. 37; Ma. xi. 28; Mk. xvi. 15; Re. xxii. 17.

"Every man is the son of his own works." *Cervantes.*

"Whatever I do, whether it be carrying this basket or anything else, I think to myself, I am doing this for Jesus, to show that I love Him, and this makes everything easy and pleasant." *Bible Jewels.*

third prediction of Jesus concerning his death, etc.

17—19. Jerusalem, Passover was near. This the last journey to J. **said,** much to their amazement and fear.[b] **apart,** aside fr. others who may have also been "going up" with them to the feast. **betrayed,** etc., note the minuteness of this prediction; it had been already decided to put J. to death.[c] **gentiles,**[d] Roms., the Jews not having the right now of inflicting capital punishment. **mock,**[e] looks and language. **scourge,**[f] **crucify,** a Rom. punishment. **rise again,** the silver lining of the dark cloud.

The saddest yet happiest event in human history.—Our Lord's last journey to Jerusalem. The prediction of the sufferings of Christ, a great evidence—I. Of His prophetic character; II. Of His willingness, as a Priest, to offer Himself a sacrifice for sin; III. Of His confident expectation of victory as a King.

Christ's sufferings were foreseen.—As astronomers know when none others think of it, that traveling through the heavens the vast shadow is progressing towards the sun which ere long shall clothe it and hide it, so Christ knew that the great darkness which was to overwhelm Him was approaching. *Beecher. The sufferings of Christ.*—As the precious stone called the carbuncle, to look at, is like a hot burning coal of fire, shining exceeding brightly, the which feeleth no fire, neither is it molten, changed, or mollified therewith; if thou shalt take it, and close it fast in a ring of lead, and cast it into the fire, thou shalt see the lead molten

[b] Mk. x. 32.
[c] Jo. xi. 53—57.
[d] Jo. xviii 35.
[e] Ma. xxvii. 2, 27—29; Lu. xxiii. 11.
[f] Ma. xxvii. 26.

Observe the exactness of the prediction; the Sanhedrin shall condemn but not kill, the Gentiles shall scourge and crucify. *Camb. Bible.*

"The sorrow wh. calls for help and comfort is not the greatest, nor does it come from the depths of the heart."—*Humboldt.*

"Brief is sorrow, and endless is joy." *Schiller.*

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and consume before thy face, but the carbuncle remaining sound and perfect without blemish as before; for the fire worketh upon the lead, but upon the carbuncle it cannot work: even so Christ, our Saviour, being in the hot, scorching fire of His torments, suffered and died, as He was man; but, as He was God, He neither suffered nor died. The fire of His afflictions wrought, then, upon His manhood; but His divinity and Godhead continued perfect, and utterly untouched. *Cawdray.*

20, 21. mother, Salome.[a] **came,** Mk.[b] says it was Ja. and Jo. who asked this; prob. they instigated their mother. **certain thing,** without at *first* saying what. **my . . sons,** a mother's love does not always desire the best thing for children. **sit . . right,** etc., she would for them the chief offices of state. **kingdom,**[c] of wh., in com. with many others, she had formed a wrong conception.

A mother's wish for her children.—I. Salome and her sons; or, the dif. betw. the noblest aspirations of mere natural enthusiasm, and the spiritual courage of holy humility; II. The projects of parents with ref. to their children must be tried and purified in the light of the Lord; III. Salome and her sons as compared with Mary and her sons.[d]

A parent's vain wish.—A fond father was in great distress for a favorite child, whom he apprehended to be dying in its infancy. Several of his friends endeavored to assuage his grief, but he refused to be comforted. At length the minister on whom he attended offered to pray with him, and desired him to compose his mind, and give up his favorite son to the Divine disposal, since there was no probable hope of his recovery. He replied, "I cannot give him up; and it is my importunate request that God would spare this child to me, whatever may be the consequence." He had his desire: the child recovered, and grew up, if possible, more and more his darling; but he lived to be a thorn in his side, and to pierce his heart with many sorrows. For just as he came to maturity, he robbed his excellent master, whom before he had often injured. He was seized by the hand of justice, tried, condemned, and died one of the most hardened wretches that ever went out of life in that ignominious manner. Upon the fatal day of execution, the mourning father was made to remember his former rash petition with grief and tears; and, humbled in the dust, confessed his folly and his sin. *Whitecross.*

22, 23. know not . . ask, many do not know what would result fr. the literal fulfilling of their desires. **cup,** Scrip. fig. for "appointed portion."[e] **baptized . . with,** as baptism represents the outpouring of Divine influence on the soul, we understand by this fig. the outpouring of appointed suffering upon Christ. **we . . able,** they would have promised less, had they known more. **saith,** pitying their ignorance, but accepting their willingness to follow Him. The words, "and to be baptized with the baptism that I am baptized with," in v. 22, and the corresponding words in v. 23, are omitted in the *R. V.* See Mk. x. 38, 39, where the *R. V.* retains the words.

Christ proving Himself the heavenly King.—By I. His grace; II. His impartiality; III. The exercise of His prerogative (both in granting and withholding); IV. His holiness and justice (guarding and preserving the rights of the Father).

In suffering and conflict, look to Jesus.—It is related that, in one of the Duke of Wellington's battles, a portion of the army was giving way under the charge of the enemy, when he rode into the midst of them. A soldier called out in ecstacy. "There's the Duke—God bless him! I'd rather see his face than a whole brigade." And these words, turning all eyes to their chief, so re-assured his comrades that they repulsed the foe; for he is beside us, they felt, who was never defeated yet, and will not be defeated now. A military friend with whom I conversed on this subject said, that, though he had never heard the anecdote, he could well conceive it to be true; the presence of that distinguished general, he added, was at any time worth five thousand men. *Tait.*

24—27. indignation, not so much at the spirit wh. the wish betrayed, as at their own disparagement. **called . . him,** to correct *their* ambition also. **exercise . . them,** aft. the usual manner of secular and political powers. **not . . you,** *subjects* and not lords of a spiritual kingdom. **minister,**[f] servant; greatness lies in usefulness.

Men sometimes know not what they ask.—I. They sought the place of the two malefactors. II. They requested, so to speak, something wh. had only existence in

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ambition

Ma. xx. 20—28; Mk. x. 35—45.

a Mk xv. 40; Ma. xxvii. 56.
b Mk. x. 35.
c Jo xviii. 36.
d Ma. xii. 46.

"The slave has but one master; the ambitious have as many as there are people who can contribute to the advancement of their fortune." *La Bruyère.*

There are a great many more Christians who kneel down in the morning, and tell the Lord what they would like Him to do for them, than there are who kneel down to ask the Lord what they can do for Him. *H. C. Trumbull.*

e Ps. xvi. 5; xxiii.

"Since the thing you wish cannot be had, wish for that which you can have." *Terence.*

"If all were to perish who did not succeed in obtaining what he wished, all mankind would die." *Philemon.*

f Ma. xxiii. 11, 12; Phi. ii. 3; Lu. xxii. 25, 26; 1 Pe. v. 3; 1 Co. ix. 19—22; 2 Co. xi. 5; Mk. x. 44.

"The generous mind adds dignity to every act, and nothing misbecomes it." *Plutarch.*

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their imagination (worldly honors in the kingdom of Christ). III. They sought something wh., in its higher import, had already been given away—perh. to themselves, perh. to others—viz., special degrees of election. *Lange.*

"We value great men by their virtue, and not by their success." *Nepos.*

Example of Christ.—It is said that, thinking to amuse him, his wife read to Dr. Judson some newspaper notices, in which he was compared to one or other of the apostles. He was exceedingly distressed; and then he added, "Nor do I want to be like them; I do not want to be like Paul, nor Apollos, nor Cephas, nor any mere man. I want to be like Christ. We have only one perfectly safe Exemplar,—only One, who, tempted like as we are in every point, is still without sin. I want to follow Him only, copy His teachings, drink in His Spirit, place my feet in His footprints, and measure their shortcomings by these, and these only. Oh, to be more like Christ!" *The Christian ideal.*—What a revolution of thought is involved in this simple contrast! Of how much that is great and noble has it been the seed! The dignity of labor, the royalty of service, the pettiness of selfish ambition, the majesty of self-sacrificing love; the utter condemnation of the miserable maxim "Every man for himself"; the world's first question, "What shall we have?" made the last; and its last question, "What shall we give?" made the very first—such are some of the fruits which have grown from the seed our Lord planted in so ungenial soil that day. *I. M. Gibson.*

He is the most *lovely* professor, who is the most *lowly* professor. As incense smells the sweetest when beaten the smallest, so saints look fairest when they lie lowest. *Aup. Secker.*

28. even . . as S. of man,[a] the Lord of all in the form of a servant. **ransom,**[b] redemption-price, as of slave, or captive, or person condemned to death. **for many**[c] (*ἀντὶ πολλῶν*), instead of multitudes, *i.e.*, Christ died "in the place of many multitudes" who deserved death.

a Phi. ii. 6—8; Lu. xxii. 27; Jo. xiii. 4, 14.
b Is. liii. 10, 11; Le. xxv. 51; Ex. xxi. 30; Ps. xlix. 7, 8, Is. xxxv. 10.
c Ma. xxvi. 28; He. ix. 28; Re. vii. 9, 1 Jo. ii. 2; Jo. i. 29.

Christ a servant.—I. The title He assumed—"Son of Man." II. The homage He declined—"not to be ministered unto": 1. Not the utterance of disappointment; 2. *Man* usually desires power. III. The character of the service He rendered—"to give His life," etc.: 1. Its beginning in the distant past; 2. Its progress through the eventful present; 3. Its consummation in the glorious future; when He, "the servant of all," shall reign as Lord and King.

"He has gone before, our forerunner, to order all things for us there It may be th unless Christ were in heaven it were no place for mortals."

The joy of ministry.—The least complicated and shortest rule of morals is this: Get others to work for you as little as possible and work yourself as much as possible for them; make the fewest calls upon the services of your neighbors and render them the maximum number of services yourself. This is why I never feel happy or even content, unless when quite certain that my work is helpful to others. *Count Tolstoi.—Giving life for others.*—The city of Marseilles was once visited by the plague. The ravages were fearful. Parents deserted their children, and children forgot their parents, to take care of themselves. The city became a desert. The doctors consulted together, but they could find no remedy. They agreed that it was necessary for one of them to open the body of someone who had died to find out the nature of the plague. But who would do this, for it was certain that the one who did it would himself die soon after? Suddenly one of the most celebrated physicians, a man in the prime of life, rose and said—"I devote myself to the safety of my country. To-morrow at the break of day, I will dissect a corpse, and write down what I observe." He went home, made his will (for he was a rich man), and spent that evening in religious exercises. During the night a man died of the plague. Guyon, the physician, entered the room next morning, and made the examination. As he went on he wrote down all he saw, then left the room and put the paper into vinegar, so that it would not convey the plague to others. He died within twelve hours. *Hom. Com.*

"How Christ's humiliation condemns the ambition of those who call themselves His servants!" *Lange.*

healing of two blind men

29, 30. Jericho, "the city of palms,"[d] the word sig. "*place of fragrance*," now a wretched village called *Riha.* It lay in the road fr. Peræa to Jerusalem, fr. wh. it was ab. 15 m. dis. to the N.E. **two,** Mk. says *one*, Lu. speaks of *one*, and as they were entering the city. Prob. the one of whom Lu. speaks began to solicit Jesus as He entered, and then went with the crowd, until, on leaving the city, the other joined him. Mk., who is usually more circumstantial, describes the case of the more remarkable of the two, who was the most importunate and earnest. **S. of David,**[e] recognition of Jesus as the Messiah.

Mk. x. 46—52; Lu. xviii. 35—43; xix. 1.
d De. xxxiv. 3; Jud. iii. 13; 2 Ch. xxviii. 15.
e Ma. ix. 27; xii. 23; xv. 22.

The procession of our Lord fr. Jericho to Jerusalem.—I. What it signified—the Lord's acceptance of His people's Messianic hopes; He suffered them to herald Him as the Messiah. II. How His friends regarded it—as a coronation procession wh. no cry of misery should disturb. III. How Christ Himself treated it—as a journey of redemption for believers. *Lange.*

It is probable that very many of those who had received sight and soundness of limb by the word or touch of Jesus followed Him to Jerusalem.

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Not its gardens and palaces however, but its sins and sorrows, engage the Saviour's thoughts and occupy His time. *Gibson.*

Christ the only name.—A few persons were collected round a blind man, who had taken his station on the bridge in London, and was reading from an embossed Bible. Receiving from the passers-by of their carnal things, he was ministering to them spiritual things. A gentleman on his way from the city was led by curiosity to the outskirts of the crowd. Just then, the poor man, who was reading in the fourth chapter of the Acts, lost his place, and, while trying to find it with his finger, kept repeating the last clause he had read, "None other name—none other name—none other name." Some of the people smiled at the blind man's embarrassment; but the gentleman went away deeply musing. The words he had heard from the blind man rang like solemn music in his soul, "None other name." When he reached his home, and retired to rest, these words were still heard, and when he awoke, the strain continued, "None other name—none other name—none other name." The music entered his soul; and, by the blessing of God, he awoke to a new life. "I see it all," said he, "I have been trying to be saved by my own works, my repentance, my prayers. I see my mistake. It is Jesus who alone can save. Neither is there salvation in any other; for there is none other name, none other name, none other name, under heaven, given among men, whereby we must be saved."

Jericho was at this time the most luxurious place of resort in Palestine.

31, 32. multitude, not sympathizing with the two men, or not coinciding with their view of Christ. **cried . . more,** in a frenzy of earnestness.[a] **stood still,** he had hitherto walked on to test their earnestness and faith. **called,** and they obeyed the call. **what will,** he knew,[b] but would have them state their case plainly, also that others might learn the lesson.

The blind men of Jericho.—"They who are one in misery should unite their prayer. The loss of physical sight is to man a great distress; but he is not so much troubled about his soul's blindness." *Starcke.* "We must not be hindered in our prayers by the devil or the world, by flesh and blood." *Zeisius.* "Turn not away your eyes and ears fr. the cry of the wretched. Christ is much more willing to help than we to ask Him. The foll. of Christ is the best gratitude." *Cranmer.* "He who easily yields his point to threats is, for the most part, without the strong urgency of a true heart. Happy he whom nothing restrains in his faith and believing cry." *Rieger.*

a Ps. cxxiii. 3; Lu. xviii. 1; Ge. xxxii. 26.
b Ma. vi. 8; Phi. iv. 6.
Seneca tells of a blind woman, who insisted that the trouble was not with her eyes, but in the absence of light from the room.

Spiritual blindness.—"St. Augustine relates of a certain heathen, who showed him his idol gods, saying, 'Here is my god: where is thine?' then, pointing up at the sun, he said, 'Lo! here is my god: where is thine?' so, showing him divers creatures, still upbraided him with, 'Here are my gods: where are thine?' But St. Augustine answered him, I showed him not my God, not because I had not one to show him, but because he had not eyes to see Him." *Spencer.*

33, 34. our eyes, short and simple statement of their calamity, and clear admission of His power. Attention of all directed to their blindness. **touched,** and spoke the healing word.[c] **followed,** those whom Jesus heals will follow Him.

Necessitous men.—Here we have—I. Such persons making the best of their opportunities—Christ was passing by. II. One class of such, failing to sympathize with another—the multitude rebuked. III. Founding their appeal on the right ground—mercy. IV. Presenting a right condition of will—"what will ye," as if all things were placed at the disposal of the right will. *Parker.*

c Mk. x. 52; Lu. xviii. 43.
"He walked in Judea eighteen hundred years ago; His sphere melody, flowing in wild native tones, took captive the ravished souls of men, and being of a truth sphere melody, still flows and sounds, though now with thousand-fold accompaniments and rich symphonies, through all our hearts, and modulates and divinely leads them." *Carlyle.*

Causes of blindness.—David Rittenhouse, of Pennsylvania, was an astronomer. He was skilful in measuring the sizes of planets, and determining the position of the stars. But he found that such was the distance of the stars, a silk thread stretched across the glass of his telescope would entirely cover a star; and, moreover, that a silk fibre, however small, placed upon the same glass, would cover so much of the heavens, that the star, if a small one and near the pole, would remain obscured behind that silk fibre several seconds. Thus a silk fibre appeared to be larger in diameter than a star. Every star is a heavenly world, a world of light, a sun shining upon other worlds as our sun shines upon this world. Our sun is 886,000 miles in diameter; and yet, seen from a distant star, our sun could be covered, obscured, hidden behind the thread that was near the eye, although in a telescope. Just so we have seen some who never could behold the heavenly world.

CHAPTER THE TWENTY-FIRST.

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public entry into Jerusalem.

Mk. xi. 1—11; Lu. xix. 29—44; Jo. xii. 12—19.

1, 2. Beth-phage = "house of unripe figs."[a] "Mt. Olivet, besides its abundance of olives, is still sprinkled with fig-trees" (*Stanley*). **olives,** so called fr. the olives growing there, is a mt.-ridge E. of Jerusalem, fr. wh. it is separated by val. of Jehoshaphat, now called by Arabs *Jebel-et-Tur*. Highest point is 2397[b] ft. above sea-level. **village . . you,** prob. Bethany, wh. was rather to the W. above Bethphage. **ass,**[c] Jewish kings were forbidden to multiply horses.[d] The ass used by judges.[e]

The ass a symbol of peace.—In contrast to the horse, which had been introduced by Solomon from Egypt, and was used especially for war, it was the symbol of peace. Every Jew, moreover, expected, from the words of one of the prophets (Zech. 9:9). that the Messiah would enter Jerusalem riding on an ass. *Geikie.* Oriental travellers describe the high estimation in which the ass is held in the East. "His lot varies as does the lot of those he serves. The rich man's ass is a lordly beast. In size he is far ahead of anything of his kind we see here at home. His coat is as smooth and glossy as a horse's. . . His livery is shiny black, satiny white or sleek mouse color. I never saw one of the dingy red of his Poitou brethren." *Zincke's Egypt.*

3. any man, prob. the owners were friends of Jesus. **Lord . . need,**[f] a suff. reason. **straightway,** without demur; as soon as he hears of the Lord's *need*. The Lord has need of us,—our power, influence, etc. Do we respond practically, and "straightway?"

A full recognition of Christ's royalty.—I. All possessions consecrated to His service; II. All the services of Christ the subject of ardent and universal praise; III. Essential greatness overcoming momentary humiliation; IV. Religious enthusiasm overwhelming or absorbing all Pharisaic formality. *Dr. Parker.*

Christ the Prince of Peace.—One of Cæsar's captains solicited for him, of the senators of Rome, an extension of his government, but was denied. Grasping his sword, Cæsar said, "Since you will not grant it to me, this shall give it me." Pompey's answer to the citizens of Messana was, "What! do you prattle to us of your law that have swords by our sides?" Mahomet dissolved all arguments by the sword; but the sceptre of Christ's kingdom is not a sword of steel, but of the Spirit. *Spencer.*

4, 5. prophet, Zechariah[g] (B.C. *cir.* 487), but the first word are fr. Isaiah[h] (B.C. *cir.* 698). **daughter of Sion,** = Jerusalem. **meek,** not as a proud conqueror on a war-horse, but as a king of peace, "rebuking, by the antique simplicity even of His regal state, the pride and luxury of degenerate Israel, and bringing in the reign of righteousness and peace."[i] "But one day He shall use the horse."[j]

Christ's journey to Jerusalem.—What do we see?—I. The superhuman under the garb of the human; II. The majestic under the garb of the mean; III. The eternal under the garb of the incidental; IV. Truth enunciated by an erring crowd. *Thomas.*

Christ's everlasting name.—When Ptolemy built Pharos, he would have his name upon it, but Sostratus, the architect, did not think that the king, who only paid the money, should get all the credit, while he had none: so he put the king's name on the front, in plaster; but underneath, in the eternal granite, he cut, deeply enough, "Sostratus." The sea dashed against the plaster, and chipped it off bit by bit. I dare say it lasted out the time of Ptolemy; but by and by the plaster was all chipped off, and there stood the name of "Sostratus." I am not sure that there are not waves that will chip off all human names from the Church of Christ; but I am quite sure that the one name of Christ shall last. *Coley.*

6, 7. disciples, *i.e.* the two (v. 1) who were bidden. **went,** obeyed at once without questioning. **did,** it must have impressed them to find how exactly things turned as they had been minutely described.[k] **brought,** no one preventing. **put . . them,** both. **clothes,** loose, large mantles. **thereon,** *lit.* on the garments,—and on the colt.[l]

The festal entrance of Christ into the Holy City, in its significance for all times: I. The present—as the glory of the life of Christ; II. The past—as the glory of

a Porter, *Handbook for Syria, etc.*, 188; *Thomson, L. and B.* 697; *Stanley, Sin. and Pal.* 187, 492; *Lightfoot*, ii. 37.

b Acc. to *Van de Velde*, 2,724 ft. Ac. i. 12.

c *Topics*, i. 14.

d Deu. xvii. 16; xx. 1.

e 1 S. xxv. 20; Jud. x. 4; xii. 14.

f Ps. xxiv. 1; 2 Co. viii. 9.

"I find the life of Christ made up of two parts; a part I can sympathise with as a man, and a part on which I am to gaze; a beam sent down from heaven which I can see and love, and another beam shot into the infinite that I cannot comprehend." *Barr.*

g Zech. ix. 9.

h Is. lxii. 11.

i He. vii. 2.

j Re. xix. 11.

"It is in vain to gather virtues without humility for the Spirit of God delighteth to dwell in the hearts of the humble." *Erasmus.*

k *Cf.* Mk and Lu. and note 1 S. x. 2—7.

l Mk. xi. 2, 3; Jo. xii. 14, 15, *cf.* the A. V. with the Vulgate.

"Everything may be mimicked by hypocrisy but humility and love united. The humblest star twinkles

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most in the darkest night. The more rare humility and love united, the more radiant when they meet." *Lavater.*

the ancient covenant; III. The future—as the type of the coming of Christ in glory. —The obedience of the two disc. a severe test of faith. *Lange.*

Christ went upon the water in a *borrowed* boat, ate the Passover in a *borrowed* chamber, was buried in a *borrowed* sepulchre, and here rode on a *borrowed* ass. —*Matthew Henry.* But he blessed and transfigured them all, returning them a hundredfold better than when he took them. This is the only known instance on which Jesus rode.

8. very . . multitude, lit. "the most of the people" (ὁ πλεῖστος ὄχλος), "the greatest part of the multitude." **spread . . garments,** as a sign of honor still shown to great persons in E.[a] A noble carpeted all the way when a Persian king visited him, "besides the garments wh. loyal persons in the crowd spread here and there." On another occa. seven miles of road were cov. with superb silk cloths, over wh. the king and a prince whom he wished to honor, rode. **branches . . trees,** esp. of the palm,[b] emblem of victory. The procession looked joyous and triumphant.[c]

Popular attractions.—Here is a multitude: I. Attracted by marvellous intelligence; II. Following the example of the few; III. Rendering regal honor to the son of a carpenter; IV. Looking for material aggrandizement; V. In a little while exchanging "Hosanna" for "Crucify Him." *Wagstaffe.*

Garments spread in the way.—I was not a little surprised soon after my arrival in the East, when going to visit a native gentleman, to find the path through the garden covered with white garments. I hesitated, but was told it was for "my respect. I must walk *on* them to show I accepted the honor." *Roberts.* Dr. Robinson tells of the Bethlehem peasants as on a certain occasion spreading their outer garments on the road before the horse of the British Consul, and entreating his help against the exactions of the Turkish tax-gatherers.

a 2 K. ix. 13.
b Jo. xii. 13.
c Re. vii. 9. See *Kitto Nat. Hist. of Pal.* 224.

'And fule mych peple spredden her clothis in the way, other kitteden braunchis of trees and *strewiden* in the way.' *Wiclif.*

9. before, who met him as they came out fr. Jerusalem.[d] **Hosanna,**[e] = "O save!" Heb. *hoshiah-na.*

Christ in relation to the religious feeling of Mankind.—I. He roused it into activity, by—1. Revealing His law to the conscience; 2. His love to the heart; 3. His beauty to the soul. II. He inspires it with gladness by directing it—1. To right object of affection; 2. To sublimest subjects of contemplation; 3. To the happiest sphere of hope; 4. To a delightful course of action. *Thomas.*

Hosanna.—It was a kind of holy hurrah. The word "hosanna" is the Greek form of a Hebrew phrase occurring in Ps. cxviii. 25, and meaning "O save!" It is thus remarkably like the aspiration or petition that is breathed in the English national anthem, "God save the Queen!" And as salvation, in its fulness, is just life, or eternal life, the petition breathed is equivalent to Live! or Live for ever! and is thus tantamount, in the original import, to the French *Vive!* and the Italian *Viva!* While, however, the original import of the Hebrew word is O save! the term lost, in its current usage, its precise primary idea, and came, like its modern equivalents, to be just a peculiar form of a hearty acclamation, expressive of a mingled combination of approbation, admiration, and deep desire. *Morison.*

d Jo. xii. 13.
e Ps. cxviii. 25, 26.

"The word rendered praise primarily signifies the *irradiation* of a luminous body. The high ambition of a penitent soul is that of becoming a reflector, from wh. the glories of the Sun of Righteousness may be more widely diffused on the world of men and angels." *Salter.*

10, 11. all . . moved,[f] various feelings, favorable and otherwise. Christ has moved many cities and countries since, and in the same way. **prophet . . Nazareth,** some would prob. sneer at this.[g]

Who is this?—I. What awakened the enquiry—1. A present Christ; 2. Applauding disciples; 3. Shouts intoned with deeds. II. What the enquiry awakened—1. The sick are brought to Him in the temple; 2. The children cry Hosanna. *Stems and Twigs.*

Crowning the King.—When Mr. Dawson was preaching in South Lambeth on the offices of Christ, he presented Him as Teacher and Priest, and then as the King of saints. He marshalled patriarchs and kings, prophets and apostles, martyrs and confessors of every age and clime, to place the insignia of royalty upon the head of the King of the universe. The audience was wrought up to the highest pitch of excitement; and, as if waiting to hear the anthem peal out for the vast assemblage, the preacher commenced singing, "All hail the power of Jesus' name." The audience started to their feet, and sang the hymn as perhaps it was never sung before.

f Jo. xii. 19.
g Ma. ii. 23, *cf.* Jo. i. 46; Jud. xiii. 5; 1 S. i. 11.

The Saviour advancing to the most glorious deed of all history. The multitude advancing to the most atrocious deed of all history.

The fault-finder.—"It is his nature's plague, to spy into abuses: and, oft his jealousy shapes faults that are not." *Shakespeare.*

purification of the temple

Mk. xi. 15—17; Lu. xix. 45, 46.

12. temple, He arr. at even, glanced around, and left.[h] It was the day aft. the public entry into J. that the temple was purified. **sold . . bought,** "There

h Mk. xi. 11.

was also a constant market in the temple, where every day were sold wine, salt, oil, and other requisites to sacrifices; as also oxen and sheep in the spacious court of the Gentiles. The nearness of the pass. made the market greater; for innumerable beasts being requisite to this solemnity, they were brought hither to be sold." *Lightfoot.* Those who sold thought more of gain than of religion, and some who bought would buy for food rather than sacrifice. **money-changers,** Jews fr. abroad needing the current coin of the place, and ½ shekels for temple tax,[a] in exchange for Rom. coin then in use. **doves,** for offerings.[b]

The purification of the temple.—I. The ideal temple, or the t. as it should be on earth; II. The actual temple, or the t. as it is found on earth; III. The cleansed temple, or the ideal t. to be realized by Christ on earth. *Dr. Thomas.*

Pillars of the Church.—In the Cathedral of St. Mark, in Venice, a marvellous building, lustrous with an Oriental splendor far beyond description, there are pillars said to have been brought from Solomon's Temple: these are of alabaster, a substance firm and durable as granite, and yet transparent, so that the light glows through them. Behold an emblem of what all true pillars of the Church should be! —firm in their faith, and transparent in their character; men of simple mould, ignorant of tortuous and deceptive ways, and yet men of strong will, not readily to be led aside, or bent from their uprightness. A few such alabaster men we know; may the great Master Builder place more of them in His temple! *Spurgeon.*

13. written, Isaiah.[c] **my . . house,** not man's market. **house . . prayer,** a place dedicated to the service of God, and where spiritual need, not material gain, should be sought. **den . . thieves,**[d] *R. V.* "robbers;" they were not, even as tradesmen, honest; were robbing God of His glory, and were exorbitant in their charges, and unjust in their exchanges.

A place of worship becoming a den of robbers.—1. When the worship is conducted by men who seek religious office for the money it yields. 2. When the worship is supported, or the house of worship erected, by such measures as extortion in "fairs," or covert gambling. 3. When persons join a certain church in hope of gaining custom, or otherwise promoting their worldly interests. 4. When men wrong others through the week, and try to atone for it by worshipping God on the Lord's Day. *Broadus.*

The desecration of God's house.—The history of Christian churches has not been altogether without parallels that may help us to understand how such a desecration came to be permitted. Those who remember the state of the great cathedral of London, as painted in the literature of Elizabeth and James, when mules and horses laden with market produce were led through St. Paul's as a matter of every-day occurrence, and bargains were struck there, and burglaries planned, and servants hired, and profligate assignations made and kept, will feel that even Christian and Protestant England has hardly the right to cast a stone at the priests and people of Jerusalem. *E. H. Plumptre.*

14. blind . . lame, such taking their place nr. the temple to beg of visitors to whom the place might be sugg. of charity.[e] A gift of money all they could expect fr. such. **healed,** and thus symbolized the *higher* healing for which the place was designed.

A picture of the temple as it should be.—I. Christ the centre of attraction in the temple; II. The spiritually infirm—blind, lame—seeking *Him* in the t., and not the preacher, or the mere form of worship; III. The spiritually infirm healed by Christ in the temple.

A worshipping spirit.—"It was said of Sir William Cecil, some time Lord Treasurer of England, that, when he went to bed, he would throw off his gown, and say, 'Lie there, lord-treasurer,' as bidding adieu to all state affairs, that he might the more quietly repose himself: so when we go to any religious duty, whether hearing or praying, coming to the Lord's table, or in any other religious addresses whatsoever, we should say, 'Lie by, world; lie by, all secular cares, all household affairs, all pleasures, all traffic, all thoughts of gain; lie by all; adieu all!'" *Spencer.*

15, 16. wonderful, that one man should *dare* and *do* so much in so short a time, and in such a way.[f] **children,** instead of the mercenary traders. **crying . . hosanna,** a glorious exchange fr. the hubbub of traffickers cheapening their wares. **displeased,** their own revenue fr. the letting of stalls, etc., being threatened. **yea . . read,**[g] they should have not only read, but taught and practised.

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a Mat. xvii. 24.
b Le. v. 7; xii. 6—8.
Mammon *over us* —made the object of affection and faith—will be found in time to have none of the attributes corresponding to such sentiments. The idolator of wrath, like other idolaters, will discover one day, that the thing he worships will turn out "a devil and not a god." *Binney.*

c Is. lvi. 7.
d Jer. vii. 11; *cf.* Mal. iii. 8.
"God is the source and fountain of love, and which may be divided into three parts—the receiving from Him, the conforming to Him, and the reposing and trusting in Him." *Burton.*

"It were better to have no opinion of God at all, than such an opinion as is unworthy of Him; for the one is unbelief, and the other is contumely, and certainly superstition is the reproach of the Deity." *Bacon.*

e Ac. iii. 2; xiv. 8; Jo. ix. 8.
"First worship God; he that forgets to pray, Bids not himself good-morrow, nor good-day." *Randolph.*

f Jo. ii. 15.
g Ps. viii. 2.
We should all of us take heed that we do not find fault with, and despise the religion of children, from an evil principle, lest we

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should be like the chief priests and scribes, who were sore displeased at the religious worship and praises of little children, and at the honor they gave Christ in the temple. *Pres. Edwards.*

Count Zinzendorf, an eminent and honored servant of Christ, says of himself: —"In my fourth year I began to seek God with all earnestness acc. to my childish ideas. Fr. th. time it was my constant purpose to be a faithful servant of the crucified Jesus."

"True piety is like the vestal fire, which was intended to burn day and night, and never to go out, and which never did go out, so long as they remembered to replenish it day by day." *Dr. J. Hamilton.*

Lessons taught by children.—I. Innocence; II. Simplicity; III. Trust; IV. Submission. *Children's Hosanna:* I. A significant act of childlike piety; II. A noble blossom of hope for Israel; III. A divine testimony to the glory of Christ.

In one of the darkest periods of the Reformation, when Luther, Melancthon, and others were assembled under great dejection of spirit, to consult upon what should be done, Melancthon retired from the council in the deepest depression of spirit, but in a few moments returned again with a countenance beaming with confidence and joy; and when all were surprised at the change, he told them that he had just seen a sight which assured him of success—he had seen some little children engaged in prayer for the Reformation, whom their mothers, who were assembled for the same purpose, had brought together, and he was assured such prayers would be heard of God. *W. H. Lewis.—A boy's prayer.*—An American writer says, "A boy, thirteen years of age, who attended one of our mission Sunday schools, was hopefully converted. His father was a dissipated, wicked man, who kept a drinking saloon, and thus not only got drunk himself, but caused others to do so. This dear boy asked his Sunday-school teacher what he should do, for his father would make him wait on the customers, handing out the poison to them; and if he had not better leave home. His teacher told him not to leave home, but begin at once to pray for his father, and she would pray for him, and for his father too; and they both commenced to pray for that father. In a few weeks he left off drinking, and soon left off selling, too, and went to work to earn an honest living; 'for,' said he, with tears running down his face, 'something has been the matter with my dear boy for some time; and the other day I heard a noise in the room where he sleeps; it was a kind of a mournful noise, and I listened; and don't you think he was praying for me!'"

Jesus returns to Bethany

17. Bethany,[a] = "house of dates," ab. 2 m. fr. Jerus. on E. slope of Olivet, in a hollow nr. the place where the road to Jericho dips more steeply into vall. of Jordan, now called *el-'Azariyeh,*[b] a poor vill. of twenty families, who pretend to show the house and tomb of Lazarus, and the house of Simon the leper. **lodged,** prob. in house of Lazarus and his sisters.

Christ at Bethany.—Christ in the cottage at the close of a day of toil and peril. —Christ in the bosom of an affectionate family, the city in a tumult, the priests, &c., plotting.—Christ preparing for the morrow's duty.—Christ, who had sternly rebuked the enemies of God, now cheering His village friends.—Christ stayed at this cottage but a night or two; He may abide in ours constantly.

Unworldliness of Christ.—Do, I say, as Christ Himself did when He lived here on earth; imitate Him as much as in thee lies. How many great Cæsars, mighty monarchs, tetrarchs, dynasties, princes, lived in His days! in what plenty, what delicacy, how bravely attended! what a deal of gold and silver, what treasure, how many sumptuous palaces, had they! what provinces and cities, what territories, fields, rivers, fountains, parks, forests, lawns, woods, and cells! yet Christ had none of all this; He would have none of this; He voluntarily rejected all this. He could not be ignorant; He could not err in His choice; He contemned all this; He chose that which was safer, better, and more certain, and less to be repented,—a mean estate, even poverty itself. *Burton.*

a Mat. xxvi. 6—13; Mk. xi. 1, 11, 12; xiv. 3—9; Lu. xix. 29; xxiv. 50, 51; Jo. xi. 1—46; xii. 1—8.
b "This may be either (1) an attempt to give an Arabic form to the Gk. 'Lazaria;' or (2) fr. the Heb. form 'Eleazar.'" See *Stanley, Sinai and Pal.*, 190.

destruction of the barren fig-tree

18, 19. morning, "early," bef. sunrise. **hungered,**[c] He, the King of glory! who wrought a mir. to feed thousands, would satisfy His own hunger with a little unripe fruit. **fig-tree,** *better,* "a single fig-tree by the way side," a solitary fig-tree by the road side.[d] **nothing . . leaves,** bec. there were leaves, there should have been fruit, since the fruit came with, or bef. the leaves. **let . . grow,** one mir. of destr. standing alone amid many mirs. of mercy. **withered,** another ill. of the power of Christ over the natural world.

The fig-tree cursed.—"Many have stumbled at it and misinterpreted it—1. As if it were an outbreak of anger against a senseless innocent tree; whereas it was a solemn symbolical action, for the instruc. of Christ's disciples, as a type of the sin and fate of the unbelieving Jewish nation, and a warning to all barren hypocritical 'professors of religion.' 2. It has been objected to as if it were a wanton waste of property, whereas the tree, growing by the way side, was not private property; and as being fruitless, was of no public use; its uselessness was the very ground of its destruction." *Conder.*

A fruitful profession.—It is said of Rev. Dr. Franklin that he had a passion for fruitfulness. His signet-ring had, for a device, a fruit-bearing tree, with the motto

c He. iv. 15.
d It was the practice to plant fig-trees by the road-side, bec. it was thought that the dust, by absorb-

from Ps. i. 3. And when near his end, being asked by his son and pastoral successor for some word of condensed wisdom to be treasured up as a remembrance and a prompter, he breathed into his ear the word "FRUITFUL." *Bowes.* When the Interpreter had done, he takes them out into his garden again, and led them to a tree, whose inside was all rotten and gone, and yet it grew and had leaves. Then said Mercy, "What means this?" "This tree," said he, "whose outside is fair, and whose inside is rotten, is it to which many may be compared that are in the garden of God; who with their mouths speak high in behalf of God, but in deed will do nothing for Him; whose leaves are fair, but their heart good for nothing but to be tinder to the devil's tinder-box." *Bunyan.*

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ing the exuding sap, was conducive to the production of the fruit. *Plm. N.H.* xv. 19; see also *Herod.* vii. 6; Mk. xi. 13.

20—22. saw it, the day after.[a] **marvelled,** yet it was important that they and we should know that the Lord of all may have the *will*, as well as the power, to curse as well as to bless. **verily,**[b] truly = to the Heb. "*Amen.*" **mountain,** *etc.*, our Lord had said this before.[c] **all things,** that are right and fit.[d] **believing,**[e] in God's ability, willingness, and grace. **receive,** in the right measure and at the proper time.

a Mk. xi. 20.
b Verily, fr. *very* in its orig. sense. Old E. *veray;* Old Fr. *verai;* L. *verax*, true. "And he that synneth, and *verraily* repenteth him in his last end, holy Churche yit hopeth his savacion." *Chaucer.*
c Mat. xvii. 20; *cf.* Lu. xvii. 6.
d Ja. iv. 3; v. 16; 1 Jo. iii. 22.
e Ja. i. 6, 7.

The fig-tree cursed.—I. The doom of things which do not meet the wants of the time; II. The terrific prospect of meeting a disappointed Christ; III. The perfect dominion of the spiritual over the material; IV. The vast possibilities of undoubting prayer. *Joseph Parker.*

To understand Christ's act aright, we must not conceive that He at once caused a *sound* tree to wither. A sound tree, suddenly destroyed, would certainly be no fitting type of the Jewish people. We must rather believe that the same cause which made the tree barren had already prepared the way for its destruction, and that Christ only hastened a crisis which had to come in the course of nature. In this view it would correspond precisely to the great event in the world's history which it was designed to prefigure; the moral character of the Jewish nation had long been fitting it for destruction; and the Divine government of the world only brought on the crisis. *Neander.—Power of united prayer.*—"There having been incessant rain for a month in harvest, the corn was growing a finger length in the sheaves, and the whole crop was in hazard of perishing. In this deplorable situation, the people resolved solemnly, by humiliation and fasting, to beseech the Lord to avert the threatened famine. When the day came, it rained heavily from morning till night; so that the Lord seemed to be thrusting out their prayers from Him. But that same night He sent a mighty wind, which did fully dry the corn, and check the growing; and this wind continued to blow fair for two days, the people ceased, neither night nor day, till the whole corn was got in. During these two days, I and two neighboring ministers were continuing our supplications and thanksgivings to the Lord for this great mercy." *Life of Rev. R. Blair.*

last day of public ministry of Jesus

23, 24. when, Tuesday: Ap. 4, Nisan; the last day of the *public* ministry of our Lord. **priests . . elders,** scribes also. An *official* message: prob. fr. Sanhedrim.[f] Their object being to secure His destruction, on wh. they had already resolved,[g] yet they desire to proceed legally. **authority . . things,** as purifying the temple, etc. *They* being in "authority," not doing things of that nature. **I . . ask,** Jesus oft. met questions, by proposing questions.[h] This one involved an answer to His own.

Mk. xi. 27; Lu. xx. 1.
f Jo. i. 19; Ma. xvi. 21.
g Lu. xix. 47, 48; Jo. xi. 47—53; *cf.* xii 10, 11.
h 1 Cor. iii. 19.

The use Christ made of His authority.—I. He asserted the Fatherhood of God; II. He called all men to holy service; III. He declared God's will to be the ultimate standard of right.

his authority questioned

They had digged a pit in wh. to catch Him: and into th. very pit they were themselves about to fall. *Morison.*

The authority of Christ.—It is He whose very infancy not only startled a king, and made him fear his throne, but also affrighted the powers of darkness, and silenced the heathen oracles; whose childhood puzzled the knowledge of the aged, and confounded the doctors of the law; who ruled the course of nature, and made the strong winds obey Him, and could walk on the billows of the sea as on a pavement; who fed multitudes by His word, and healed all manner of diseases without medicine; who could command them to leap that were cripples, and make them see the heavens and the day who had been born blind; and who could cast devils out of their possessions, and restore the frantic to their wits; who could break the gates of death, and open the doors of the grave, and call back the spirits of the buried carcasses. *H. Scougal.*

25—27. heaven, if they say "yes," then admitting His authority, they must confess Him whom John preached. **reasoned with themselves,** *i.e.*, with each other. **believe him,** and accept Jesus as the Messiah. **fear . . people,**[i]

i Lu. xx. 6. "It is a great happiness to be praised by them that are most praiseworthy." *Sir Philip Sidney.*

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John's ministry had made a great impression and the people had very naturally recognized that it was from heaven, that he was a true prophet. This feeling was doubtless deepened by sorrow at his untimely death, so that the multitude would not now tolerate any expression of doubt as to his being a prophet. *Broadus.*

miserable time-servers! **prophet,** in His life so popular they could not oppose Him; and now revered as a martyr. **cannot tell,** *lit.* "we do not know." **tell . . you,** for this point must be settled first. "They were either ignorant, and unfit to judge: or cowardly and unfaithful, afraid to declare the truth."

The fear of man, and what it leads to.—I. The priest's humiliating confession: we fear the people; so did not the prophets and priests of old. They were not in the true priesthood. They might sympathize with, lead, instruct, but not fear. II. Their evasive reply; fear of man made them false; how many other things "they could not tell" bec. of that fear. Could they tell the people of their sins?

Love of praise.—An English minister dreamed that a popular preacher approached him and said, "It is only one hour since I died; and now I am damned!"—"Damned for what?" said the minister. The reply was, "It is not because I have not preached the gospel; neither is it because I have not been rendered useful, for I have many souls as seals to my ministry: but it is because I have been seeking the applause of men more than the honor which cometh from above, and verily I have my reward." The speaker disappeared. The minister awoke, and soon learned of the death of the popular preacher at the precise time indicated in his dream.

Whenever you commend, add your reasons for doing so: it is this which distinguishes the approbation of a man of sense from the flattery of sycophants and admiration of fools. *Steele.*

parable of the two sons

28, 29. think ye, those who would have judged Him, shall now judge themselves. **two sons,** *i.e.*, two classes of persons. **first,** = bold, and open sinners, as publicans and harlots. **son,** even this class addressed kindly. **he . . said,** impulsively, rudely. **afterward . . went,** second thoughts best.

Sonship and service.—I. A Divine relation,—"son;" II. A Divine call,—"go work;" III. The Divine time,—"to-day;" IV. The Divine sphere,—"my vineyard."

The two sons: a contrast.—"I. *The rude but obedient son:* (1) What he said—'I will not.' This very rude, very unfilial. A reasonable request unreasonably rejected. (2) *What he did*—'repented.' Thought of his *father's* kindness and *his* duty. Did not go and tell his father he was sorry for what he had said, but by his conduct proved his sorrow. This is true repentance. II. *The polite but disobedient son.*—1. *What* HE *said*—'I go, sir.' This right, pleasing to the father, becoming in a son. (2) *What* HE *did*—'went not.' His obedience mere profession and words, not real. 'Leaves,' but not fruit. *Learn:*—Many, like the *rude* son, have said they would not serve God, but afterwards have repented. You have *said* the former, have you *done* the latter? Many, like the *polite* son, have shown the promise of goodness that you have never kept. Will you keep it now, by working *to-day* in the vineyard?" *The Hive.*

The temptations of work. I. To self-deception. If you love your work the performance of it gives you pleasure and satisfaction, and weaves into your thought the subtle idea that work is the ultimate thing, and that success in work means completeness. So your life-work overtops your life. II. To unspirituality.—It grows out of the first. We are not promised that the Spirit of God shall dwell in our work, except in so far as He first dwells in our life. When ambition, the appetite for power, or when activity, the appetite for work, becomes the ruling idea of existence, when we live for effect, or when we attempt to find ultimateness in being busy, it is amazing to see how a wall seems built up between our life and our work; and how the nobleness, even the spirituality, of our calling communicates no blessing to our neglected spiritual life. Do you ask me, "What is the proper food of the spiritual life?" I answer: Christ's work for you, Christ's presence in you, Christ's purpose through you. *Charles Cuthbert Hall.*

And what is it to repent? Let Bishop Wilberforce make answer: "It is to take the first turn to the right."

"Vox et præterea nihil," *i.e.* "words and nothing more." *Plutarch.*

30, 31. second, = Scribes and Pharisees, with *show* of legal obedience.[a] **I . . sir,** a respectful reply, but mere empty words. **went not,** no practical obedience. The second was both disobedient and false. **whether . . twain,** wh. of the two. **did . . will,** the main point. **first,** they could not *now* say, "we cannot tell." **I say,** and thus He showed, what they prob. suspected, whom He meant by the two sons.

Profession and practice.—I. Dissect the characters here contrasted. The second well-meaning, good-intentioned, emotional, shallow, flippant, great in promising. The first, rude, dissolute, hardened, profligate. II. Review their conduct. The second saying, not doing; the father's disappointment: men by action seem to say, "I go," but remain where they are. The first became thoughtful, wondered that such a son as he should be asked by the father to do anything; "repented and went." III. Enforce the enquiry. Obeying God lies in *doing* His will, not in mere empty promises of amendment.

[a] Mat. vii. 21; xxiii. 3; Ro. ii. 17—24; Ez. xxxiii. 31.

"By the sin of Adam we were turned out to work upon the common, and to eat the herb of the field: but by the grace of our Lord Jesus we are called again to work in the vineyard." *M. Henry.*

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Doing is obedience.—The question is, What have you *done*? The passer-by, who saw the one son stripped and hard at work under the sun among the vines, while the other lounged whimperingly on the road, telling people what an admirable man his father was, and what a pleasure it was to work for him, and how much he hoped the vintage would be abundant—I say, the passer-by would not have the slightest difficulty in forming a judgment of the two sons. Do not believe in your purpose to serve God better until you do serve Him better. Give no credit to yourself for anything which is not actually accomplished. *Marcus Dods.*

"It is no disgrace not to be able to do everything; but to undertake, or pretend to do, what you are not made for, is not only shameful, but extremely troublesome and vexatious." *Plutarch.*

"It is never too late to turn from the error of our ways; he who repents of his sins is almost innocent." *Seneca.*

32. way . . righteousness, preaching the r. of obedience, wh. they pretended to esteem. **believed . . not,** to be a true heaven-sent teacher, otherwise your life would have corresponded. Where there is true faith, there is true obedience. **publicans . . him,** those whom you despise, and who made no profession. **when . . seen,** so these Pharisees, etc., had *seen* the effects of John's preaching on the worst classes of men. **repented not,** of your hollow life, and previous rejection of John.

Sinning against conviction and evidence.—I. Proofs of John's power and mission—publicans and harlots believed; II. Proofs of the priests' sinfulness—they saw the effects of John's labor, and yet did not believe in him; hence, III. They rejected Christ; and, IV. Were rejected by Chirst.

Superficial conviction.—"How many are like Pliable in 'The Pilgrim's Progress,' who went with Christian a little way! He was ravished with the glory of the prospect, but felt no burden upon his back—so, when they came to the Slough of Despond, he was at once disheartened, and turned back again; yea, began to ridicule his former efforts." *Bowes.*

It is one thing to approve and another to love one thing to disapprove and another to hate. Much of our unhappiness arises from being what we most disapprove. *Mary Lyon.*

parable of the vineyard tenants

33. another, this par. was spoken to the people.[a] **vineyard,** the Jewish Church, fr. time immemorial. Palestine famous for vines.[b] Hence numerous Scrip. allusions. **wine-press,** the wine-press was often dug or hewn out of the limestone rock in Palestine. **tower,** to serve as place of observation; and prob. as a storehouse.

Sphere for God's laborers.—The vineyard—I. A place for vines, not weeds or inferior trees; II. A place for work—pruning, etc.; not sunning ourselves under shady vines; III. A place that is not our own, hence we are responsible to the owner; IV. A place of examination of the workman and his work.

Here, then, is the interpretation of the parable: The householder is God; the vineyard is the theocratic privileges enjoyed by those who were the chosen people of God, and as such were placed by Him under the law of Moses; the husbandmen are the Jews themselves; the removal of the householder into a far country is the withdrawal of God from such open manifestation of Himself as He made on Sinai, waiting for the result to develop itself freely in the choice of the people themselves; the servants sent were the prophets, who were often cruelly maltreated by those to whom they were commissioned; the son is the Lord Jesus Himself, the crucifixion of whom was the climax of the nation's iniquity, for which the kingdom of God was taken from it, and given to the Gentiles. *Taylor, Parables of our Saviour.*

a Lu. xx. 9; Mk. xii. 1; Isa. v. 1—7.
b Deu. vii. 13; viii. 8. See *Kitto Nat. Hist., cf. P.* 324—326; *Paxton, Man. and Cust.* i. 181.

34, 35. time . . near, being a just man, he did not send too soon, and being provident, not too late. **husbandmen,** or tenants. **the fruits,** or *His* fruits, *i.e.*, his share.[c] **beat . . killed . . stoned,** the prophets, whose mission was admitted, were ill-treated.[d]

Wickedness of God's laborers, who would turn *His* vineyard into a private possession. I. Its *sources:* misunderstanding of His absence, etc., selfishness, worldliness, ambition, evil company. II. Its *form:* denial of fruits, contempt of messages, renunciation of the Lord, plot against the Heir. III. Its *issue:* displacement fr. their vocation, loss of vineyard, and terrible ruin. *Lange.*

The season of fruits with us is the time when God has a right to expect us to believe in Jesus; when good works are rightfully expected more and larger and more perfect as we go on in the Christian life; when there are special opportunities for serving God and man, special trials, special calls. *Peloubet.*

c Song viii. 11, 12.
d Ac. vii. 52; 1 K. xxii. 24. Je. xx. 2; 2 Ch. xxxvi. 16; xxiv. 21; He. xi. 36, 37; Ne. ix. 26; Je. xxxvii. 15.

Short triumph of wickedness.—The triumph of the wicked is short. When they feel themselves secure from evil, and begin to boast of their triumph, then judgment overwhelms them. So it was with Belshazzar, Herod, and the fool of the Gospel. "How soon Abel's blood called for vengeance of Cain! We cannot sin so quickly, but God seeth us as quickly. How many have been stricken while the oath hath been in their mouths, as Jeroboam was stricken while he spoke, that they might see why they were stricken. Though a man sin often, and steal his sins as it were without punishment, yet at last he is taken napping, even while the wickedness is in his hand, and his day is set when he shall pay for all, whether it be after twelve months or twelve years: when it cometh, it will be soon."

"You may as soon fill a bag with wisdom, a chest with virtue, or a circle with a triangle, as the heart of man with anything here below. A man may have enough of

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36, 37. sent other, "The *dif. sendings* must not be pressed; they prob. imply the *fulness and sufficiency of warnings given*, and set forth the long-suffering of the householder." **more . . first,** more in number, with more earnest protests. **His son,**[a] the long promised Messiah, the Lord Jesus Christ. **reverence,** treat with respectful homage, as My representative, as coming in My stead, and armed with full authority.

Last of all.—I. Last of all He sent unto *you* His Son, having sent to *you* other messengers to prepare the way for Christ's coming; II. Last of all, . . as a special messenger; III. Last of all, . . with a clearly defined expectation; IV. Last of all, . . to make a final appeal, and a stronger one than all the rest. Learn: 1, Christ has a last time of coming to each soul; 2, He will come at last to judge the world—"How shall we escape, if we neglect?"

The greatest sin a man can commit is to reject Christ. That is the sin of sins, the condemning sin; and every man to whom the gospel is preached must either commit that sin, or accept the Lord as his Saviour. He cannot be neutral. *Taylor.*

38, 39. saw . . son, unattended. Not armed with the vengeance of the proprietor, but like *Him* in gentleness and mercy. **said . . themselves,**[b] had a secret conference. (All must have seen how this fitted the Pharisees). **heir,**[c] to whom by covenant the vineyard belonged. **inheritance,** yet, see what the Jews lost by crucifying the Lord of life and glory. **caught,** not bef. He permitted. **slew,**[d] as was oft. predicted.

The efforts of mercy to redeem.—I. Abundant vineyard planted, fenced, guarded, tilled; II. Outraged. Messengers despised, ill-treated, slain; III. Persevering. One messenger after another, and last of all the greatest, wisest, best—"His Son."

Christ suffered for us.—Some time ago, a war raged in India between the English, and a native monarch named Tippoo Saib. On one occasion, several English officers were taken prisoners, among them one named Baird. One day, a native officer brought in fetters, to be put upon each of the prisoners, the wounded not excepted. Baird had been severely wounded, and was suffering from pain and weakness. A gray-haired officer said to the native official, "You do not think of putting chains upon that wounded young man?"—"There are just as many pairs of fetters as there are captives," was the answer, "and every pair must be worn."—"Then," said the officer, "put two pairs on me: I will wear his as well as my own." Baird lived to regain his freedom, but the generous friend died in prison. He wore two pairs of fetters! But what if he had worn the fetters for all in the prison! What if, instead of being a captive himself, he had been free and great, and had quitted a glorious palace to live in their loathsome dungeon, to wear their chains, to bear their stripes, to suffer and die in their stead, that they might go free! Such a thing has been done. For all who receive the grace of God's Son, the chains are struck off, and the prison is thrown wide open.

40, 41. cometh, "at the destruction of Jerusalem" *Bengel.*—"In the person of that murdered *Son* risen fr. the dead" *Stier.* **will . . do,** He might safely leave it to their nat. conscience to answer. **miserably . . wicked,** a terrible and complete punishment.[e] **other,** and God did precisely what the nat. conscience of men decided ought to be done.

Appearance of justice to punish.—I. The crime for punishment was immense; II. The time for p. is acknowledged; III. The justice of p. is felt; IV. The nature of the p. is terrible.

The application of the parable to the Pharisees themselves was plain enough after it was stated, but not beforehand; the effect of which was that they were put in a position to give an impartial verdict on their own conduct. It was the same method so effectively employed by Nathan in bringing conviction to the conscience of David. Had Christ charged the sin of the Pharisees directly home upon them, they would have been at once thrown on the defensive, and it would have been impossible to reach their conscience through the entanglements of prejudice and personal interest. Christ wishes to disentangle them from all that was darkening their moral vision; and He uses the parable as the most effective means. He was seeking to save these poor lost ones. He wished to give them His best for their worst. They had come to entangle Him in His talk. He does His best to disen-

the world to sink him, but he can never have enough to satisfy him." *T. Brooks.*

a Lu. xx. 13; Mk. xii. 6; 1 Th. ii. 15.

Christ is not valued at all, unless He be valued above all. *Augustine.*

They know him to be the *Heir*, feel Christ's divine right to rule them, that he is man's best teacher, highest example, rightful Lord; and yet this knowledge increases opposition. Lord Byron said of the Gospel, whose guidance he would not accept, "The worst of it is, I believe it." *R. Glover.*

b Ma. xxvii. 1.

c He. i. 2; Ps. ii. 8.

d Ac. ii. 23.

"God delights not so much in the exercise of His power, as of His mercy and justice, which partakes of both the other; for mercy is his paradise and garden, in which he descends to walk and converse with man power, his army and arsenal, by which He protects and overthrows: justice, His exchequer, where He preserves His own dignity, and exacts our forfeitures." *Venning.*

e Lu. xxi. 24; 1 Th. ii. 16.

The "nation" v. 43, is none of the nationalities of the world, but the great ideal nation of the good, the godly, the Christlike, the believing. *Morison.*

tangle them from the meshes of self-deception. The tone of all three parables is exceptionally severe; but the spirit of them is love. *Expos. Bible.*

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42—44. read,[a] prob. they had; but, like many readers, had never understood or applied the Scrip. **stone . . rejected,**[b] as unfit to be in the building. **head . . corner,**[c] foundation s. at "head," or *point* of angle of two walls, supporting weight, and binding together. **Lord's doing,**[d] who else could do it? Men tried, in vain, to prevent it. **kingdom . . God,** His reign over His people, and their pre-eminence as the favored people. **to . . nation,** "holy" and "peculiar," a spiritual seed.[e] **fall . . stone,** "that *takes offence*, makes it *a stone of stumbling*," trying to set Christ aside fr. His divinity and office as Redeemer. **grind . . powder,**[f] utterly destroy him for his wilful rejection of Jesus.[g] The former clause of the verse describes the penal consequences of unbelief during the day of probation, the latter, the punishment of the finally impenitent. *Morison.*

The stone of stumbling.—I. Every man has some kind of connection with Christ. The gospel must influence every man somehow; it is an element in our present civilization. Christ does something to every one of us. He is either the rock on which I build or a stone of stumbling. II. The immediate issue of rejection of Him is loss and maiming. Every one who rejects Christ wounds his own conscience, hardens his own heart, makes himself a worse man. III. The ultimate issue of unbelief is irremediable destruction. *McLaren.*

A case of conviction..—A case of conviction was that of one aroused during McCheyne's sermon on "Unto whom coming as unto a living stone." As he spoke of the Father taking the gem out of His bosom, and laying it down for a foundation-stone, she felt in her soul, "I know nothing of this precious stone: I am surely not converted." This led her to speak with him. She was not under deep conviction; but, before going away, he said, "You are a poor, vile worm: it is a wonder the earth does not open and swallow you up." These words were blessed to produce a very awful sense of sin. She came a second time, with the arrows of the Almighty drinking up her spirit. For three months she remained in this state, till, having once more come to him for counsel, the living voice of Jesus gave life to her soul. *Life of McCheyne.*

45, 46. perceived, blind, and bigoted as they were, they could not miss His meaning. **spake . . them,** and instead of repenting were filled with rage.[h] **sought,** an opportunity. **feared . . multitude,**[i] had much more reason to fear Jesus. **they,** the multitude who were unbiased by party motives and influenced by their common sense. **prophet,**[j] even *they* did not receive Him as the Messiah.

Appropriativeness of conscience.—I. Now applying Christ's words; they perceived, etc.; II. Often applies words of preachers, and casual remarks, and events of Providence; III, Sometimes applies to others, in censorious judgements, what should be self-applied.

The awakening of conscience.—King Richard I. of England, on his way from the Holy Land, was taken captive, and thrown into an unknown dungeon. He had a favorite minstrel named Blondel, who knew only that his master was imprisoned somewhere in a castle dungeon among the mountain-forests. From one to another of these he travelled, playing some well-known airs before the dungeon-bars, till at last his music without was answered by the voice of his king within. This discovery led to Richard's return from exile, and restoration to his throne. "Thus the spirit of man sits like a captive king in a dungeon, until the voice of Divine music wakes echoes hitherto unknown along his prison-house, and stirs him with new knowledge, new consciousness."

CHAPTER THE TWENTY-SECOND.

1—3. answered, being still in the temple, He teaches the people, the Pharisees having departed. **King,** God. **marriage,** thus exhibiting His relations of love, as revealed in the Gospel.[k] **Son,** Jesus. **call . . bidden,** the guests were first invited—"called;" and when the hour arrived they had another intimation—"bidden." This is still a custom in the E. **would . . come,** thereby dishonoring the King and His son, and injuring themselves.[l]

Four different ways of treating God's invitations in the gospel are here set before us. 1. We have it complacently ignored by those who went their ways to their farms

the head corner-stone

a Ps. cxviii. 22; *cf.* Ac. iv. 11; 1 Pe. ii. 4—8.
b Is. xxviii. 16.
c Ep. ii. 20; Ac. iv. 11; Col. i. 18.
d Ep. i. 22, 23; He. v. 4, 5.
e 1 Pet. ii. 9. *cf.* He. viii. 8—13; Ga. iii. 28, 29; Ep. ii. 11—19.
f See Gk. λικμήσει, to drive away as chaff; fr. λικμαω, to *winnow* grain, wh. in the E is done by throwing it with a fork against the wind, wh. *scatters* the straw and chaff. *Hom. Il.* v. 500; *Xen. Œc.* xviii. 2, 6; *cf. Jahn*, § 65.
g Is. lx. 12; Da. ii. 44; Is. viii. 14, 15; 1 Cor. i. 23.
h Mk. xii. 12.
i Mk. xii. 37.
j Lu. vii. 16; Jo. vi. 14; vii. 40; Ma. xvi. 13, 14.

"Some consciences are like the Achilles of Greek fable, who was only vulnerable in one spot, and that the heel; or like spiders' webs, wh. catch harmless flies, and are broken through by hornets and bats."

"The Evangelists show us how little Christ accomplished, in order that we may not wonder if to-day the gospel does not constrain all to obey God." *Calvin.*

parable of the prince's wedding

k Is. xxv. 6; lxv. 13; Song vi. 1; Is. lxi. 10; lxii. 5; Ho. ii. 19; Ma. ix. 15; Jo. iii. 29; Ep. v. 32; 2 Cor. xi. 2; Lu. xiv. 16—24; Re. xix. 7.
l Mat. iii. 1,2; Lu. iii. 3; Mk. vi. 12; Lu. ix. 2—6; Jo. v. 40; Mat. xxiii. 37.

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and to their merchandise. 2. We have the gospel offer violently rejected. There is still a violent rejection of the gospel by open infidels. 3. The inconsistency and insolence of the man who professed to accept the invitation, and yet failed to comply with the conditions. 4. We have the gospel invitation sincerely and heartily accepted. *W. M. Taylor.*

The gospel banquet:—History tells of a banquet given by Henry VIII. to the French embassadors. The best cooks in all the land were engaged. Privateers went through all the country to gather all the costliest viands, and when the day arrived the guests were kept hunting in the park so that their appetites might be keen, and then, at the right moment, to the sound of the trumpeters, they entered the hall, and sat down to the table, agleam with imperial plate and ablush with the costliest wines, with gold candles with a hundred tapers as large as torches. But I have to tell you to-day of a more wonderful entertainment. The Lord Jesus Christ is the banqueter; the angels of God are the cup-bearers; pardon, and peace, and life, and heaven are the viands; palaces hung with gardens of eternal beauty are the banqueting place; the chalices of God are the plates; and I am one of His servants, and I come out with the invitation to all the people—a written invitation to every man, woman, and child in all this audience. *Dr. Talmage.*

"Mercy is like a rainbow, which God set in the clouds to remember mankind; it shines here as long as it is not hindered, but we must never look for it after it is night, and it shines not in the outer world. If we refuse mercy here, we shall have justice to eternity." *Bp. Taylor.*

4. sent other, to overcome their resistance, and prove His earnestness and grace. **them . . bidden,** Gospel first off. to the Jews. **prepared,**[a] with what care and wisdom! and through how long a time! **ready,** even now. **come,** and welcome, promptly. **marriage,** a scene of festivity. The guests to share in the prince's joy.

a Pr. ix. 2; Is. xxv. 6; lv. 1; Jo. vi. 54, 55.

The Gospel feast.—The gospel is a large feast, stored with all kinds of spiritual provision. Consider—1. Wherein the resemblance of the gospel to a feast appears. 2. In what respect it is a large feast. 3. What things we have need of against this feast. 4. What is the bill of fare? 5. What excellent properties there are in the provisions of the great supper. 6. What suitableness from God appears in them to the case of man. 7. Why it is a feast with all things in it. 8. What hindrances do make it to many ineffectual. *Joseph Hussey.*

"As a murderer condemned to death, despising pardon which a merciful king offers him, procures for himself more grievous punishment; so anyone hearing the offer of gospel grace, and rejecting the same, brings upon himself heavier punishment." *Cawdray.*

5—7. made light, the kind of excuses more fully recorded in *another* parable.[b] **went . . ways,** as though they had not heard of the marriage, or as if it did not concern them. **merchandise,** so men oft. place this world's care bef. their highest happiness. **remnant,** some treated the invitation with contempt; others reviled[c] and ill-treated[d] the messengers. **wroth,** righteous anger allied with omnipotence. **armies,** *R. V.*, "Soldiers." They represent those persons and those forces, whether animate or inanimate, which accomplish God's purposes of judgments. They may be angels, or earthquakes, or remorse of conscience, or the literal armies of the nations. Without doubt, *here* He refers to the Roman armies under Titus, which destroyed Jerusalem.

"Despise not any man, and do not spurn anything. For there is no man that hath not his hour, nor is there anything that hath not its place." *Rabbi Ben Azai.*

b Lu. xiv. 19, 20.
c Ac. ii. 13.
d Ac. v. 40; 2 Cor. xi. 24; Ac. xii. 2; vii. 58; He. xi. 37, 38.
Forty years later Jerus. was destroyed and the people were slain by millions.

Making light of salvation.—I. Men are apt to remember things they highly esteem; II. Things men value will be theme of freq. conversation; III. Things only talked about and not reduced to practice are made light of; IV. We take pains to secure things valued; V. Things esteemed deeply affect us; VI. Our estimate of things may be discovered by our diligence, etc., in relation to them; VII. What we highly value we think it impossible to buy too dearly; VIII. Such things we shall help our friends to obtain. *Pres. Davies.*

Making light of the Gospel call.—A celebrated preacher of the seventeenth century, in a sermon to a crowded audience, described the terrors of the last judgment with such eloquence, pathos, and force of action, that some of his audience not only burst into tears, but sent forth piercing cries, as if the Judge Himself had been present, and was about to pass upon them their final sentence. In the height of this commotion, the preacher called upon them to dry their tears and cease their cries, as he was about to add something still more awful and astonishing than any thing he had yet brought before them. Silence being obtained, he, with an agitated countenance and solemn voice, addressed them thus: "In one quarter of an hour from this time, the emotions which you have just now exhibited will be stifled; the remembrance of the fearful truth which excited them will vanish; you will return to your carnal occupations, or sinful pleasures, with your usual avidity, and you will treat all you have heard, 'as a tale that is told!'" *Cheever.*

"Wise anger is like fire from the flint; there is a great ado to bring it out and when it does come, it is out again immediately." *Matthew Henry.*

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8—10. wedding . . ready, and shall not be postponed. **worthy,**[a] "The unworthiness consisted in their *rejecting* the provision, as the worthiness of the guests lay in their *accepting* it."[b] **highways,**[c] *lit.* the *outlets* of streets where sev. ways meet. **many . . find,**[d] you cannot find too many. Bid them all. **bad . . good,** the gospel call is to all. The beautiful words of Augustine on Christ's love to his church may find here their application, "He loved her foul that he might make her fair."

The gospel call an invitation to a marriage-feast.—Two kinds of guilt in dealing with the invitation—I. Contempt of the invitation, dishonoring the King, His Son, and His messengers; II. Contempt of the feast, dishonoring its blessedness in gross carnality and service of the world; dishonoring its holiness, in preferring the world's beggarly fellowships. *Lange.*

We might do better if we went further afield. Our invitations to Christ which fall so feebly on the ears of those who regularly hear us, would be welcomed by those to whom we never deliver them. We are fools to waste time in the shallows of our churches and chapels, when the deep, outside, teems with waiting fishes. We need fresh hearers. The newer the news to any man, the more likely is he to regard it as good news. Music-hall work, out-door preaching, house-to-house visitation have virgin soil to deal with, and there is none like it. *Marcus Dods.—Salvation not compulsion.*—"Well, then," said a sceptic to me on one occasion, "why is the world not saved?" "My friend," said I, "you misconceive the *power* required to convert souls." There was a little boy in the room; and I illustrated my meaning by saying, "Suppose I *will* that that little boy leave the room. There are two ways in which I could give effect to that will. I could take him up in my arms and by superior muscular force remove him; or I could take him on my knee, speak lovingly and persuasively to him, in order to induce him to leave the room himself. If I adopted the former, I should merely have removed his body; his volition would be against me, and he would feel that I had done him violence. If I succeeded in the latter, I should have influenced his mind; and he himself would use his own limbs, and with a happy smile depart." *Dr. Thomas.*

11—14. wedding garment,[e] acc. to E. custom the guests were expected to put on a dress, provided by the king, bef. entering the banquet-hall.[f] Not to wear it was deemed an insult. A gift of dress, a mark of royal favor.[g] **speechless,**[h] without excuse, self-condemned. **bind,** that he may not intrude again. **darkness,**[i] *within* the hall, all was light and joy; *without*, was darkness, etc. **weeping**[j] **. . teeth,** rage, agony, despair. **called . . chosen,**[k] *see on* xx. 16.

Profession tried.—I. A visit,—"When the king came;" II. A scrutiny,—"He saw a man;" III. An interrogation,—"How camest thou in?" IV. Conviction,—"He was speechless;" V. Bondage,—"Bind him hand and foot;" VI. Exclusion,—"Cast him into outer darkness;" VII. Torment,—"There shall be weeping, etc. *Whythe.*

The Wedding Garment. An Oriental king sent to a vizier, who was approaching the capital, a royal robe. But the officer who was to present it, out of spite sent in its stead a plain habit. The vizier would not appear in the city arrayed in this, lest it should be taken as an evidence that he was in disgrace at court; and put on, in its stead, a royal habit, the gift of the late king, and in that made his public entry into the city. When this was known at court, they declared the vizier a dog, that he had disdainfully thrown away the royal apparel, saying, "I have no need of Shah Sefi's habits!" Their account incensed the king, who severely felt the affront, and it cost the vizier his life. *Rosenmuller.* Conformity to God, ability to rejoice with God and in God, humble and devoted reverence, a real willingness to do honor to the King's Son—these are great attainments; but these constitute our wedding garment, without which we cannot remain in His presence, nor abide His searching gaze. *Marcus Dods.*

15—17. Pharisees, whose portrait and fate had been sketched in the man without the wedding garment, they being proudly content with their own righteousness, and refusing the offered robe of salvation. **entangle,** ensnare, lead Him to say something that would give them ground on wh. to convict Him. **Herodians,** prob. a political party who had supported Herod the Great. They favored, what the Pharisees discountenanced, the payment of taxes to a heathen power. They made a pretense of refer. their dispute to Jesus. **lawful . . Cæsar,** *i.e.*, to the Rom. government.

a Ma. x. 11, 13.
b Ac. xiii. 46.
c *Wickliffe*, "the end of ways."
d Ro. x. 21; Ma. xi. 28; Mk. xvi. 15; Re. xxii. 17. Lord Chief Justice Hale frequently invited his poor neighbors to dinner, and made them sit at table with himself. If any of them were sick, so that they could not come, he would send provisions to them warm from his own table.

the wedding garment

e Ep. iv. 24; 2 Cor. v. 3; Re. iii. 18; xix. 8; Col. iii. 12; Is. lxi. 10; Ro. xiii. 14; iii. 22; Ps. xlv. 14.
f *Paxton, Man. and Cust.* ii. 57—59.
g Da. v. 29; Est. vi. 7, 8; 2 K. x. 22. "And this righteousness we so appropriate by faith as to make it ours, so that it becomes, in that singularly expressive term, our habit." *Trench.*

h Jo. xv. 22; Ma. v. 22, 23; 1 Cor. iv. 5; Jer. iii. 25.
i Is. lii. 1; Re. xxi. 27.
j Ma. viii. 12.
k Ma. vii. 14; Lu. xiii. 23, 24. Of what avail, asks a Puritan writer, that you *call* your ship invincible, if the tiniest gun that ever was levelled against it smote its sides and crumbled it into small dust?.... Of what account is it to call a base metal silver? Many are *called*, but few are *real*.

answer to the Herodians

Cæsar, the fam. name of Julius Cæsar, was borne by all the Rom. emperors, so that it came to be regarded as a title like "the Emperor." *Conder.*

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Christ's victory over cunning.—I. They take counsel,—He is thoroughly armed; II. They would entangle Him,—He seeks to deliver them out of their own snare; III. They praise Him in order to His destruction,—He rebukes them for their awakening and salvation. *Lange.*

The four questions.—The leading priests and Scribes felt themselves pointedly assailed by Jesus in the three parables just given. It was determined upon consultation to attack the Nazarene with hard questions before the multitude, hoping to extract from him some answer that would offend popular prejudice or provoke the Roman authorities. Accordingly, three questions were successively proposed by representative persons, the first by Pharisees and Herodians united, the second by Sadducees, the third by a Lawyer. To all these Jesus made prompt and wonderfully wise replies, and then finished by asking them a question of the deepest importance, which they were unable to answer. *Broadus.*

18—20. wickedness, their malicious intention. **tempt,** in sense of lead to destruction. **penny,**[a] the coin was the Rom. denarius.[b] **image,**[c] likeness. **superscription,** *lit.* epigraph, *writing above,*[d] and round the *image* cont. title, etc., of Cæsar.

Cæsar's dues.—A boy about nine years of age, who attended a Sabbath-school at Sunderland, requested his mother not to allow his brother to bring home anything that was smuggled when he went to sea. "Why do you wish that, my child?" said the mother. He answered, "Because my catechism says it is wrong." The mother replied, "But that is only the word of a man." He said, "Mother, is it the word of a man which said, 'Render unto Cæsar the things that are Cæsar's?'" This reply entirely silenced the mother; but his father, still attempting to defend the practice of smuggling, the boy said to him, "Father, whether is it worse to rob one or to rob many!"

21—22. Cæsar's, *i.e.*, Tiberius. **render,**[e] if you acknowledge the sovereignty of C. be dutiful subjects. **God,**[f] etc., wh. they prob. were less willing to do than to pay tribute, notwithstanding their pretence. **marvelled,**[g] that with all their subtlety they had not *entangled* Him. **went . . way,** defeated, but to plot again.

Politics for Christians.—I. The duties which we owe, as citizens, to God. It is due to God, 1. That the claims of His everlasting kingdom should stand first in all our plans and efforts; 2. That a sense of our accountability to Him should control us in regard to our civil duties; 3. That we should practically acknowledge the supremacy of His Word as the rule of right. II. The duties which as citizens we owe to the state. Every citizen is bound, 1. To perform his part in the support and direction of the Government under which he lives; 2. To cultivate friendly feelings towards all his fellow-citizens; 3. To render a peaceful submission to the exercise of lawful authority. *Van Dyke.*

Some one has brought to Him a penny, and asks Him whether it is lawful for a Jew to pay tribute to a Roman ruler. Says Christ in effect, "My brother, the penny itself has settled that question. It has, stamped upon it, an image or medallion which is Cæsar's likeness. It is current here because this is Cæsar's country; and you use it, whether you choose to own the fact or no, because you are Cæsar's subjects. Give Cæsar, therefore, his due. Pay your taxes, obey the laws, honor the civil authorities; but that you may do so, begin by paying your taxes to God. The penny bears an image; so do you. The penny is from the mint of the emperor; you are from the mint of God. You are God's child. You bear His image. Render to Him your supreme and unceasing tribute; and in doing that, all other and minor questions will settle themselves. 'Render therefore unto Cæsar the things that are Cæsar's,' do I say? Yes. But render them because, and in the inspiration, of that higher duty which bids you render unto God the things that are God's!" *Bp. H. C. Potter.*

23—28. Sadducees,[h] see on iii. 7. All sects combine ag. our Lord, esp. at close of His ministry. **Moses,**[i] they desire to show fr. M. that doct. of resurrec. involves an insurmountable dif. **seven,** prob. an imagined case founded on Job iii. 8. **issue,** children. **whose wife,** for they supposed that if there were a resurrec., the present relations of life would be in all things renewed.

The Sadducean puzzle.—I. Temptation to exaggerate extraordinary circumstances into inexplicable mysteries; II. Danger of setting up human wisdom as the

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a Gk. νόμισμα τοῦ κήνσου = "coin of the census." The *denarius* was first coined B. C. 269, 4 years aft. first Punic war.

b Mat. xx. 2; Mk. xii. 15.

c "He is sovereign who stamps the coin," was a Rabbinical maxim.

d The inscrip. was: Καισαρ Αυγουστ Ιουδαιας εαλωκυιας.

"A wily tongue is a detested ill." *Euripides.*

"Of all wild beasts preserve me from a tyrant; and of all tame, a flatterer." *Johnson.*

e Ro. xiii. 7; 1 Pe. ii. 13.

f Da. iii. 16—18; vi. 10; Ac. v. 29; iv. 19.

g Lu. xx. 26; Pr. xxi. 30.

Three days later with flagrant falsehood these men told Pilate, "We found this man *forbidding* to give tribute to Cæsar." The tribute money demanded of our Lord (Ma. xvii. 24—27) was the temple-rate. It had been a question between the Pharisees and Sadducees, whether the payment was to be obligatory. Our Lord, in yielding to the demand in compliance with the dogma of the former, yet asserted the moral freedom of Himself and His disciples, who belong to a higher kingdom, from the impost."

question of the Sadducees

Mk. xii. 18—27; xx. 27—40.

h Ac. xxiii. 8; xxvi. 8; 1 Co. xv. 12.

i De. xxv. 5—10.

test of Divine revelation; III. Importance of ascertaining Christ's opinion bef. affirming our own conclusions. *Dr. Parker.*

Recognition of friends in heaven.—"Heaven is presented to us under the idea of a banquet, and much of its comfort must flow from a knowledge of the guests. Imagine yourselves at a feast, where, though you may have known many who surround the table, you are, by some obliviousness of mind, ignorant of them all: the incertitude in which you are placed robs you of much of your joy, for you are alone. But suppose that the mist rolls away, and that you recognize, in the countenances before you, the old familiar faces of beloved friends: at once you become conscious of a felicity of which you otherwise would have been deprived. So it will be in eternity. Sitting down with Abraham, Isaac, and Jacob, in the kingdom of heaven, you will intuitively recognize as your companions those who were the excellent of the earth, and be re-united to those who divided your cares or doubled your joys in this world of mingled sorrows and delights." *Baxter.*

29, 30. err, lit. wander, *i. e. to go astray* fr. the truth. **not . . knowing,**[a] "unbelief is ignorance, though it fancies itself intellectual superiority." **scriptures,** not *one law* only, but their *whole scope.*[b] **power . . God,** with whom all things poss.[c] **neither . . marry,**[d] the social life of the future not modelled upon present relations. **as . . angels,** who have higher joys than those derived fr. social relations.

Love indeed will continue in the glorified state, but it will be refined and sublimed. Nothing of its sweetness will be eliminated or diminished. There will be the most endearing intimacies. Heart will be interlinked with heart. Affections will intertwine and interblend. *Morison.*

Voices from heaven.—"I was reading the other day that, on the shores of the Adriatic Sea, the wives of fishermen whose husbands have gone far out upon the deep are in the habit, at eventide, of going down to the seashore, and singing, as female voices only can, the first stanza of a beautiful hymn. After they have sung it, they listen till they hear, borne by the wind across the desert sea, the second stanza, sung by their gallant husbands as they are tossed by the gale upon the waves; and both are happy. Perhaps, if we could listen, we, too, might hear on this desert world of ours some sound, some whisper, borne from afar, to remind us that there is a heaven and a home; and, when we sing the hymn upon the shores of earth, perhaps we shall hear its sweet echo breaking in music upon the sands of time, and cheering the hearts of them that are pilgrims and strangers and look for a city that hath foundations." *Dr. Cumming.*

31—33. touching, Jesus not only refutes error, but exhibits truth. **I am,** now and for ever. **God . . Jacob,**[e] had the patriarchs passed out of being, how could he be their God—the God, *i.e.*, of non-existence. **God . . living,** hence if He be the God of Abraham, etc., they must be living yet. **astonished,**[f] for if to accept the doct. of the resurrec. involved a dif. to these quibblers, much more must its rejection.

The Living God.—The bond of believers with the living God a pledge of their resurrection. The life of believers as secure as the life of God, acc. to the testimony of Christ. Our bond with God abolishes death as well as sin.

A resurrection emblem.—The churchyard at Oberhofen (Switzerland) was beautiful, and the simplicity of the little remembrance-posts set upon the graves very pleasant. One who had been too poor to put up an engraved brass plate, or even a painted board, had written with ink on paper the birth and death of the being whose remains were below, and this had been fastened to a board, and mounted on the top of a stick at the head of the grave, the paper being protected by a little edge and roof. Such was the simple remembrance, but Nature had added her pathos, for under the shelter by the writing a caterpillar had fastened itself, and passed into its death-like state of chrysalis, and having ultimately assumed its final state, it had winged its way from the spot, and had left the corpse-like relics behind. How old and how beautiful is this figure of the resurrection! Surely it can never appear before our eyes without touching the thoughts. *Life of Faraday.—Creation is more inexplicable than resurrection.*—For it is not the same thing to rekindle an extinguished lamp, as to show fire that has never yet appeared. It is not the same thing to raise up again a house that has fallen down, and to produce one which has never had an existence. *Chrysostom.*

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Not so much an *institution* as a *permission.*" "The cust. is now disused among the Jews, being express. prov. ag. in mar. contr." *Michaelis, Law of Moses.*

Notice how these attacks on Jesus were premeditated and carefully worded, while His replies are spontaneous and completely silence those who would entangle Him.

a Jo. xx. 9; Ac. xiii. 27.
Err, to *wander* fr. the right way. L *erro*, to stray. An error is not simply a mistake; but a mistake occasioned by *wandering* fr. the truth. A man without fixed principles is called *erratic.*

b Da. xii. 2; Is. xxvi. 19; Job xix. 25—27.
c 1 Co. xv. 34; Ro. iv. 17.
d Lu. xx. 34—36; 1 Jo. iii. 2.
"When Saravia questioned Hooker, shortly before his peaceful death, what were his contemplations, he replied that he was 'meditating the number and nature of angels, and their blessed obedience and order without which peace could not be in heaven.'" *I. Walton.*

e Ex. iii. 6, 16; Lu. xx. 37; Ac. vii. 32; He. xi. 16.
f Ma. vii. 28, 29.
"There is, I know not how, in the minds of men, a certain presage, as it were, of a future existence; and this takes the deepest root, and is most discoverable in the greatest geniuses and most exalted souls." *Cicero.*

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"Doth this soul within me, this spirit of thought, and love, and infinite desire, dissolve as well as the body? Has Nature, who quenches our bodily thirst, who rests our weariness, and perpetually encourages us to endeavor onwards, prepared no food for this appetite of immortality?" *Leigh Hunt.*

reply to the Pharisees

Mk. xii. 18—34.

a Lu. v. 17, 21; xi. 45, 46, 52; xiv. 3.
b Mk. xii. 28.
c The Talmud reckons the laws of Moses to be 613 in num.; *i.e.*, the positive at 248, and negative 365.

d De vi. 5; x. 12; Mk. xii. 29, 30; 1 Jo. v. 3.
e Ro. viii. 7, 8.
f 1 Co. vi. 20.
g Ga. v. 14; Ro. xiii 9, 10.
What more sweet ed. can be enjoined, what more delightful, what more holy, than to love thy God w. all thy heart? *Soarez.*

"Nature says, love thyself alone: domestic education says, love your family; the national, love your country: but religion says, love all mankind without exception." *Feltham.*

"A wealthy doctor who can help a poor man and will not without a fee, has less sense of humanity than a poor ruffian who kills a rich man to supply his necessities." *Steele.*

Jesus questions the Pharisees concerning the Christ

Mk. xii. 35—37; Lu. xx. 41—44.

34—36. Pharisees, who believed in resurr. **heard,** what they were doubtless pleased to hear. **gathered,** rejoicing that having confounded the Sadd. Jesus would not have their aid. **lawyer,**[a] prof. teacher of law of Moses, a scribe,[b] "for a lawyer must needs be a scribe, though it does not foll. that all scribes were lawyers." **tempting,** in the sense of "putting to the test." **great commandment,** including all others in spirit and scope.[c]

The great commandment.—Its all comprehensive significance. Violation of this, the first sin; rendered needful the other commandments. Obedience to this, fulfils the law. Love—esp. this highest—the fulfilling of the law.

The test of love.—"I do love God," said a little girl to her papa, one day when he had been talking to her about loving God. "Perhaps you think so, Maria." "Oh, I do, indeed I do, papa!" "Suppose, my child, you should come to me, and say, 'Dear papa, I do love you,' and then go away and disobey me: could I believe you?" "No, papa." "Well, dear, how can I believe you love God when I see you every day doing those things which He forbids? You know, the Bible says, 'If ye love me, keep my commandments.'" *Trusting Love.*—It is *trusting* love that makes men what they are trusted to be, so realizing itself. Would you make men *trustworthy?* Trust them. Would you make them true? Believe them. This was the real force of that sublime battle-cry which no Englishman hears without emotion. When the crews of the fleet of Britain knew that they were *expected* to do their duty, they *did* their duty. They felt in that spirit-stirring sentence that they were trusted; and the simultaneous cheer that rose from every ship was a forerunner of victory—the battle was half won already. They went to serve a country which expected from them great things; and they *did* great things. Those pregnant words raised an enthusiasm for the chieftain who had thrown himself upon his men in trust, which a double line of hostile ships could not appal, nor decks drenched in blood extinguish. And it is on this principle that Christ wins the hearts of his redeemed. *F. W. Robertson.*

37—40. said, quoting the writings[d] of wh. the lawyer was a prof. teacher. **love . . God,**[e] supreme love to God the basis of all the com. and the source of all true and comprehensive obedience. **heart . . mind,**[f] all affec. and powers. **like,** equally comprehensive: *i.e.*, the one, whole duty to God; the other, to man.[g] **neighbor,** fellow-man, whoever he is, wherever he may be. **hang,** depend. These *two* principles underlie the whole.

Love to God.—I. Directed to highest object, God, *your God;* II. Yielded by entire man—heart, mind; III. Love to God developed in legitimate directions—neighbor. "The supreme command, and the supreme article of faith." "Piety towards God should be kind to man; and the love of men should be religious. All commandments centre in love. The whole ethical doctrine of Christianity very simple."—*Love to God and man.*—I. These two principles, fr. wh. our Lord tells us all religion flows, must be consistent with one another; otherwise they could not both be principles of the same religion; II. Nothing is or ought to be esteemed religion that is not reducible to one or other of these principles. *Sherlock.*

Application of the golden rule.—A rich man made his will, leaving all he had to a company of his fellow-citizens to dispose of, but reserving to his right heir "such a portion as pleaseth them." The heir having sued the company for his share of the property, the judge inquired, whether they wished to carry out the will of the testator, and, if so, what provision they proposed making for the heir. "He shall have a tenth part," said they; "and we will retain for ourselves the other nine." "Take, then," said the judge, "the tenth part to yourselves, and leave the rest to the heir; for, by the will, he is to have what part *pleaseth you.*"—*Love to God and man.*—"Thou shalt love the Lord thy God with all thy soul; and the second is like unto it, Thou shalt love thy neighbor as thyself." To keep these two commandments is the whole duty of man. The two feelings are very different. It is with an adoring complacency that you love the ever-blessed God, desiring that His glory should be advanced, and that His will should be the mind of the universe. It is with an affectionate good-will that you love your fellow-creatures, desiring that they should be happy in loyalty to God. The one love is simply outgoing; the other ascends. The one is kindness; the other is full of worship. The one is fraternal fondness; the other is filial devotion. *Hamilton.*

41—44. think . . Christ, what is your opinion ab. the Messiah? **whose Son,** they had tested His knowledge of the law; He now tested them on the pro-

phets. **David,**[a] true, but not the whole truth. Only human nat. of Christ desc. fr. David. **How then,** if that be all. If the Christ has only a hum. nat. deriv. fr. a hum. ancestor. **in spirit,** *R.V.*, "in the Spirit," by inspiration of Holy Ghost. **saying,**[b] in one ps. of three expressly ascr. to David, and app. to Christ.[c]

"*What think ye of Christ?*"—I. As to his origin: 1. Son of Man, the ideal of humanity; 2. Son of God, the Divine essence. II. As to His character: 1. Absolutely perfect human, immaculate, unique, complete; 2. The embodiment of the Divine perfections. III. As to his offices: 1. Teacher; 2. Saviour; 3. King. *Whythe.*

Mr. Hervey's Conversion.—Among the many whom Mr. Whitefield was honored to be the means of converting to the knowledge and love of the truth, it is perhaps not generally known that the celebrated Mr. Hervey is to be mentioned. In a letter to Mr. Whitefield, Mr. Hervey thus expresses himself:—Your journals, dear sir, and sermons, especially that sermon on *What think ye of Christ?* were the means of bringing me to the knowledge of the truth." *Incarnation of Christ.*—That he should be the seed of the woman was made known to Adam; but not of what nation, till Abraham; nor of what tribe, till Jacob; nor of what sex, till David; nor whether born of a virgin, till Isaiah. Thus, by degrees, was that great mystery of godliness revealed to mankind. *Trapp.* 'The standing miracle of Christendom' is around us. I look back on its course, I look up to Him who personally brought it, and who undertook by it from Capernaum and from Bethany to renovate the world. I look upon the peoples who have not had it, and whose history everywhere shows its absence—and then I ask myself, 'Is it possible that that young man of Nazareth had only a genius like that of others to inspire and empower him? that only the natural human elements of speculative thought and of ethical precept, with the incidents of a life obscure and brief, closed on the cross—have been the forces which have shaped, vitalized and set forward Christendom!' To me this seems as strange a fantasy as ever possessed a human brain! *Storrs, Divine Origin of Christianity.*

45, 46. Lord, can a *son* be the Lord of the father? **his son,**[d] and *his* son only? His *lordship* must be founded on a higher paternity. **durst . . question,** Sadd. Herodians, scribes, priests, Pharisees were all baffled.[e] A public question involved a public exposure of sin and ignorance.

Christ's superiority to David.—"His meaning is not to prove that He is not David's son, but to complete their error, who, by saying that He was David's son, meant that He was man only; wherefore He bringeth David in, saying, 'The Lord said unto my Lord,' wh. He doth in much humility, not applying it to Himself to avoid contempt." *Chrysostom.*

How is He his son?—Κύριος, Lord, and the corresponding Heb. word, was a title bestowed on a superior by an inferior, by one who was his servant. It varied with the company. The King called no one Lord but God Himself. If David acknowledged no one as Lord or Master, much less would he bestow the title on a son. It was customary for a son thus to address his father.[e] The Pharisees saw the force of this, and hence could not answer.

CHAPTER THE TWENTY-THIRD.

1—4. spake, prin. to disc.[f] but willing that others should hear. **scribes,** etc., not all, but regarded as a class. **seat,** as official expounders and administrators of the law. **all . . observers,** *i.e.* all they teach out of the law of Moses.[g] "Reverence their authority, so far as they teach and administer God's Law; respect their office, though you cannot respect the men who hold it." **bind . . borne,** they were intolerant and exacting.[h] **they . . fingers,** "to move, much less to bear."[i]

Official relation to the law.—I. It is possible to *know* the law, and not obey it; II. It is possible to *teach*, and not obey; hence, III. Our duty is to be decided by the law, and not by the example of its teachers; IV. In Jesus alone is perfect harmony betw. the teacher and the teaching.

Inconsistency.—The officers of the Inquisition mingled religious rites and prayers with the infliction of cruel tortures. The Italian banditti, or highway robbers, are said to be very particular about their devotions. John Newton nearly starved him-

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a Ma. ix. 27.
b Ps. cx. 1.
c Ac. ii. 36; He. i. 13; v. 6; vi. 20; vii. 1—22; x. 12, 13; 1 Co. xv. 25.
"There are some persons whose eyes are so weak, that the light seems to be injurious to them, especially the red rays of the sun and a glass has been invented, which rejects the rays that are injurious, and allows only those to pass which are softened and modified to the weakness of the eye. It seems as if the Lord Jesus were some such a glass as this The grace of God the Trinity, shining through the man Christ Jesus, becomes a mellow, soft light, so that mortal eye can bear it." *Spurgeon.*

d Ro. i. 3, 4; Re. xxii. 16.
"Many are silenced that are not saved, many convinced that are not converted." *Henry.*

e Ma. xxi. 30; Ge. xxxi. 35.
"The great study of the Church of God on earth, is the study of God in Christ." *Evans.*

"Christ is not valued at all unless He be valued above all." *Augustine.*

warnings against the example of Scribes, &c.

Mk. xii. 38, 39; Lu. xx. 45, 46.

f Lu. xii. 1; xx. 45.
g Ma. xii. 1—7; xv. 1—14; Ne. viii. 4, 8; Mal. ii. 7; Is. viii. 20.
h Ac. xv. 10.
i Ro. ii. 17—24.
"I know not whence this phrase 'Moses' chair,' is taken,

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unless the pulpit be meant out of wh. the Levites are said to have spoken in Ezra. *Calvin.*

"Where the devil is resident, and hath his plough going, then away with books, and up with candles; away with bibles, and up with beads; away with the light of the Gospel, and up with the light of candles; yes, at noonday." *Bishop Latimer.*

self in his anxiety to mortify the body; yet he was captain of a slave-ship, and carried on the detestable business of man-stealing, until his conscience became awakened to the sense of his sins. *Grievous burdens.*—"The following," says Dr. Thompson, writing of the Jews inhabiting the town of Safed, "is a specimen of the penalties enjoined and enforced by their learned rabbis. A Jew must not carry on the Sabbath even so much as a pocket-handkerchief, except within the walls of the city. If there are no walls, it follows, according to their perverse logic, that he must not carry it at all. To avoid this difficulty here in Safed they resort to what they call Eruo. Poles are set up at the ends of the streets, and strings stretched from one to the other. This string represents a wall, and a conscientious Jew may carry his handkerchief anywhere within these strings. I was once amused by a devout Israelite, who was walking with me, on his Sabbath, toward that grove of olive trees on the north of the town where my tent was pitched. When we came to the end of the street, *the string was gone*, and so, by another fiction, he supposed that he was at liberty to go on without reference to what was in his pocket, because he *had not passed the wall.*"

5. seen . . men,[a] seeking human applause for sanctity, etc. **phylacteries,** pieces of parchment, inscribed with passages fr. the law, worn on forehead and left arm; in a literal interpretation of Ex. xiii. 16 and Deut. vi. 8. The Gk.[b] word = "a safeguard." Hence it might be superstitiously worn as an *amulet*, or *talisman.* **enlarge,** herein lay their sin of ostentation. **borders,** *i.e.* fringes;[c] the same word is trans. *hem*,[d] the Gk. word = border or *skirt.*

Remembrancers.—I. The Pharisee's: a phylactery, but not a "safeguard" against the "pride that apes humility." With many, a superstition, as wearing of a charm. Is not the cross, worn as an ornament, oft. but a Pharisaical phylactery? II. The Christian's: the Lord's Supper. "This do in remembrance," etc. Even *this* may be observed unworthily.

Phylacteries.—"Because the Lord would not have His benefits forgotten, He appointed little books to be written, and fastened to their hands; the strings fastening them were called phylacteries, that is, *keepers*, keeping them bef. their eyes continually, as some women do now-a-days, hanging some piece of the Gospel, for memory's sake, ab. their necks, and as forgetful persons are wont to tie a thread ab. their finger. The fringe was a blue silk ribbon, sewed upon the nether part of their garment, hanging down to the ankle, for a remembrance of the commandments." *Chrysostom.*

a Ma. vi. 1—6, 14—18.

b φυλακτηριον, the p. was a "keepsake or remembrancer of the Divine law." *Conder.*

c Nu. xv. 38.

d Ma. ix. 20.

"If the devil ever laughs, it must be at hypocrites: they are the greatest dupes he has. They serve him better than any others, and receive no wages; nay, what is still more extraordinary, they submit to greater mortifications to go to hell than the sincerest Christian to go to heaven." *Colton.*

6—8. rooms, *R. V.* "chief place." **greetings,** salutations of reverence and homage. **Rabbi,** "my master," *lit.* "my great one." Title of honor conf. on such as has studied successfully in the rabbinical schools. **master,**[e] hence give not to men the homage due to Christ. **all . . brethren,** have the same relation to ea. other, and to Christ, however dif. in knowledge, experience, etc.

Spiritual and ecclesiastical supremacy.—Despotism in holy apparel, and in the domain of conscience, doubly concealed, doubly fearful, doubly ruinous, doubly impotent. The idea of spiritual ambition held up for an everlasting warning. Out of the humility of fidelity springs the courage of freedom,

A strange recognition.—A Hindoo and a New Zealander met upon the deck of a missionary ship. They had been converted from their heathenism, and were brothers in Christ, but they could not speak to each other. They pointed to their Bibles, shook hands, smiled in one another's faces, but that was all. At last a happy thought occurred to the Hindoo. With sudden joy he exclaimed, "Hallelujah!" The New Zealander, in delight, cried out, "Amen!" Those two words, not found in their own heathen tongues, were to them the beginning of "one language and one speech."

e Ja. iii. 1; 1 Pe. v. 3; 2 Co. i. 24; Jo. xiii. 13, 14; Ep. iii. 14, 15.

"Many people talk of a proper pride, in which they totally exclude humility, and include all the resentments condemned by the New Testament. There is no such thing as proper pride. A judicious and reasonable estimation of one's own character has nothing to do with it." *Fuller.*

9—12. father, a precept that is violated by those who own a religious head on earth as supreme and infallible; the word "pope" (meaning "father") is the very word wh. our Lord forbids. **neither . . masters,** nor aim at being such without that title, or with any other. **exalt,** by these, or any other unrighteous modes. **abased,**[f] by Divine condemnation and Providence. **exalted,** *ill.* by the humiliation and glorification of our Lord Himself.

The true teacher will, I. Cherish no unworthy ambition; II. Covet no mere nominal superiority; III. Cultivate a thoroughly fraternal spirit; IV. Constantly recognize Christ's headship.

f Pr. xv. 33; xvi. 18, 19; xxix. 23; 1 Pe. v. 5.

Pope. fr. *pappas* and *papa*, a father. Title

True magnanimity.—When the late Dr. Lawson, of Selkirk, was in London, he was asked to dine with a family where he was to meet Dr. H——, a minister at that time in high popularity. From the simplicity of his appearance and manners, Dr. H—— thought him a fit subject for his wit, and treated him with rude freedom. Dr. L—— felt his indignation kindled, and thought not only of repelling his insolence, but of exposing him to shame on account of the spirit he had manifested. But this reflection made him let him alone:—"London is the scene of his duties; what I say may injure his usefulness. His reflections can do me no harm. It will be far better for me to gain a victory over myself than over him."

13, 14. shut, by withholding key of knowledge, by intercepting true light, by darkening counsel, by imposition of impossible observances. **go . . yourselves,** do not practise your own precepts; notwithstanding your pretence, are wicked men. **entering,** those who sincerely desire to be saved: esp. deterring those who would follow Christ.[a] **devour . . houses,**[b] they were cruel and avaricious. The unprotected were defrauded. The *R. V.* omits v. 14. See Mk. xii. 40; Lu. xx. 47.

Eight woes against the Pharisees.—First and second w.—Spiritual ambition.—*Ungodly preachers.*—"What greater hypocrisy can there be, than to press that upon others to be believed and done, which they themselves disbelieve and disobey; pulling down in their practice what they build up in their preaching; when in the pulpit, preaching so well that it is pity they should ever come out; but when out of the pulpit living so ill that it is pity they should ever come in." *Henry.*

A hint to hinderers.—A child of nine years old, in St. Giles's, London, had gone for a long time to a school, in which the children of Roman Catholics are taught by Protestants to read the Bible. The little girl was taken very ill, and when there seemed no hope of her getting better, her parents sent for a Popish priest. When he came, he thus spoke to her:—"Child, you are in an awful state; you are just going to die. I beg you, before you depart, to make your dying request to your father and mother, that they will not send your brothers and sisters to the school that you went to." The little girl raised herself up in bed, and said, "My dear father and mother, I make it my dying request, that you WILL send my brothers and sisters to that school; for there I was first taught that I was a sinner, and that I must depend alone upon Jesus Christ for salvation."

15. compass . . land, a prov. expres.—use all means, however bad, out of zeal for a party. **proselyte,** convert, or rather pervert. **twofold . . yourselves,** "Perverted proselytes are commonly the greatest bigots: the scholars outdid their masters—1. In fondness for ceremony; 2. In fury ag. Christianity."—"As a false friend is worse than an honest foe, so a hypocritical formalist is worse than an open infidel." *Conder.* Third woe—proselytism: soul-winners and soul-ruiners.

True and false zeal.—Let us take heed we do not sometimes call that zeal for God and His Gospel which is nothing else but our own tempestuous and stormy passion. True zeal is a sweet, heavenly, and gentle flame, which maketh us active for God, but always within the sphere of love. It never calls for fire from heaven to consume those that differ a little from us in their apprehensions. It is like that kind of lightning (which philosophers speak of) that melts the sword within, but singeth not the scabbard: it strives to save the soul, but hurteth not the body. *Cudworth.*

16, 17. blind, and blinding others. **guides,** neither *in* the way, or *seeing* it. **say,** making puerile distinctions, casuists. **swear . . temple,** as to *truth* of thing done or promised. **gold,** either gilding or ornaments, or offerings in the treasury. **debtor,** must observe his oath. "They were **fools** and **blind** not to know and see that *no inanimate thing can witness an oath.*" *Alford.*

Fourth woe—externalism. The work of man up, the work of God down: the inward nothing, the outward everything.—The true oath always by the living and true God. The blindest ignorance connected with a conceit of keenest insight into the laws of the kingdom of God.

A blind guide.—The foll. conver. is said to have taken place betw. a Rom. Ca. Bishop and a layman:—*Layman:* "Are we to read the Scriptures?" *Bishop:* "No." "If we read them with reverence and awe?" "No." "If they be read with sincerity and humility?" "No." "If we read them with note and comment?"

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orig. giv. to [all bps. First adopted by Hyginus, A.D. 139. Boniface III. induced Phocas, emp. of the E., to limit it to prelates of Rome, A.D. 606. By connivance of Phocas, the p.'s supremacy over the Christian Ch. was established.

denunciation of Scribes and Pharisees

Mk. xii. 40; Lu. xi. 52; xx. 47; *cf.* Is. i. 2—23; v. 8—23.

a 1 Th. ii. 15, 16; Jo. ix. 22; Ac. iv. 5—18; Ma. v. 19.

b Ex. xxii. 22; Ja. i. 27.

"A wretch who, under the mask of frugality, scarce ever has a penny ready for the poor, though never without his hundreds and his thousands of pounds ready for a purchase." *South.*

This then, was the ground of the woe; not that they zealously made proselytes, which was entirely proper if rightly done, but that they made them bad men like themselves, yea, doubly as bad. Jews recog. two kinds of proselytes: "p. of the gate," who received the teaching of O. T., but not the ceremonial law; and "p. of righteousness," who conformed to whole law. *Jahn's Antiq.*, 325; *Kitto, Pict. Bib. in loc.*

"If it were only the exercise of the body, the moving of the lips, the bending of the knee, men would as commonly step to heaven as they go to visit a friend; but to separate our thoughts and affections from the

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world, to draw forth all our graces, and increase each in its proper object, and to hold them to it till the work prospers in our hands this—this is the difficulty." *Baxter.*

"No." "If we read them in a spirit of prayer?" "No; you can pray without them. You know, Farelly, that the most learned men, and the wisest of councils, have missed the true meaning of them, and how is it possible that such as you could expound them?" "My lord, you must recollect, God is no respecter of persons, and that He is as willing to give His Holy Spirit to the weakest capacity, as He is to the most talented being upon earth, if it is asked with sincerity. As to the reading of the Bible, if all the societies in Dublin were to cease to-morrow, I am resolved to read the Scriptures in spite of opposition." "Then you are no Roman Catholic, nor ever will be considered as one belonging to our communion." So, then, the man who reads his Bible is no Roman Catholic.

18, 19. altar, of burnt offering.[a] **nothing,** the oath is not binding, **gift,** the offering sacrifice. **guilty,** *R.V.*, a debtor, **gift . . altar,** what is the gift without the altar. "Casuistry cuts asunder the living relations of religion, kills its life, denies its spirit, and idolizes its body."

Faithful teaching.—I. Faithful teachers are bound to give faithful delineations of their times; II. Faithful delineations of the most corrupt men can only do good when given by the meek and lowly in heart; III. Those who expose current evils should be unimpeachable in their own lives; IV. The denunciation of the wicked only one side of Christian mission, and a strictly preliminary work. *Dr. Parker.*

Ancient oaths.—Other beings besides God are sometimes added in the form of an oath. Elijah said to Elisha, "As the Lord liveth, and as thy soul liveth." The party addressed is frequently sworn by, especially if a prince.[b] The Hebrews, as well as the Egyptians, swore also by the head or the life of an absent as well as a present prince.[c] Hanway says, that the most sacred oath among the Persians is "By the King's head." Aben Ezra asserts that, in his time (A.D. 1170), this oath was common in Egypt under the caliphs. Death was the penalty of perjury. The oath-taker swore sometimes by his own head,[d] or by some precious part of his body, as the eyes; sometimes, but only in the case of the latter Jews, by the earth, the heaven, and the sun, as well as by angels; by the temple,[e] and even by parts of the temple. They also swore by Jerusalem as the holy city.[f] *Dr. Beard.*

20—22. whoso, whatever the mental reservation by wh. he thinks to escape the obligatoriness of the oath. **swear,** our Lord is not sanctioning a practice that He had forbidden,[g] but is pointing out the absurdities of a practice that was too prevalent. **altar . . temple,** ea. includes all pertaining to it. **heaven,** such an appeal would be nothing if it were not understood to mean an appeal to God Himself.[h]

Thoughtless profaneness.—Are there any before me who are accustomed to use God's name as an expletive, and to bandy it as a by-word? Who employ it in all kinds of conversation, and throw it about in every place? Perhaps in their hearts they consider this an accomplishment! think it manly and brave to swear! Let me say, then, that profaneness is a brutal vice. He who indulges in it is no gentleman. I care not what his stamp may be in society. I care not what clothes he wears, or what culture he boasts. Despite all his refinement, the light and habitual taking of God's name betrays a coarse nature and a brutal will. Nay, he tacitly admits that it is ungentlemanly. He restrains his oaths in the presence of ladies; and he who fears not to rush into the Chancery of Heaven and swear by the Majesty there, is decently observant in the drawing-room and the parlor. *Dr. Chapin.*

23. tithe, the tenth part acc. to law;[i] of such trifles as **mint** used as a condiment. **anise,** "dill" leaves to flavor soups; medicinally, as a carminative.[j] **cummin,** seeds cont. volatile oil, used as medicine and condiment.[k] **weightier,** matters of greater moral and spiritual significance. **judgment . . faith,**[l] *better,* "faithfulness" as opp. to injustice, cruelty, and want of fidelity to God and conscience. **these,** great things. **other,** the lesser.

Fifth woe: legality in little things; lawlessness in great. Straining at gnats; swallowing camels.

Sins of omission.—The last words that Archbishop Usher was heard to express, were, "Lord, forgive my sins; especially my sins of *omission.*"—*Omission the sin of the lost:*—Why is any man lost who is lost? Is it because he did certain things which brought down upon him righteous retribution? No; but because, having broken God's commandments, he omitted to use God's way of escape—to go to Christ, to believe the promises, to accept pardon: the cause of the final condemnation of

a 2 Ch. iv. 1.
b 1 S. i. 26; xvii. 55.
c Ge. xlii. 15.
d Ma. v. 36.
e Ma. xxiii. 16.
f Ma. v. 35.

"Of all men, a philosopher should be no swearer: for an oath which is the end of controversies in law, cannot determine any here, where reason only must induce" *Sir T. Browne.*

g Ma. v. 34—37.
h Ps. xi. 4; Ac. vii. 49.
"An oath is a hedge wh a man may not break." *Trapp.*

"If there are hypocrites in religion, there are also strange as it may appear, hypocrites in impiety, men who make an ostentation of more irreligion than they possess. An ostentation of this nature, the most irrational in the records of human folly, seems to lie at the root of profane swearing. *R. Hall.*

i Le. xxvii. 30. This law, which seems to apply to corn and fruit only, the Rabbins extended to herbs also.
j *Pliny* xix. 61; xx. 75.
k "695 cwts. in 1858 imported into Britain from Malta where it is said to be grown and threshed as desc. by Isaiah xxviii. 25—27." *Topics* i. 112.
l Mi. vi. 8; 1 S. xv. 22; Ho. vi. 6, xii. 6; Isa. i. 11—16.

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every sinner is a sin of omission. *Vaughan.—Straining and swallowing.*—A Neapolitan shepherd came in anguish to his priest, saying, "Father, have mercy on a miserable sinner! It is the holy season of Lent; and while I was busy at work, some whey spurting from the cheese-press flew into my mouth, and, wretched man, I swallowed it. Free my distressed conscience from its agonies by absolving me from my guilt!" "Have you no other sins to confess?" said his spiritual guide. "No; I do not know that I have committed any other." "There are," said the priest, "many robberies and murders from time to time committed on your mountains, and I have reason to believe that you are one of the persons concerned in them." "Yes," he replied, "I am, but these are never accounted as a crime; it is a thing practised by us all, and there needs no confession on that account."

"Omissions, no less than commissions, are often branches of injustice." *Antoninus.*

24. strain at, lit. strain *out, all.* to insects being strained *out* of wine bef. drinking; ab. wh. the Jews were punctilious be. of law.[a] **gnat . . camel,** prov. express.[b] Particular ab. little sins, careless ab. great ones,[c] "affecting the greatest dread of trivial improprieties; but committing the grossest crimes."

a Le. xi. 20, 23, 42; Am. vi. 6.
b The Hindoos say, "Swallowing an elephant and being choked with a flea" The Rabbins ordered that those who ate a gnat or fly should be scourged or excommunicated.
c Ma. xxvii. 6; Jo. xviii. 28.

The gnat and the camel.—"The Gks. have a like prov.: to gargle down an image, statue, or coloss.—*i.e.*, make no bones of a foul fault when matters of less moment are much scrupled at. Saul kept a great stir ab. eating the flesh with the blood, when he made nothing of shedding innocent blood.[d] . . . The priests made conscience of putting the price of blood into the treasury,[e] who yet made no conscience of imbruing their hands in the innocent blood of the Lamb of God." *Trapp.*

d 1 S. xiv. 33.
e Ma. xxvii. 6.

Scrupulous pirates.—Two noted Greek pirates were once captured and condemned to death at Malta. It was observed, that the beef and anchovies among the stores of a captured English ship had alone remained untouched. They were asked the cause of this singular procedure, and replied, that it was the time of the great fast of their Church. They would not commit such a sin as tasting fish or flesh. They were plundering and murdering men, women, and helpless children, but they would not transgress the canons of their Church by eating meat upon fast day. They looked to their strict observance of these things as a merit for which God would grant them success in their infamous work. *Straining liquids.*—The correct rendering is "strain out." It was the custom of the more accurate and stricter Jews to strain their wine, &c., through linen or gauze, lest unawares they should drink down some little unclean insect therein, and thus transgress Lev. xi. 20, 23, 41, 42, just as the Buddhists do now in Ceylon and Hindustan. A recent traveller in North Africa writes in an unpublished communication which he has been good enough to send me,—"In a ride from Tangier to Tetuan, I observed that a Moorish soldier who accompanied me, when he drank, always unfolded the end of his turban, and placed it over the mouth of his *bota*, drinking through the muslin to strain *out* the gnats, whose larvæ swarm in the water of that country." *Trench.*

"The tithing of cummin must not be neglected; but take heed thou dost not neglect the weightiest things of the Law, judgment, mercy, and faith; making your preciseness in the less a blind for your horrible wickedness in the greater." *Gurnall.*

25, 26. clean . . outside,[f] Pharisees attached much importance to this. **extortion . . excess,** "sinful *getting*, and sinful *enjoyment;*" careful ab. externals, and indifferent to essentials.[g] **cleanse . . within,** of what moral benefit is it to wash the dish on the outside, if that wh. is put in it is the fruit of *extortion*, and partaken of to a gluttonous *excess.*[h] To get food honestly, and partake of it in moderation with thanksgiving, more accept. to God than mere ceremonies of washing, etc. But these men *devoured* widows' houses.

f Mk. vii. 4.
g Lu. xi. 38.
h Ro. xvi. 18; Phi. iii. 19.
"The nature of hypocrisy is to study more to seem religious in the sight of men, than to be religious indeed before God." *Burkitt.*

"He stole the livery of the court of heaven to serve the devil in."

Sixth woe: the outside and the inside of the cup and the platter; or, the feast of the religious and moral hypocrite—1. In the outward form, consecrated or adorned; 2. In the inner character, abominable and reprobate.

Empty formalism.—"The artist may mould matter into forms of surprising beauty, and make us feel their elevating and purifying influence; but what is the marble Moses of a Michael Angelo, or the cold statue of his living Christ, compared to the embodiment of Jesus in the sculpture of a holy life? What are all the forms of moral beauty in the Pharisee of religion, compared with the true and holy life of the heart of the devoted Christian?" *Bp. Thompson.*

27, 28. whited sepulchres, at time of passover the Jews whitened the tombs as a token of reverence, and that, clearly seen, they might not be touched and communicate uncleanness to passers-by.[i] **beautiful outward,** conspicuous among the trees on hills and valleys. **within,** only tombs after all. **even . . ye,** fair in appearance, vile in reality. All show and pretence, hypocrisy. A living hand busy ab. externals; a heart dead to the life of God.

i *Lightfoot.* Nu. xix. 16; Lu. xi. 44.
"The entering into heaven will reveal many things unknown on earth. Some whom the world thought saint-like will barely gain admittance there, and others who went all their lives in doubt and dread, will have angelic

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welcome, and an abundant entrance into the heavenly kingdom 'The first shall be last, and the last shall be first.'" *Beecher.*

Seventh woe: whited sepulchres, like pleasant abodes outwardly; caves of bones, diffusing death within. Spiritual death, in the guise of spiritual bloom.

False appearances.—If you go into a churchyard some snowy day, when the snow has been falling thick enough to cover every monument and tombstone, how beautiful and white does everything appear! But remove the snow, dig down beneath, and you find rottenness and putrefaction—"dead men's bones, and all uncleanness." How like that churchyard on such a day is the mere professor,—fair outside; sinful, unholy within! The grass grows green upon the sides of a mountain that holds a volcano in its bowels. *Guthrie.*

a Thus Herod magnificently restored the sepulchre of David. Ac. ii. 29. See *Josephus.*

"In Tunis, it is usual for persons of quality to have a square room with a handsome cupola erected over their graves. This being kept white and clean, illustrates the expression of Christ, when He compares hypocrites to white sepulchres, wh. appear outwardly beautiful, but within are full of dead men's bones and all uncleanness." *Univ. Hist.*

29, 30. build . . tombs, such as had fallen into decay. A worthy deed, from a sinful motive. **prophets,** for whom they have thus professed to have great reverence. **garnish,**[a] decorate, adorn. **righteous,** that they might be thought to possess the holiness they honored, and to express their disapproval of their persecutors. **say,** by words, as well as these pretentious deeds.

Posthumous testimony to the great and good.—I. A serious charge: 1. A too late recognition of goodness that, when living, was ignored and persecuted; 2. A pretended veneration of the characters of the pious dead; 3. In truth a signalizing of their own goodness. II. A false defence: I. Their character belied their profession—persecutors of Jesus would hardly have been defenders of Isaiah, etc.; 2. Betrayed great ignorance of their own character. III. A solemn verdict: 1. Pronounced guilty of the righteous blood shed by their party; 2. Hypocrites for pretending a veneration for departed worth, while they persecuted living goodness.

Tombs.—"Tombs are the clothes of the dead: a grave is but a plain suit, and a rich monument is one embroidered. Tombs ought, in some sort, to be proportioned, not to the wealth, but deserts of the party interred. Yet may we see some rich man of mean worth loaden under a tomb big enough for a prince to bear." *Rogers.*

31—33. children, their *true* descendants, inheriting their *nature*, as well as their names and estates. **fill . . measure,** sin is here regarded as a common store accumulated by the contributions of successive generations;[b] a point to be remembered when Christ is spoken of as taking away the sin of the world, and when the benefits of His death are said to be received by those who believe in Him, as *their* Saviour. **how . . escape,**[c] while your hearts remain corrupt.

Eighth woe:—Murderers of prophets.—Biblical Emblems of Hypocrisy. Graves overgrown with grass (Lu. xi. 44). Potsherds covered with silver dross (Prov. xxvi. 23). Tares, that look like wheat (Matt. xiii. 38). Wolves in sheep's clothing (Matt. vii. 15). Wells without water (2 Pet. ii. 17). Clouds without rain (Jude 12). A cloak to cover sin (1 Thes. ii. 5).

Thus is it with hypocrites; their worship is like to counterfeit money, which is gilded outwardly, but within is nothing but brass, or such like base stuff, so that all is not gold that glitters; or like the apples which grow at the Dead Sea (where sometime Sodom or Gomorrah stood), which are fair in color, beautiful in show, but when you come to touch them, or to handle them, they turn to dust and cast out a filthy savor, more unpleasant to the nostrils than they were pleasant before to the eyes. *Attersoll, 1618.* So Calvin says of the currupt church in his day: "Let them, then, adorn the images of the saints as they please, with incense, candles, flowers, and every kind of pomp. If Peter were now alive, they would tear him in pieces; Paul they would bury with stones; and if Christ Himself were yet in the world, they would burn Him with a slow fire." *Peloubet.*

b See *Conder, in loc.;* 1 Th. ii. 15, 16; Ge. xv. 16

c Ac. vii. 51, 52; Lu. xi. 40.

"I know not why we should delay our tokens of respect to those who deserve them, until the heart that our sympathy could have gladdened has ceased to beat. As men cannot read the epitaphs inscribed upon the marble that covers them, so the tombs that we erect to virtue often only prove our repentance that we neglected it when with us." *Lytton.*

warning to the people

34. wherefore, bec. your present teachers are "blind guides" (Jesus now addresses the people generally.) **prophets,**[d] the p. not only *foretold*, but *proclaimed.* They preached to the present, as well as were *seers* of the future. As preaching a special message the apostles were prophets. **wise,**[e] learned. **scribes,** well instructed in the Word of God. **kill,**[f] as Stephen, James. **crucify,** Peter, so it is said. **scourge,**[g] as Paul. **persecute,**[h] as Paul and Barnabas.

Persecution.—To persecute Christ in his saints is to persecute Christ himself.—He who would free himself fr. the blood guiltiness of olden times, must free himself fr. the principles wh. created it then.—Ancient guilt finds its miserable consummation in sure judgment, however long delayed. The sinner's inherited guilt becomes his own, through his own personal guilt.

Drunk with the blood of the Saints.—According to the calculation of some, about two hundred thousand suffered death in seven years, under Pope Julian; no less than

d Ac. xiii. 1; 1 Co. xii. 28.

e Ac. vi. 3; 1 Co. ii 6; xii. 8.

f Ac. vii. 59; xii. 1, 2.

g Ac. v. 40; 2 Co. xi. 24, 25.

h Ac. xiii. 45; He. xi. 37.

a hundred thousand were massacred by the French in the space of three months; the Waldenses who perished amounted to one million; within thirty years, the Jesuits destroyed nine hundred thousand; under the Duke of Alva, thirty-six thousand were executed by the common hangman; a hundred and fifty thousand perished in the Inquisition; and a hundred and fifty thousand by the Irish massacre; besides the vast multitude of whom the world could never be particularly informed, who were proscribed, banished, burned, starved, buried alive, smothered, suffocated, drowned, assassinated, chained to the galleys for life, or immured within the horrid walls of the Bastile, or others of their church or state prisons. According to some, the whole number of persons massacred since the rise of Papacy, amounts to fifty millions!

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35. upon you,[a] who share in the persecution of the righteous. **all . . earth,** torrents of blood have run, and ea. persecutor of ea. age helps to swell the red river; and, by compassing the death of one, shows his guilty relation to the "whole army of martyrs." **Abel,** the first martyr.[b] **Zacharias, son of Barachias.**[c] There is a dif. here. Zechariah, the minor prophet, is called the son of Berechiah (Zech. i. 1.) But there is no record that he was a martyr. A memorable martyrdom is recorded in 2 Chron. xxiv: 20–22, in which a prophet named Zachariah, was stoned "in the court of the house of the Lord, at the commandment of the king." That Zachariah was, however, the son of Jehoiada. Still, Jehoiada may have had two names, or he may have been the grandfather of Zacharias, and Barachias have been his father; or, as many think, "the son of Barachias" is a copyist's error, for it is not given in Luke's account. The Books of Chronicles, in which this murder is recorded, are the last in order in the Hebrew Canon; and the expression "from the blood o Abel to the blood of Zacharias," may naturally be understood as meaning from the first murder recorded in the Scripture to the last. *Cook.*

"Like the thunder-cloud, which, having discharged its bolt at the earth, weeps itself away—exhausts itself in a healing shower, which closes the rent it had made—so His pity commiserates, and pours itself forth over those whom, in the same breath, He had felt Himself called to rebuke." *Dr. Harris.*

"As the *party of truth and holiness*—the Ch. of God, in the widest sense,[d] includes all believers, in all ages; so the *party of unbelief and wrong* has a spiritual continuity and and unity, the ground of wh. is not human nature simply.[e] If this be ignored, deep views of human nature and history are impossible. To reject Christ is to *choose the side* not only of the first murderer, but of the first murderer's master."[f] *Conder.*

a Re. vi. 10, 11; xviii. 24.
b 1 Jo. iii. 12. "With whose death beg. the warfare between righteousness and unrighteousness in the O.T." *De Wette.*

c Zec. i. 1; Ezr. v. i.; vi. 14.
d *Cf.* He. xii. 23, with xi.
e 1 Jo. iii. 8—10; Jo. viii. 44.
f 1 Jo. iii. 12. "Persecutions are beneficial to the righteous. They are a hail of precious stones; which, it is true, rob the vine of her leaves, but give her possessor a more precious treasure instead." *Anon.*

"Avenge, O Lord, thy slaughter'd saints, whose bones
Lie scatter'd on the Alpine mountains cold:
Ev'n them who kept Thy truth so pure of old,
When all our fathers worshipt stocks and stones,
Forget not in Thy book record their groans
Who were Thy sheep, and in their ancient fold
Slain by the bloody Piedmontese that roll'd
Mother with infant down the rocks. Their moans
The vales redoubled to the hills, and they
To heav'n. Their martyr'd blood and ashes sow
O'er all th' Italian fields, where still doth sway
The triple tyrant; that from these may grow
A hundred fold, who having learn'd Thy way
Early may fly the Babylonian woe."

Milton.

36. come upon, as a punishment for their great rebellion ag. Christ. **generation,** "yet the judgment was defer. forty yrs., to give space for repentance, until the children who sang Hosanna in the doomed temple were in middle life, the men who were then in their prime were grey elders, and the elders who judged Jesus had gone to their acc."

The doom of persecutors.—"God will not fail to punish persecutors. Good for them, therefore, is the counsel that Tertullian gave Scapula, a bloody persecutor, 'If thou wilt not spare us, yet spare thyself; if not thyself, yet the city of Carthage.'" *Trapp.*

Early persecutions.—"Oh!" said Cæsar, "we will soon root up this Christianity. Off with their heads!" The different governors hastened one after another of the disciples to death; but the more they persecuted them, the more they multiplied. The proconsuls had orders to destroy Christians: the more they hunted them, the more Christians there were, until, at last, men pressed to the judgment-seat, and asked to be permitted to die for Christ. They invented torments; they dragged saints at the heels of wild horses; they laid them upon red-hot gridirons; they pulled off the skin from their flesh piece by piece; they were sawn asunder; they were wrapt up in skins, and daubed with pitch, and set in Nero's gardens at night to burn; they were left to rot in dungeons; they were made a spectacle to all men in the am-

"In obedience to the council of Constance (14.5) the remains of Wickliffe were exhumed and burnt to ashes, and these cast into the Swift, a neighboring brook running hard by, and thus this brook hath conveyed his ashes into Avon; Avon into Severn; Severn into the narrow seas: they into the main ocean. And thus the ashes of Wickliffe are the emblem of his doctrine, wh now is dispersed all the world over." *T. Fuller, Ch. Hist.* Sec. ii,

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ruin of Jerusalem predicted

phitheatre; the bears hugged them to death; the lions tore them to pieces; the wild bulls tossed them upon their horns; and yet Christianity spread. All the swords of the legionaries which had put to rout the armies of all nations, and had overcome the invincible Gaul and the savage Briton, could not withstand the feebleness of Christianity; for the weakness of God is mightier than men. *Spurgeon.*

37—39. Jerusalem, repetition of name expressive of intense love and grief. **that killest,** the "holy city," hating holiness. **how often,** in proof of wh. teachers and warnings many. **hen . . chickens,**[a] for comfort, protection. **wings,** hiding her brood fr. the hawk, the storm, etc. **would not,**[b] being proudly self-reliant; sinfully rebellious. **house,**[c] the temple, and also this city and land. **till,** and that time will as surely come as the fulfilment of the prediction ab. the city, etc. **say,**[d] they themselves would sometime acknowledge Him as the Messiah.

The hen and her brood.—I. What the doomed people might have been with Christ, gathered, etc. A threefold blessing: 1. Central unity; 2. Complete satisfaction; 3. Safe keeping. II. What the doomed man must be without Christ. Exposed to withering blast, and foul destroyer. III. What the doomed men must ascribe to themselves in all their mystery. Self-loathing; self-crimination; self-denunciation, "I would, but ye would not." *Thomas.*

"*How often.*" I never yet visited a man upon a sick-bed—I never talked with a single person in any of those moments which unlock the breast, and set it free to speak its secrets—that I did not receive this confession: "I have been conscious all my life of the inward striving, and the oft-repeated calls of God in my soul." Sometimes, doubtless, those calls fall louder and deeper upon the spiritual ear than at other times. They lie thickest, I believe, in early life. It is when we lie down; it is when we rise up; it is when we sit in the house; it is when we are walking by the way. Perhaps not a room in which we have ever laid down to sleep; perhaps not a church into which we have ever entered, even with careless foot; perhaps not a sin which we ever deliberately went and did; perhaps not an incident for weal or woe that lies on the chequered path of life, but there was something there which swelled that "how often?" *Vaughan.*

a De. xxxii. 11, 12; Ps. xvii. 8; xci. 4.
b Pr. i. 24; Is. xxx. 15; 2 Ch. xxxvi. 15, 16; Ps. lxxxi. 10—14; Je. vi. 16, 17; xxv. 4, 5, 7; xlii. 10—12.
c Zec. xi. 6.
d Ps. cxviii. 26.
"As the hen continueth to call her young ones fr. morning to night, and holds out her wings for shelter to them all day long: so did Christ wait for this people's repentance and conversion for more than forty years aft. they had killed His prophets and murdered Himself, bef. they met with a final overthrow." *Burkitt.*

CHAPTER THE TWENTY-FOURTH.

overthrow of the temple foretold

1, 2. went out, finally leaving (and noting the widow casting her mite into the treasury[e]). **disciples,** prob. finding it a hard saying that such an edifice should be destroyed. **buildings,** not only magnificent, but so new;[f] Herod having restored it not long since. They pointed also to the individual stones.[g] **see . . things,** He gives them to understand that He has noted all they desire Him to see, and would have them *see* also.[h]

The desecrated temple.—I. A house of men, forsaken of God; II. A house of desolation, forsaken of the Spirit; III. A house of misery and death, forsaken of Christ. *The departure of Christ fr. the temple of the Jews.*—I. The close of a mournful past; II. The sign of a miserable present; III. The token of a sad futurity. *Lange.*

Judgment of Jerusalem and the world.—In this chapter the accounts of the destruction of Jerusalem, and of the "end" of the world are so interwoven, that it is not easy to distinguish between them. Many people have been puzzled because they could not draw the line of demarcation arbitrarily, and say where the division was. But the best way of looking at the passage is to regard it as not confused—as one narrative, not two. The destruction of Jerusalem and the end of the world are here considered as one event. We who live in the present dispensation are they "upon whom the ends of the world are come." The narrative is of one thing in two parts; one tale told in two chapters; one drama in two acts. This is why it looks like two accounts. *Godet.*

e Mk. xii. 41—44; Lu. xxi. 1—4.
f Jo. ii. 20; *Jos. Ant.* xv. 11; *Wars* v. 5.
g See Mk.
h Titus gave orders "to raze to the ground the whole city and temple." *Jos. Wars,* vii. 1. The Talmud says that the Rom. general in obeying these orders, tore up the foundations of the temple with ploughshares. *Cf.* Mic. iii. 12.

signs of the end

3. disciples, four of them.[i] **when,** he had already stated the time approximately—"*this generation.*" **what . . sign,**[j] predicted events were oft. heralded by signs. **coming,** *this* coming had been mentioned,[k] and is dif. fr. what our Lord has just predicted,[l] and to wh. they prob. alluded. **end . . world,** "the disc. supposed the dest. of the temple, the coming of Christ, and the end of the age, would coincide." But He speaks of another *end.*[m]

Sun-set meditations.—I. The day that was departing; day of Israel's greatness; 1. Marred by national sins, persecutions of the good: 2. Signalized by many teachers,

i Mk. xiii. 3.
j Ac. i. 7; 1 Ti. iv. 1—3; 1 Th. v. 1—3.
k Ma. x. 23; xvi. 28.
l Ma. xxiii. 39.
m Ma. xxiv. 14; xxv.

providences, etc.; 3. Lengthened by divine mercy beyond all human desert. II. The night that was coming: of I. Divine retribution and judgment; 2. Of great national and personal calamity. III. The morning that should follow. The sun would rise again. The day of Gospel ministration illumined by "the light of the world."

End of the world.—The cool night arrived, and, about half-past eight, I was lying half asleep. I fancied I heard a rumbling like distant thunder. I had not heard such a sound for months; but a low, uninterrupted roll appeared to increase in volume, although far distant. Hardly had I raised my head to listen more attentively, when a confusion of voices arose from the Arab's camp with a sound of many feet; and, in a few minutes, they rushed into my camp, shouting to my men in the darkness, "*El bahr! El bahr!*" "The river, the river!" We were up in an instant; and my interpreter, Mahomed, in a state of confusion, explained that the river was coming down, and that the supposed distant thunder was the roar of the approaching water. Many of the people were asleep on the clean sand of the river's bed: these were awakened by the Arabs, who rushed down the steep bank to save the skulls of my two hippopotami that were exposed to dry. Hardly had they descended, when the sound of the river in the darkness beneath told us that the water had arrived; and the men had just sufficient time to drag their heavy burdens up the bank. All was darkness and confusion; everybody was talking, and no one listening: but the great event had occurred,—the river had arrived "like a thief in the night," as it is said the end of the world shall come. *Baker.*

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End of the world:—"To thousands this is no fiction—no illusion of an over-heated imagination. To-day, to-morrow, every day, to thousands, the end of the world is close at hand. And why should we fear it? We walk here, as it were, in the crypts of life; at times, from the great cathedral above us, we can hear the organ and the chanting of the choir: we see the light stream through the open door, when some friend goes up before us: and shall we fear to mount the narrow staircase of the grave, that leads us out of this uncertain twilight into the serene mansions of the life eternal?" *Longfellow.*

4, 5. deceive, *R.V.* "lead you astray." **many . . come,**[a] their very coming an evidence that a Messiah was looked for, and that men were dissatisfied with their present guides. Such deceivers have been coming ever since, and the cry is still—they come! **I . . Christ,** *all.*, prob., to Jewish mock-messiahs.[b]

warning against deceivers

Anti-Christianity the shadow of Christianity.—I. The kingdom of evil among men goes on side by side with the kingdom of God, and takes the form of a perversion and distortion of the principles of that kingdom; II. The kingdom of God develops itself in opp. to the k. of darkness, and the one becomes mature in conflict with the other; III. Pseudo-Christianity and anti-Christianity are, in their ground, one. *Lange.*

6—8. wars, as betw. Jews and Samaritans,[c] murder of 50,000 Jews in Babylonia[d] (ab. A.D. 40). **rumours,** "the three threats of war against the Jews by Caligula, Claudius, and Nero." **famines**[e], many are named by historians. "Under Claudius alone there were four severe famines in Palestine, Greece, and Rome."[f] **pestilence,** there was a plague (A.D. 66.) wh. swept off 30,000 in Rome in a single autumn.[g] **earthquakes . . places,** Asia Minor, A.D. 60; Campania, A.D. 63; in Crete, under Claudius; in Phrygia, at Apamea, Laodicea, Judea. **sorrows,** *R.V.* "travail."

war, pestilence, &c.

Premonitions.—I. Ecclesiastical woes—false Christs, chiliast deceivers of all kinds; II. Political woes—near and distant wars; III. National woes—downfall and destruction of peoples and empires; IV; Woes of nature—crises in the air, and on the land; famines, pestilences, distress of human life, earthquakes; V. Woes of the abyss—persecution and apostacy; VI. All these woes, pangs of birth—all must subserve the preaching of the Gospel and the spread of the kingdom of God among the nations. *Lange.*

Horrors of war.—At Austerlitz, there fell 30,000; at Eylau, 60,000; at Waterloo and Quatre Bras, one engagement, 70,000; at Borodino, 80,000; at Foutenoy, 100,000; at Yarmouth, 150,000. Still greater was the carnage in ancient times. Marius slew, in one battle, 140,000 Gauls, and in another, 290,000. In the battle of Issus, between Alexander and Darius, 110,000 were slain, in that of Arbela, 300,000. Julius Cæsar once annihilated an army of 363,000 Helvetians; in a battle with the Usipetes, he slew 400,000; and, on another occasion, he massacred more than 430,000 Germans, who "had crossed the Rhine, with their herds, and flocks, and little ones, in quest of new settlements." *The magnitude of the Divine plan indicates the end of the world as far distant.*—The natural impression made, perhaps, on all unbiassed readers is, that in the Bible there are vast beginnings, which require proportionate conclusions, even in the present life. There are germs which were never meant to be developed in the stunted shrub, but in the spreading oak. There are springs, in tracing which we cannot stop short at the brook or even at the river, but are hurried on, as if against our will, to the lake, the estuary, and the ocean.

a Ac. xx. 29, 30; 2 Co. xi. 13—15; 2 Pe. ii. 1; 1 Jo. ii. 9; iv. 1; 1 Ti. iv. 1—3; 2 Th. ii. 5; Ac. v. 36, 37.
b Jo. x. 8; v. 43; 1 Jo. ii. 18; iv. 8; 2 Jo. 7.

c *Jos. Ant.* xx. 6. "Christians rather hear of wars than take part in them." *Bengel.*
d *Jos. Ant.* xviii. 9, 9.
e Ac. xi. 28; *Jos. Ant.* xx. 2, 5; *Wars* iv. 4, 5.
f *Stier, Words of Jesus*, iii. 257.
g *Tacitus Annal.* xvi. 13. "It is against the mind of Christ, that his people should have troubled hearts even in troublous times." *Henry.* "The Rabbins speak of the evils preceding Messiah's advent, as *His birth-pangs.*" *Olshausen.*

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"When we fight more against ourselves, and less against God, we shall cease fighting against one another." *Anon.*

persecution

a Jo. xv. 19, 20; 1 Pe. iv. 16; Ma. xi. 6; Re. ii. 13, thus *Tacitus Annal.* xv. 44, speaks of Christians as a class of men hated on acc. of their crimes "Christianos, genus hominum ob flagitia invisos."

b Ac. xx. 29. "It is the nature of the human disposition to hate him whom you have injured." *Tacitus.*

"Do they cast us out of the city? They cannot cast us out of that which is in the heavens. If they who hate us could do this, they would be doing something real against us. So long, however, as they cannot do this, they are but pelting us with drops of water, or striking us with the wind." *Gregory Nazianzen.*

deception and declension

c 2 Jo. 7, Ac. xx. 29, 30; 2 Pe. ii. 1.
d Ac. v. 36.
e *Jos. Ant.* xx. 5, 1.
f *Ibid.* xx. 8, 5.
g *Jos. Wars* ii. 8, 9.
"A Christian never fails asleep in the fire, or in the water, but grows drowsy in the sunshine." *Berridge.*

perseverance

h 2 Th. i. 4; 2 Ti. ii. 3; iv. 5; Ja. v. 11; 1 Pe. ii. 19.
i He. iii. 14; vi. 11; x. 23—39.
j Lu. xxi. 28, 31.
"To suffer for the sake of the

Every such reader of the Bible feels that it conducts him to the threshold of a mighty pile, and opens many doors, through which he gets a distant glimpse of long-drawn aisles, vast halls, and endless passages; and how can he believe that this glimpse is the last that he shall see, and that the edifice itself is to be razed before he steps across the threshold? *J. A. Alexander.*

9, 10. to be afflicted, *R. V.* "unto tribulation." **kill,** it was once a crime, in the eye of the law, to be a Christian. **hated,**[a] as the world ever hates the good: many slanderous reports also were circulated ab. them, esp. by the Jews; such as, that they were Atheists and devourers of children! **of all nations,** our Lord is looking out far beyond the little circle of disciples around Him. **many . . offended,** to persecution fr. without will be added apostacy within the Church. **betray,** and even creep into the Ch. for that purpose, wolves in sheep's clothing.[b]

The first ten persecutions.—The first was under the Emperor Nero, thirty-one years after our Lord's Ascension. Multitudes were apprehended; they were covered by the skins of wild beasts, torn to pieces by devouring dogs; fastened to crosses, wrapt up in combustible garments that, when the daylight failed, they might, like torches, serve to dispel the gloom of night. For this tragical scene Nero lent his own gardens. The second was under Domitian, in the year 95, and 40,000 are supposed to have perished. The third began in the third year of Trajan, in the year 100, The fourth was under Antoninus. The fifth began in the year 127, under Severus, when great cruelties were committed. The sixth began in the reign of Maximus, in 235–7. The seventh, which was the most dreadful ever known, began in 250, under the Emperor Decius. The eighth began in 257, under Valerian. The ninth was under Aurelian, in 274. The tenth began in the nineteenth year of Diocletian, in 303. In this dreadful persecution, which lasted ten years, houses filled with Christians were set on fire, and whole droves were twisted together with ropes and cast into the sea. It is related that 17,000 were slain in one month. In this fiery persecution it is believed that not less than 144,000 Christians died by violence, besides 700,000 that died through the banishments, or the public works to which they were condemned. *Dr. Beaumont.*

11, 12. false prophets,[c] such as Theudas[d] (A.D. 45), whom Cuspius Fadus, Gov. of Judæa, captured and beheaded:[e] there were many impostors in the time of Felix also.[f] Manahem (A.D. 66), a s. of Judas of Galilee, assumed the title of K. of Jerusalem.[g] **iniquity,** lawlessness; the opp. of love. **love,** spiritual and natural. **of many,** *R. V.* "of the many," the great body. **cold,** at a time too when love was most needed—love to Christ, to keep one true in trying times; love to man, to comfort and protect the persecuted.

Love waxing cold.—"The world, saith Ludolfus, hath been once destroyed with water for the heat of lust, and shall be again with fire for the coldness of love." Latimer saw so much of lack of love to God and goodness in his time, that he thought verily doomsday was then just at hand." *Trapp.*

Cure of lukewarmness.—A gentleman, who for many years has been engulfed in the cares of trade, and in a measure yielded to its temptations, remarked, "I have tried for twenty years to be a half-way Christian, and find it is impossible; we must be at one or the other extreme. And as for myself, I am determined hereafter to do my whole duty, and be a complete Christian." *Temptations of the early Christians to apostasy.*—There was always, in the converts of Jerusalem, a strong temptation towards a relapse into Judaism; and in those disturbed times which preceded the fall, any man with Jewish blood in his veins, with the traditional Jewish temper, the ancestral beliefs, the intense love for his nation and people, must have been hard beset. All patriotic instincts, all th. the Jew most cherished must have drawn the convert to turn back. It was by endurances, and self-denial of no ordinary kind th. these early Jewish Christians maintained their steadfastness. Only a mighty faith in Christ could have held them to their fidelity. *Dean Kitchen.*

13. endure,[h] a man to be tested by his power for *bearing*, as well as *doing*, the will of God. Many a warrior who is brave in battle, succumbs on the march, or fails as a sentinel. **to . . end,** of trials, even though they only end with life. **saved,**[i] fr. the contempt that visits the faint-hearted; fr. the scorn that awaits the apostate; fr. spiritual damage in suffering; fr. the fate reserved for the ungodly hereafter (and the disc. were saved when the city was destroyed[j]).

Enduring and its results.—I. Past fidelity will not suffice; II. Past fidelity arms the soul with moral force for present perseverance; III. Continuance in well-doing,

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while it conserves the results of past effort, is maintained by due attention to the present, and each succeeding moment as it becomes present; IV. Continued fidelity shall be recompensed.

The honor of endurance.—"There lies a ship out in the stream! It is beautiful in all its lines. It has swung out from the pier, and is lying at anchor yonder; and men, as they cross the river on the ferry-boats, stand, and look at it, and admire it; and it deserves admiration. But it has never been out of port: there it stands, green, new, untried; and yet everybody thinks it is beautiful. It is like childhood, which everybody thinks is beautiful, or ought to be. There comes up the bay, and is making towards the navy-yard, another ship. It is an old ship-of-war. It has been in both oceans, and has been round the world many times. It has given and taken thunder-blows under the flag of its country. It is the old 'Constitution,' we will suppose. She anchors at the navy-yard. See how men throng the cars, and go to the navy-yard, to get a sight of her! See how the sailors stand upon the deck, and gaze upon her! Some of them, perchance, have been in her, and to them she is thrice handsomer than any new vessel. This old war-beaten ship, that carries the memory of many memorable campaigns, lies there; and they look at its breached bow, its shattered rigging, its coarse and rude lines, its dingy sides, which seem long since to have parted company with paint; and every one of them feels, if he is a true patriot, 'God bless you, old thing! God bless you!'" *Beecher.*

truth is a benefit (1 Pe. ii. 19, 20)." *Osiander.*

"When Diogenes had spent the greater part of his life in observing the most extreme and scrupulous self-denial, and was now verging on 90 years of age, one of his friends recommended him to indulge himself a little. 'What,' said he, 'would you have me quit the race close by the goal?' What an instructive lesson to the Christian!" *L.*

14. gospel, good news fr. heaven of peace, and reconciliation, and eternal salvation to be published—so great is the love of God—in a world moistened with tears and blood! **all . . world,** for "all the world" needs the Gospel. Universal need and universal remedy. **witness,** to the truth and mercy of Jesus; to the wisdom, love, and power of the Father. **then,** not till then. **end,** of this dispensation, and of the world.

The gospel of the kingdom.—I. The King is our Lord Jesus Christ. II. The seat of this kingdom is the soul. II. The spirit of this kingdom is wise and beneficent and holy. Every kingdom has its peculiar character. IV. The progress of this kingdom is unostentatious; irresistible, yet noiseless, like many of the mightier forces in nature. IV. The boundaries of this kingdom are the boundaries of the dwellings of humankind. *J. Burns.*

The Gospel universally adapted.—The Gospel is a plant which is not affected by earthly changes. It is the same in the temperate as in the torrid zone, and as in the frigid. It does not seem to be scorched by heats, or benumbed by cold. Age does not diminish the freshness of its bloom; soil does not affect its nature; climate does not modify its peculiar properties. Among the frost-bound latitudes of North America, and the burning sands of Africa, or the fertile plains of India, we find it still shooting up the same plant of renown, the same vine of the Lord's right-hand planting, the same "tree of life," raised up from the beginning of time, "whose leaves were for the healing of the nations," and under which all kindreds and tribes and tongues and people shall one day rejoice, when privileged to take shelter under its all-covering shade, and draw refreshing nourishment from its perennial fruits. *Dr. Duff.*

a preached gospel the great sign

"See what vitality the Gospel has! Plunge her under the wave, and she rises the purer from her washing: thrust her in the fire, and she comes out the more bright for her burning: cut her in sunder, and each piece shall make another church; behead her, and, like the hydra of old, she shall have a hundred heads for every one you cut away. She cannot die, she must live: for she has the power of God within her." *Spurgeon.*

15—18. abomination, word used to sig. an idol.[a] The Jews app. it to the idol set up in the temple by Antiochus Epiphanes:[b] our Lord, therefore, would be understood to ref. to an *idolatrous* power, conquering, polluting, desolating. The Rom. standards were an *abomination* to the Jews, who regarded them as idols, fr. the fact that divinity was attr. to them by the Rom. **flee,** the Christians in Judæa and Jerusalem fled to Pella, a city beyond Jordan, and escaped.[c] **house-top,** wh. were flat and surrounded with a parapet. **come down . . house,** but descending the *outside* stairway, flee at once. **return . . clothes,** no time to save anything but life.[d]

abomination of desolation

Mk. xiii. 14—37; Lu. xxi. 20—36.

a 1 K. xi. 5, 7.

Abomination, extreme hatred. Abominate, to turn *from*, as *ominous*. L. *abominor, abominatus—ab*, from, *omen, ominis*, a portent. Desolate, *to make solitary*. L. *desolo, desolatus—de*, intensive, and *solo*, to make alone,—*solus*, alone.

b 1 Mac. i. 54.

c Eusebius, Eccl Hist. iii. 5.

d Job ii. 4.

e Ge. ii. 7.

The direct gift of God;[e] II. Capable of being and doing so much; III. A time for securing a meetness for life eternal.

Life under Divine care.—One day, a friend mentioned to Dr. Gill the remark of Dr. Halley, that close study preserves a man's life by keeping him out of harm's way. Shortly after, just as Dr. Gill left his study to preach, a chimney was blown down, crushing the writing-table where he had been sitting a few moments before. The doctor remarked, "A man may come to danger and harm in the closet as well

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as on the highway, if he be not protected by the special care of Divine Providence."

19, 20. child . . suck, children, among God's greatest blessings, often a source of great trial and anxiety. The great calamity was shared by pious women.[a] **pray,** "Thus they did pray, and their flight was not in the winter." *Crit. Eng. Test.* **winter,** cold, bad roads, short days, scarcity of provisions. **Sabbath-day,** it would be lawful, but some not thinking so would be in extra peril fr. hatred of Sabbath by the heathen. How oft. since has the Sabbath been desecrated by the wars of Christian nations.

Blessings turned into trials.—I. This is the case with all God's gifts—sin spoils all; II. Especially painful in case of things dearest—home, children; III. War not the only means of effecting the change; what intemperance, etc., may make of our children.

Paris Relief Committee.—Most striking of all applicants was a pale, distinguished-looking young French woman, with wavy golden hair. Had gone through the weary siege-time alone with her baby, not having heard of her husb. for six months. She held out her food ticket, and then suddenly with half-choked voice, rapidly said, "If I can get to Belgium with my child, I shall find friends who will aid me; can you pay the cost of my journey?" The poor broken creature stood still, looking at the floor; the muscles of her throat were working convulsively; her lips grew white with contraction; evidently she was undergoing the most desperate strain. For a minute she held out bravely; but the effort was too much for her strength, and she burst into tears. She was told she should have the money. Her pluck was wonderful, but she could not vanquish her sobs. She tried to utter thanks, but the words could not come; and, murmuring, "Then I shall have the money," she stepped towards the door. Mr. Herbert said, "Pray take it now, so as not to have the trouble of coming again." She turned back, and broke out about her child, in half incoherent language: "Dying, you know—I can't save her—eighteen months old, and no hope. Thank you, thank you! perhaps the change of air may do her good." A ray of sunlight came in through the window upon her wan, wasted face, and played among her yellow hair; and I fancied that I had rarely seen a more touching picture.—It was a great mercy to the Southern people that the end of the Civil War (1865) came in April, when if the men hurried home and went immediately to work, there was just time enough to plant corn, tobacco, cotton; this prevented disorder and violence, by engaging all in hopeful industry. So some Rabbinical writers (Wet.) speak of it as a special mercy that the destruction of Jerusalem by the Babylonians (2 Kings xxv. 3–9) occurred at a season of the year suitable for journeying and exposure. And, according to Josephus, the army of Titus reached Jerusalem in April (A.D. 70), and destroyed it in September. *Broadus.*

21, 22. tribulation,[b] "all the calamities of all mankind since the world began are, in my judgment, inferior when comp. with those of the Jews."[c] **since . . world,** yet what part is there that has not been the scene of sanguinary conflicts? **ever . . be,** as with them wickedness in this world reached a climax in the rejection and crucifixion of the Lord of Life; so with them should Divine justice be signally manifested. **shortened,** by restraints of grace and providence. **no . . saved,** of entire nation. **elect's,** those whom God was pleased to save. Another case in wh. the ungodly were benefited by presence of God's people.

For the elect's sake.—I. The world round the Church ignorant of reason of its prolonged probation and deliverance; does not recognize hand of God, or the blessing that comes through the good whom it persecutes; II. The Church in the world—oasis in desert; the good it receives is diffused.

Definition of tribulation.—We all know, in a general way, that this word means affliction, sorrow, anguish; but it is worth our while to know *how* it means this. It is derived from the Latin *tribulum*, which was the threshing instrument or roller whereby the Roman husbandman separated the corn from the husks; and *tribulatio*, in its primary significance, was the act of this separation. But some Latin writer of the Christian Church appropriated the word and image for the setting forth of a higher truth; and sorrow, distress, and adversity being the appointed means for the separating, in men, of their chaff from their wheat, of whatever in them was light and trivial and poor from the solid and the true, therefore he called their sorrows and their griefs *tribulatio*—threshings; that is, of the inner, spiritual man, without which there could be no fitting him for the heavenly garner. *Trench.*

a Lu. xxiii. 29. The siege of J. began April 15; temple was burned Aug. 5; city taken Aug. 31, (A.D. 70). *Jos. Wars* v. 3, 1; vi. 5, 10; *Ordo Sæculorum* 544.

All acc. agree that the mortality among young children at the siege of Paris was very great. Hard times when mothers saw their children wasting away for lack of proper food and warmth.

"To *fear* the worst, oft *cures* the worst." *Shakespeare.*

"They are in a sad condition, upon whom those evils fall which they never feared; when troubles come, they go nearest their hearts, who have put them farthest off before they come." *Caryl.*

b 1 Th. ii. 16; He. x. 26—29; Zec. xiv. 2, 3.

c Josephus, Siege of J. A.D. 70, time of Passover, wh. nearly all males in kingdom were in J. 1,100,000 killed in city, 250,000 in country round. Women ate their children in the famine, 97,000 carried cap. of whom 11,000 perished fr. want. Sacred vessels borne as trophies in triumph of Titus, and their forms still seen in bas-relief on Arch of Titus at Rome. Medal struck by order of Vespasian, with legend *Judæa Capta*, and fig. of disconsolate female sit-

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23—25. then, during time of these gt. calamities. **here . . there,** having rejected the true Christ, and now given up to delusions.[a] **false Christs,** whom the people in their sad state will be the more ready to believe, as "drowning men catch at straws." **signs . . wonders,**[b] mock miracles, etc., as those of Mormons and Spiritualists in our own times. **elect,**[c] who are kept by His power. **behold,** mark! take note! remember! **told . . before,**[d] do not think an unforeseen and unprovided-for thing has happened. Regard what happens as evidence of my truth, and, being a fulfilment of my words, as proof that I am *the* Christ.

Forewarned and forearmed.—I. Mercy of Christ in caring for the future of His people; II. Uprising of false teachers an additional evidence of the divinity of Christ—the fulfilment of His prediction; III. Folly of men, so warned, who are led astray by impostors; IV. Christ the one teacher of all men for all time.

Timely warning.—Warn the boatman before he enters the current; and then, if he is swept down the rapids, he destroys himself. Warn the man before he drinks the cup of poison: tell him it is deadly; and then, if he drinks it, his death lies at his own door. And so, let us warn you before you depart this life; let us preach to you while as yet your bones are full of marrow, and the sinews of your joints are not loosed. *Spurgeon.*

ting beneath a palm.

delusions

a Is. lxvi. 4; 2 Th. ii. 11.
b 2 Th. ii. 9, 10; 1 Jo. ii. 18; iv. 1.
c Jo. x. 28, 29; Ro. viii. 28—30; 2 Ti. ii. 19.
d Jo. xiii. 19; xiv. 29; xvi. 4.

"It is too late to be on our guard when we are in the midst of misfortunes." *Seneca.*

"And the most cautious, even when he thinks he's most upon his guard, is often tricked." *Plautus.*

26—28. wherefore, being thus warned. **they . . say,** the disc. of any false Christ. **desert,** openly collecting followers. **secret chambers,** privately making disciples, dealing in mysteries. **believe not,** on no pretence or grounds whatever give them the least credence. **lightning,**[e] unexpected, sudden, indubitable. **shineth,** *R. V.* "is seen." **coming,** to take vengeance on the adversaries, and also at end of the world. **carcass,** the spiritually and morally dead Jewish people, become corrupt through sin. **eagles,**[f] Rom. standards.

Opportunities for the wicked.—I. Political death, lifeless patriotism, an opportunity for ambitious conquerors—the carcass and the eagles (Jews and Roms.); II. Moral death an opportunity for cunning impostors; III. Living to God the best safeguard against crafty and greedy vultures. Impostors will not attack a living Church any more than a vulture will a living man.

Inner reading of history.—If only we have eyes to read it aright, to see the Divine will and the Divine laws at work in it, the history of the Kings of England is just as instructive to us as the history of the Kings of Israel, the decline and fall of the Roman Empire as the siege and capture of Jerusalem, the reformation wrought by Luther as the revival of religion under Hezekiah, the French Revolution as the rupture between the ten Hebrew tribes and the two. No historical event is without its religious lesson for us, if only we can trace it to its moral cause; no human life, if only we can read its illustrations of that law-abiding Providence which watches over us as carefully as it did over the Jews, and shapes our rough-hewed ends for us as it shaped theirs. *Dr. S. Cox.*

e 2 Th. i. 7—10; Re. i. 7.
f Lu. xvii. 37. The Roman standard was effigy borne on a pole of an eagle, surrounded by a wreath, and having beneath it the letters S P. Q.R., *i.e.*, the initials of the words *Senatus populusque Romanus* = the Senate and People of Rome.

"He that always waits upon God, is ready whensoever He calls. He is a happy man who so lives as that death at all times may find him at leisure to die." *Feltham.*

29. those days, prob. include a period stretching far on toward the end of the age. **sun . . moon . . stars,**[g] symbolical language setting forth mighty political and religious revolutions. The solar light of Christ's truth shall be dimmed, the lunar orb of the church shall be obscured by heresy and unbelief, and some who once shone brightly as stars in the firmament of the church shall fall from their place. *Wordsworth.* **powers . . heavens,** prob. "spiritual wickedness in high places."

Rise and fall of great powers.—I. God raiseth up and casteth down. II. He raiseth up to execute His will; the wicked are His sword; He maketh the wrath of man to praise Him. III. He casteth down, in judgment. IV. Great powers but instruments of providence. V. Safety of the good amid conflicts of nations and parties.

Sic transit gloria mundi.—Just before Saladin the Great uttered his last sigh, he called the herald who had carried his banner before him in all his battles, and commanded him to fasten to the top of a lance the shroud in which he was soon to be buried. "Go," said he, "carry the lance, unfurl this banner, and, while you lift up this standard, proclaim: 'This, this is all that remains to Saladin the Great of all his glory.'"

destruction of ungodly powers

g Compare Ge. xxxvii. 9; Is. xiii.9—13; xxxiv. 3—5; Ez. xxxii. 7, 8; Je. xlvi. 10; Joel ii. 31 (Ac. ii. 16—21:) (Hag. ii. 6, 7; He. xii. 26—28). A comp. and study of these passages will throw much light on symbolic meaning of stars, &c.

30, 31. then . . sign, We have no grounds for deciding what this "sign" shall be. The fathers supposed it a visible cross; some say, a star; some, the foregleams of the glory of our Lord's presence, the "brightness of his coming." **mourn,**

the coming of Christ

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lit. "beat their breasts" in anguish; some that they rejected Him; others for their lack of service, and their unreadiness. **coming,** to judge the world. Personally, visibly.[a] **power . . glory,** *all.* to His royal retinue, magnificent appearance, and judicial authority. **angels,** swift, strong, willing, numerous servants. **trumpet,** whose pealing notes shall be everywhere heard. **elect,** who, alone, will rejoice to hear the summons. **winds . . heavens,** the Gospel must, therefore, previously have been universally proclaimed.

The coming of the Judge.—1. Conspicuous: clouds of heaven. Every eye shall see Him; II. Condemning: tribes mourning over sin, lost opportunities, dreadful destiny; III. Overwhelming: power that none can resist, glory that none can deny; IV. Conquering: all shall obey the trumpet's call.

A prophecy resembles a landscape painting, which marks distinctly the houses, paths, and bridges in the foreground, but brings together, into a narrow space, the distant valleys and mountains, though they are really far apart. *Bengel.* Our Lord speaks here in language as essentially apocalyptic as that of the Revelation of St. John (Rev. viii. 12), and it lies in the very nature of such language that it precludes a literal interpretation. The words are better left in their dim and terrible vagueness. *Plumptre.*

32—35. fig-tree, every creature of God will teach one who studies it for instruction.[b] **leaves . . summer,** the sprouting leaf is a *sign* of coming summer. Strange if you saw *that* sign and no summer followed. **know,** that these things of wh. I speak shall as inevitably announce the end as the fig-tree proclaims the summer to be at hand. **all these things,** "the word *these* does not ref. to whole preceding discourse (for there is a dif. betw. the antecedent signs and the subsequent events wh. they sig.), but to the *beginning,* wh. are comp. with the fig-tree, in contrast with the *summer* itself." *Crit. Eng. T.* **fulfilled,**[c] *i.e.* as destr. of city and temple. Only 40 yrs. aft. this Titus encamped on Mt. Olivet and began the siege. **heaven . . earth,** wh. appear fixed and lasting, are evanescent as comp. with **my words.**[d]

Signs in kingdom of nature and grace.—I. One God who is King of both; II. He sends signs of natural changes, and of moral events; III. At signs in nature men prepare; much more should they make spiritual preparation for the greater event; IV. The natural sign speaks of the faithfulness of God of nature;[e] so the moral sign speaks of His faithfulness as God of grace and King of glory.

End of the world.—During the last two or three centuries, upward of thirteen fixed stars have disappeared. One of them, situated in the northern hemisphere, presented a peculiar brilliancy and was so bright as to be seen by the naked eye at mid-day. It seemed to be on fire. It appeared at first of a dazzling white, then of a reddish yellow, and lastly of an ashy pale color. La Place supposes that it was burned up, as it has never been seen since. The conflagration was visible about sixteen months. A whole system on fire,—the great central luminary and its planets, with their plains, mountains, forests, villages, cities, and inhabitants, all in flames consumed; and here we have a presumptive proof of the truth, and a solemn illustration of a singular passage in a very old book: "The heavens shall pass away with a great noise; the elements shall melt with fervent heat; the world also, and the works that are therein, shall be burned up."

36—39. that . . hour, of Christ's coming, and end of the world. *That* day as opp. to *these* things. **angels,** who might be supp. to know if *any* created intelligences did. **Father,** not even the Son.[g] **Noe,** "it is important to notice the confirmation, by His mouth, who is truth itself, of the *historic reality* of the flood of Noah." *Alford.* **coming,** sudden and unexpected at the last, though not without warnings. **eating,** *etc.*, pursuing their ordinary course of life, and of sin. **until . . day,** and then how great their consternation. **knew not,** neither were willing to know; prob. scoffed at the "preacher of righteousness." **all away,** many crying for mercy when too late. **so . . also,** the same delay, impenitence, and surprise on part of man; and sudden and conclusive results on the part of the Saviour.

The flood took them all away.—I. How universal the doom; II. How marvellous the general apathy; III. Safety only in the ark; IV. Christ our ark; are we in Him?

The unknown hour.—At a village a few miles from London, a woman was endeavoring to vend some printed trash, which she said contained a prophecy, that

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a Ac. i. 11; *cf.* 1 Th. iv. 16; 2 Th. i. 7—10.

When a wise man falleth into trouble, he falleth forward, that is, he falleth into those troubles which he did foresee; but when an ungodly man falleth into trouble, he falleth backward: he falleth into those evils which he never thought of, much less feared. *Caryl.*

b Pr. vi. 6; xxx. 25; Job xii. 7, 8.
c Ma. xvi. 28.
d Nu. xxiii. 19; Ps. cii. 25—27; Is. xl. 8.
e Ge. viii. 22.

The word of God holds up before mankind two great days,—the first day and the last. The first was when he spake this earth into form; the last, when it shall be dissolved. The world we inhabit had a birthday; it will have a deathday. As the body we occupy was born, and must die; so this planetary body had its cradle, and will have its grave. As our frames testify to the presence of diseases that can destroy them, so this godly frame of earth testifies to the presence of diseases that could instantly and easily destroy it.

ignorance of the time should cause watchfulness

f "*These,* all wh. concern Jeru., shall come to pass bef. this gener. passes away: but of *that,* remoter and last, day (of judgment) knoweth no one." *Bengel.*
g Mk. xiii. 32; Ac. i. 7; *cf.* Ma. xxi. 19.

on the approaching Whit-Monday, the world would be at an end. On hearing this, a girl about seven years of age, standing at the door of her father's house, ran in somewhat alarmed, and, telling her mother what the woman had been saying, asked her whether she believed it. A sister of the little girl, between nine and ten years of age, who had been educated in a Sabbath-school, happening to be present, could not refrain from speaking: "Ann," said she, "you must not mind what the woman has been saying; she, I am sure, cannot know when the world is to be at an end; for, don't you remember what the Word of God says, 'Of that day and hour knoweth no man, not the angels of heaven, but My Father only?'"

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"The veil which covers the face of futurity is woven by the hand of mercy." *Bulwer.*

40, 41. then, in the very hour of His coming. Fr. statement of fact in relation to world at large our Lord passes to relation to individuals. **two,** of opp. characters, yet working side by side. Industrial and other alliances bring very dif. characters into external union. No union of heart and spirit. External similarity, internal difference. **taken,** to eternal safety and glory. **left,** in danger. **women . . grinding,**[a] mills[b] worked by hand, two circular stones ab. 2 ft. in diameter. The *nether, i.e.*, lower,[c] fixed in floor, and convex; the upper, *i.e.*, the rider,[d] was concave. Corn intro. by a handful at a time, through hole in top. *One* took the handle, wh. was fixed in upper stone, and turned it half-way round, the *other* then completed the revolution.[e]

The exigencies of the present.—I. Unequal companionships, friendships, working fellowships; II. Arduous toils—men in the field, women in the house. *Destinies of the future.*—I. Earthly associations broken up—try to form such as will last for ever—endeavor to be of moral service to friends, etc.; II. Earthly toils broken off—rest for the laborer—get to such works as shall bear fruits hereafter.

Circumstances no index to character.—How powerless and immaterial are circumstances for those two! Every single circumstance of life is identical; together they rise at the same hour; right through the day they grind together; at the same hour they go to the evening meal, and at the same hour they sleep. Everything, year after year, repeats itself. On and on together, hand in hand, and face to face, they had ground at the same mill up to the last; and lo! one is for heaven, and one for hell. Within they are as different as black from white, as good from evil; so dominant, so imperial is human character, so free it is from the control of circumstances. *Canon Scott-Holland.*

a "It is a tedious fatiguing work, and slaves, or lowest servants, are set at it." *Thomson,* see cut in *Topics,* ii. 22.
b *Robinson Bib. Res.* ii. 181.
c Job xli. 24.
d Ju. ix. 53; 2 S. xi. 21.
e Ex. xi. 5; Job xxxi. 10, 11; Is. xlvii. 2 (see also De. xxiv. 6; Je. xxv.10; Re. xviii. 22; Ju. xvi. 21; La. v. 13).

"It is an impressive truth that, sometimes in the very lowest forms of duty, less than which would rank a man as a villain, there is, nevertheless, the sublimest ascent of self-sacrifice. To do less would class you as an object of eternal scorn, to do so much presumes the grandeur of heroism." *De Quincey.*

the thief in the night

42—44. watch,[f] not only passing signs, but inward state: not only the world's, but the soul's progress. All's right, if the heart be right. **know not,** one of those things whose concealment makes for God's glory.[g] **hour,** *R. V.* "on what day." **know this,** this lesson on watchfulness taught by foll. parable. **goodman,**[h] master. **known,** *not* knowing induces that alertness of mind so useful throughout life. **watch**[i] **. . watched,** through the whole watch. **suffered,** through lack of vigilance. **broken up,** *lit.* dug through. **be . . ready,** always, in heart and life.

Be ye ready.—I. Readiness, an important *preparation for all great events.* Little things, better attended to, present better enjoyed; II. Readiness for death involves *special preparation:* setting house in order, esp. house of soul; must adopt God's idea of this readiness; III. Readiness, a state to be sought by *every one,* even the best; IV. Readiness, a *present* need.

Getting ready for heaven.—"Mamma," said a child, "my Sunday-school teacher tells me that this world is only a place in which God lets us live a little while, that we may prepare for a better world; but, mother, I do not see anybody preparing. I see you preparing to go into the country, and aunt Eliza is preparing to come here; but I do not see any one preparing to go to heaven. If everybody wants to go there, *why don't they try to get ready?*"—There is an Eastern fable that a man waited 1000 years before the gates of paradise, waiting continuously for them to open, so that he might enter, and then fell asleep for one short hour. But during that hour the gates opened and were shut again, and he was left out. *Peloubet.* Conscience must stand before us, as a watcher on a ship stands, guiding the bark of the soul through the wild waves and the thick darkness of this deep night of life, and crying out to us, from moment to moment, in the voice of the great Lord whose echo it is, "What I say unto you, I say unto all, Watch." *Hom. Com.*

f Lu. xii. 39, 40; 1 Pe. iv. 7; Ma. xxvi. 41; 1 Th. v. 6; 2 Ti. iv. 5; 1 Pe. v. 8.
This precept was most prob. the orig. of certain Christian names once common in early Church. *Gregory,* Gk., and *Vigilantius,* Lat.; both = *watching.*
g Pr. xxv. 2.
h Pr. vii. 19; Ma. xx. 11.
i Ps. xc. 4.

the faithful and wise servant

45—47. who . . is, and will be, of *you.* **faithful,** to truth, duty, and master's interests. **wise,**[j] in administration of affairs, and watchful readiness for master's return. **made ruler,** confidently advanced him, not to a sinecure, but to

Mk. xiii. 34.
j 1 Co. iv. 1; Col. i. 28; 1 Pe. iv. 10.
"Be not diverted from your duty

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by any idle reflections the silly world may make upon you, for their censures are not in your power, and consequently should not be any part of your concern." *Epictetus.*

give meat,[a] *etc.*, to see to the needs of other servants, and the fam. **whom . . doing,**[b] who is *faithful* and *wise* equally in the absence or presence of the master.

The faithful minister.—I. The work wh. J. C. has committed to the pastors of His flock: 1. To feed it; 2. To exercise discipline and order. II. The qualities required in them: 1. Fidelity; 2. Prudence. III. Their reward here and hereafter: 1. Adequate to the nature of their work; 2. In harmony with its grandeur, beauty, excellence; 3. In keeping with the intimate relation they sustain to the Lord. *Antoine Clarion.*

Always ready.—Mr. Wesley was once asked by a lady, "Suppose that you knew you were to die at twelve o'clock to-morrow night, how would you spend the intervening time?" "How, madam?" he replied; "why, just as I intend to spend it now. I should preach this night at Gloucester, and again at five to-morrow morning. After that I should ride to Tewkesbury, preach in the afternoon, and meet the societies in the evening. I should then repair to friend Martin's house, who expects to entertain me, converse and pray with the family as usual, retire to my room at ten o'clock, commend myself to my heavenly Father, lie down to rest, and wake up in glory."

a 1 Pe. v. 2, 3; Je. iii. 15; 1 Cor. iii. 2; 2 Ti. iv. 2.
b Ac. xx. 28; 1 Co. iv. 2; Ga. vi. 10; He. iii. 5; Jo. xxi. 15, 16; 2 Ti. ii. 2.
c Ec. viii. 11; 2 Pe. iii. 3, 4.
d 1 Th. v. 3; Ps. xi. 6.
e 1 S. xv. 33; Da. ii. 5; He. xi. 37.
f "Hypocrisy the worst kind of unbelief—practical unbelief in God's heart-searching knowledge, and infinite hatred of falsehood." *Conder.*

48—51. If . . evil, grown careless, or unwatchful. **servant,** in whom the master trusted. **say . . heart,** reflecting there on his own advantage and ease. **delayeth,**[c] beyond the time I have set him. **smite . . drink,** a persecutor of honest workers, a friend of the worthless. **not aware,**[d] in the very midst of his sins. **cut . . asunder,**[e] inflict utmost penalty of law. **hypocrites,** whose character and fate are the worst.[f]

Mercy perverted.—I. The Lord's delay designed for moral ends: 1. Probationary time; 2. To develop watchfulness; 3. To exercise faith, etc. II. The Lord's delay made a ground for presumption: 1. To the foolish, uncertainty means plenty of time; 2. The wicked take their chance of sudden surprises and reprisals.

Too late.—One evening a young man was seen hurrying down to the landing-stage at Liverpool just as the last steamer for Eastham was drawing away. He made a bold spring, thinking that he would reach the side of the paddle-box, but miscalculating the distance, he fell into the river, and was never seen again. Had he been only a few seconds sooner, all would have been well; but he lost his life, as many lose their souls, just because they will not believe in their danger until they find out their fatal mistake when it is too late to rectify it, and however earnestly they might then strive to reach the ark of safety, their efforts are in vain.

"He who prorogues the honesty of to-day till to-morrow, will probably prorogue his tomorrows to eternity." *Lavater.*

CHAPTER THE TWENTY-FIFTH.

the wise and the foolish virgins

1. likened, esp. the end. The time of Christ's coming. **lamps,**[g] hand-lamps, small, oval-shaped, covered, hole at one end of cover for wick, hole in centre of cover to admit oil, handle at other end. **went forth,** fr. their homes at the fit time. **bridegroom,** usually the b. fetched the bride, here, the virgins[h] fetch the bridegroom, and the wedding seems to take place in the house of the bride.[i]

g Lu. xii. 35, 36.
h *Cf.* Ps. xlv. 15.
i Jud. xiv. 10.

Eastern marriages.—"At a marriage, the procession of which I saw some years ago, the bridegroom came from a distance, and the bride lived at Serampore, to which place the bridegroom was to come by water. After waiting for two or three hours, at length, near midnight, it was announced, as if in the very words of Scripture, 'Behold, the bridegroom cometh; go ye out to meet him.' All the persons employed now lighted their lamps, and ran with them in their hands to fill up their stations in the procession. Some of them had lost their lights, and were unprepared, but it was then too late to seek them, and the cavalcade moved on to the house of the bride, at which place the company entered a large and splendidly illuminated area before the house, covered with an awning, where a great multitude of friends, dressed in their best apparel, were seated upon mats. The bridegroom was carried in the arms of a friend, and placed in a superb seat in the midst of the company, where he sat a short time, and then went into the house, the door of which was immediately closed and guarded by Sepoys. I and others desired to enter and expostulated with the doorkeepers, but in vain. Never was I so struck with our Lord's beautiful parable as at this moment. *And the door was shut.*" *Ward.* The first of the two parables represents the Church as waiting, the second as working, for her Lord; the first shows the necessity of a constant supply of inward grace, the second the need of unremitting outward activity; the teaching of the first is, "Keep thy heart

"The desire of appearing clever often prevents our becoming so." *La Rochefoucauld.*

Observe that in the outset no distinction is *visible* between the wise and foolish virgins; both have lamps burning, but the wise ave the lasting supply of oil (grace), the foolish have not. So in the church no visible line separates those whose light is fed by their own resolution from those whose dependence is a continual supply of daily grace from God. *Abbott.*

with all diligence, for out of it are the issues of life"; of the second, "Do good as ye have opportunity." *Gibson.*

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2—4. five . . five, in *this* case folly and wisdom ab. equally divided. **wise,** having forethought. They knew not the exact time, made provision for possible delay. **foolish,** thought more of the going forth, than of the meeting. Of the *start* than the end. **lamps,**[a] wh. burnt well for a time. **no oil,**[b] in additional vessels. **wise . . oil . . lamps,**[c] went forth fully equipped.

Readiness, apparent and real.—I. In many points the unready, for a long time, so closely resemble the ready, as to make it diff. to dis. betw. them. Equally with wise they had: 1. Received an invitation; 2. Made a show of willingness in responding. II. The cause of the unreadiness of some: 1. They altogether misapprehended the nature of the duty they so cheerfully undertook; 2. They miscalculated the resources of the future; 3. Did not suff. study the character of bridegroom. III. Results of final unreadiness: 1. Loss of all their pains; 2. Disappointment of their hopes; 3. Realization of their worst fears.

True readiness.—The late Rev. John Griffin, some time before his death, said to a member of his family, "My dear child, how great are our mercies!—*my* mercies. It is a great mercy that I am not in distress of mind. I have no distress in *looking back*, though I have much to humble me. No distress in *looking forward*, for I am trusting to that grace, resting on that foundation where every Christian who enters heaven must rest, whether he be in some respects an ignorant man, or a minister, who may be supposed to know more." His beloved partner asked him once, if he felt any fear at the thought of dying. He said, "No, *not fear*, but I feel the solemnity, the *great solemnity*, of entering into the presence of God." On the doctor's leaving the room, he said, "He thinks me dying. I hope I am. *I am ready*, if it is the Lord's will to take me. The Lord's will be done."

5, 6. tarried, "a hint that His coming might be delayed longer than the disciples expected." **slumbered,** "the wakefulness of the holiest Christian, comp. with what it should be, is a sort of slumber:—but the while how much dif. was there bet. them." **midnight,** at a time when what was wrong could not be made right. **cry,**[d] of bridegroom's servants, loud, sudden. **go . . out,** at once.

The sudden cry.—I. Comes upon a silent world—all shall hear; II. Comes at an unexpected moment; III. Finds all asleep; IV. Arouses all from sleep; V. Stirs all to activity; VI. Fills some with joy, others with perplexity.

To make their sleeping a fault, as some do, is to spoil the parable. Had it been wrong to sleep, the wise virgins would certainly have been represented as keeping awake. If, then, we give a meaning to the sleep, it is not that of spiritual torpor, but rather such occupation with the concerns of the present life as is natural and necessary. *Gibson.—God watches while we sleep.*—A farmer residing on the line of the Atlantic and Great Western Railroad, dreamed that a deep fill near by had been washed away, and that a train with its load of passengers had plunged into it. Early in the morning, he went to the place, and found it all right. During the following night, his dream troubled him so much, that he arose, took a lantern, and went again to the place. He found the fill washed away, and was just in time to signal an approaching train heavily laden with people, who, but for this sleepless man, would have plunged into the yawning gulf. Thus wakeful Christians are giving the signal of danger to sleeping sinners.

7—10. trimmed,[e] the wick; and replenished with oil. **lamps . . out,**[f] *R.V.* "are going out." **not so,**[g] times when prudence app. selfishness without being so. **us . . you,** both will be in darkness, **go . . sell,**[h] a right thing to do at a right time. **while,** it took them the longer at this unseasonable hour. **came,** not waiting for their return. **ready,**[i] not their lamps only, but their hearts also lighted up with joy and gladness. **door . . shut,**[j] light and joy inside; sorrow and darkness without.

Death-bed repentance.—"The door was shut." I. The Scriptures nowhere, and in no way, encourage such a hope of repentance; II. The circumstances ordinarily attending death give no encouragement for such delay; III. The danger of cherishing improper motives in such an hour; IV. The difficulties of a death-bed preparation have been fully and repeatedly acknowledged by the dying themselves. *Ledoux.*

The foolish and the wise virgins.—The foolish virgins represent those professing Christians who have religious emotion enough to kindle the lamp of life and make

a 2 Ti. iii. 5.
b Ro. viii. 8.
c 2 Co. i. 22.
"Prudence is th. virtue, by which we discern what is proper to be done under the various circumstances of time and place." *Milton.*

"Those who in the confidence of superior capacities or attainments, neglect the common maxims of life, should be reminded that nothing will supply the want of prudence; but that negligence and irregularity, long continued, will make knowledge useless, wit ridiculous, and genius contemptible." *Johnson.*

Sleep represents the ignorance as to the time of Christ's coming; it is not to be interpreted of unwatchfulness, it is not a guilty or imprudent sleep, as in the parable of the thief coming by night (ch. xxiv. 43). *Camb. B.*
d Am. iv. 12; Is. xxv. 9; Jo. v. 28, 29; 1 Th. iv. 16; 1 Co. xv. 52.
Not what death *finds us doing*, but how death *finds us furnished*, is the important question. *Abbott.*

e Lu. xii. 35; Ro. xiii. 12.
f Job xxi. 17; Pr. iv. 18; Ma. xxiv. 13; Re. iii. 10; Col. i. 23; He. iii. 14.
g Ez. xiv. 14; xviii. 20; Ps. xlix. 7.
h Is. lv. 1; Re. iii. 18.
i Lu. xii. 37; xiii. 24, 25.
j Re. xxii. 11; Ps. xcv. 11.
"Late repentance should be carefully distinguished from delayed repentance. True repentance is never

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too late, but late repentance is seldom true. The penitent thief's was late repentance, but we have no evidence to show that it was deferred repentance." *Bowes.*

It is the old familiar lesson, th cannot be taught too often or taken to heart too earnestly: that the only way to die the death of the righteous is to live the life of the righteous.

it glow with a flame which looks marvellously like true devotion, but which is little else than the blazing up of natural feeling; while the wise virgins represent those whose constant habit is devotion, whose grace is something they carry with them always, so that at any moment the light may shine, the flame glow, pure, bright, steady, inextinguishable. They may be as much engaged in the business of life as the others, so that no flame of devotion may be seen; but deep down, hidden out of sight, like the oil in the vessel, there is abiding grace, which is only waiting the occasion to burst into a flame, of prayer or praise or joyful welcome of the Bridegroom at whatever moment He may come. *Expos. Bib.—Late repentance.*—An American physician stated, that he had known a hundred or more instances in his practice, of persons who, in prospect of death, had been hopefully converted, but had subsequently been restored to health. Out of them all, he did not know of more than three who devoted themselves to the service of Christ after their recovery. An English physician once stated, that he had known some three hundred sick persons, who, soon expecting to die, had been led, as they supposed, to repentance of their sins, and saving faith in Christ, but had eventually been restored to health again. Only ten of all this number, so far as he knew, gave any evidence of being really regenerated. Soon after their recovery, they plunged, as a general thing, into the follies and vices of the world. *Arvine.*

11—13. afterward, too late, door shut, banquet begun. **came . . virgins,** "looking for mercy, when it was now time for judgment." *Augustine.* **open . . us,**[a] as some apologizing for their habit of delay would say, "better late than never:" these were *too* late. **know . . not,**[b] they had not truly known Him. **watch . . therefore,**[c] this is the great lesson: be always on the alert, and ready.

Final rejection of the wicked.—"The door was shut." I. Explain. Door of heaven. Closed by sin, opened by Christ. Will one day be shut again, and with it the door of opportunity, pity, mercy, hope. II. Awfulness of this truth: 1. It is God who shuts the door; 2. No other way of entrance; 3. In some respects once open; 4. Others are shut in; 5. Once shut, for ever shut; 6. Though one door is shut, there is yet *another* open—to another place. III. Improvement: 1. Terror of wicked; 2. Happiness of saints; 3. Distinction betw. saints and sinners will remain when all other distinctions cease. *Beddome.*

The feeling of exclusion.—The poet Cowper tells us that, when under conviction of sin, he dreamed that he was walking in Westminster Abbey, waiting for prayers to begin. "Presently I heard the minister's voice, and hastened towards the choir. Just as I was upon the point of entering, the iron gate under the organ was flung in my face, with a jar that made the Abbey ring. The noise awakened me; and a sentence of excommunication from all the churches upon earth could not have been so dreadful to me as the interpretation which I could not avoid putting upon this dream."

a Ma. vii. 21—23. b Pr. i. 28; Ps. v. 5; vi. 8; Hab. i. 13; Ps. i. 6; 1 Co. viii. 3; Ga. iv. 9; 2 Ti. ii. 19; Ps. i. 16; Lu. xiii. 25—27.
c Mk. xiii. 33, 35—37; Lu. xxi. 34—36; 1 Co. xvi. 13; 1 Th. v. 6; 1 Pe. v. 8
"Faith in *to-morrow*, instead of Christ, is Satan's nurse for man's perdition." *Cheever.*

parable of the talents

14, 15. man, *i.e.* our Lord. **far country,** *all.* to heaven. **goods,** wh. in his absence they were to care for; as Christians, for the affairs of the Lord. **gave,** in trust, leaving the administration of affairs to their fidelity and discretion. **talents,** see marg. xviii. 24. **ability,**[d] of wh. the master would be the best judge. **journey,** leaving the servants to uncontrolled use of the trust.

Distribution of trusts.—I. According to pleasure of the master; II. Yet wisely founded on ability of servant; III. Designed as a test of fidelity, and an exercise of capacity, and the preface of further trust; IV. And to show what men are when left to themselves—the operation of right and wrong principles.

Ordinary talents do most of the work.—I am glad that the chief work of the Church in this day is being done by the men of one talent. Once in a while, when a great fortress is to be taken, God will bring out a great field-piece and rake all with the fiery hail of destruction. But common muskets do most of the hard fighting. *Talmage.—Use the talent we have.*—It was a good saying of Epictetus in Arrian, "if I were a nightingale, I would sing as a nightingale: if I were a lark, I would soar as a lark; but now I am a man, I will glorify God as a man." But alas! how often do men of the best endowments miscarry. *Manton.*

In our word "talents," derived from this par. "There is a clear recog. of the responsibilities wh go along with the pos. of intellect, gifts and endowments whatsoever they may be." *Trench, Study of Words,* 41.

d Ro. xii. 6; 1 Co. xii. 7, 11, 29; iv. 2.
"The man who knows he has but one talent feels easier about improving it than he who is conscious of possessing many." *Beecher.*

16—18. traded, "The virgins *waited*, the servants *work*, for their Lord; there we have the spiritual rest, here the outward activity of Christians." **made,** *R. V.* omits "them." **gained . . two,** "the increase gained by the two faithful servants was *the full amount of their talents:* of ea. will be req. as much as has been given." **he . . one,** having received as much as the others in prop. to his ability.[e] **went,** not to

e 1 Co xv. 10; 1 Pe. iv. 10; Ac. ix. 36, 39; Lu. xii. 48; 2 Co. vi. 1; viii. 12; 2 Pet. i. 8.

trade. **lord's money,** being *his lord's,* he should have been the more careful.

Faithfulness and unfaithfulness contrasted.—I. The contrast consists in diff. of moral principle—the trust equal, the *ability* of the servants being considered; II. The faithful cheerfully apply themselves, as if in their master's presence, to the administration of affairs. Did what he knew, and they felt, they were able to do; III. The unfaithful having as much ability as the rest, in proportion to the trust, neglected duty. What would he have done with much, who accomplished nothing with so little?

An Eastern fable.—There is an instructive Eastern tale which, in its deeper meaning, runs remarkably parallel to this parable.

"There went a man from home, and to his neighbors twain
He gave, to keep for him, two sacks of golden grain.
Deep in his cellar one the precious charge concealed,
And forth the other went, and sowed it in his field.
The man returns at last—asks of the first his sack,—
'Here, take it, 'tis the same: thou hast it safely back.'
Unharmed it shows without; but when he would explore
His sack's recesses, corn there finds he now no more;
One-half of all therein proves rotten and decayed,
Upon the other half have worm and mildew preyed.
The putrid heap to him in ire he doth return;
Then of the other asks, 'Where is my sack of corn?'
Who answered, 'Come with me, and see how it has sped'—
And took and showed him fields with waving harvests spread.
Then cheerfully the man laughed out, and cried, 'This one
Had insight to make up for the other that had none;
The letter he observed, but thou the precept's sense,
And thus to me and thee shall profit grow from hence;
In harvest thou shalt fill two sacks of corn for me,
The residue of right remains in full for thee.'" *Trench.*

19—23. long time, time enough for the faithful to double their capital. **reckoneth,**[a] the reckoning no less certain than the coming. **came,** the faithful come with joy and alacrity in the day of reckoning. **faithful,** "his *faithfulness,* not his success, is rewarded." **joy . . Lord,**[b] into fulness of thy lord's favor, and share in his prosperity. **gained two,** he had been as faithful as the first; had gained as much in proportion. **enter thou,** and take thy place with thy faithful fellow-servant.

The reckoning.—I. At a fixed time,—not unwisely hastened or deferred; II. After a just method— content with each who had done his best; III. Wisely distributing reward and punishment—praises and reproofs. *Approval of the faithful.*—I. Bestowment of favor—joy of lord; II. Increase of confidence; III. Fidelity in small things, shows a capacity for, and leads to the administration of weightier concerns.

Improving time.—Dr. A. Clarke was always an early riser, he usually began the day at four o'clock in the morning. Much of the time spent by others in sleep he passed in his study. Even when he accepted any invitations to dinner parties, he almost always returned home directly afterwards. Albert Barnes is said to have written the greater part of his commentaries before breakfast time. Early morning is the best time for study, as then the body is refreshed, and the mind most vigorous. Mr. Jos. Alleine rose constantly at four o'clock, and on the Sabbath earlier still. It gave him much trouble to hear any artisans at work before himself, and he would say, "How this noise shames me! Does not my Master deserve more than theirs?" He often used to say, "Give me a Christian that counts his time more precious than gold." *The joy of the Lord's service.*—When Richard Cameron, one of the noblest of our Scottish martyrs, had fallen mortally wounded on Airdsmoss, he said, "I am dying, happy, happy; and if I had a thousand lives I would willingly lay them all down one after the other for Christ. Oh, He is near me; I think I see Him! I am just coming, Lord Jesus." *E. Sandercock.*

24, 25. he . . one, even this a large sum. As large in proportion to ability as the others had. **came,** not cheerfully, as the others. **hard man,** the unfaithful think hardly of their Lord: the faithful of themselves. **reaping,** very little did the lord reap *here.* **sown,** *one* talent was too much for such barren soil. **strawed,** scattered in winnowing. **afraid . . hid,** the hiding not the result of fear, but of the dissatisfied proud spirit of this unfaithful man. It was an excuse falsely framed. **thine,** had he not defrauded the master of the profit that should have been made?

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The true method of increasing our sphere is to fill to overflowing that in which we are. The horizon will widen as we climb the hill. Only, to secure that widening, we must keep walking up. *Taylor.*

"If thou hide thy treasure upon the earth, how canst thou expect to find it in heaven?" *Enchiridion.*

"But what is your duty? The carrying on the affairs of the day that lies before you." *Gœthe.*

"Perish discretion when it interferes with duty." *H. More.*

[a] 1 Th. ii. 19; 2 Co. i. 11; Phi iv. 1.
[b] Re. iii. 21; Jo. xii. 26; xiv. 3 Ro. viii. 17; Ps. xvi. 11.

"It is but little we can receive here, some drops of joy that enter into *us:* but there *we* shall enter into *joy,* as vessels put into a sea of happiness." *Abp. Leighton.*

"No man's spirits were ever hurt by doing his duty: on the contrary, one good action, one temptation resisted and overcome, one sacrifice of desire or interest, *purely for conscience' sake,* will prove a cordial for weak and low sprits far beyond what either indulgence, or diversion, or company can do for them." *Paley.*

Wondrous paradox, yet suggestive truth! the *fear* of God as an "austere" One makes us heedless of his service; but the *love* of God as our Father and our Friend, through Christ, inspires

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Excuses of slothfulness.—I. False—the Lord *had* sown; II. Proud, no confession of his fault; III. Presumptuous, he charged the master with a fault, to exculpate himself; IV. The men who hide their one talent, would hide a dozen if they had them; V. The man who faithfully uses five, would faithfully use one if he had no more.

Parable of slothfulness.—Among the disciples of Hillel, the wise teacher of the sons of Israel, was one named Saboth, who gave himself up to idleness. Hillel was grieved, and resolved to cure him of his fault. He took him to the valley of Hinnom, by Jerusalem, where was a standing pool full of snakes and vermin, and covered with muddy weeds. "Here," said Hillel, "let us rest."—"Not here." said the youth. "Dost thou not perceive what poisonous vapors it exhales?"—"Thou art right, my son: this bog is like the soul of a slothful man." Hillel then took the youth to a waste field producing thorns and thistles. "This," he said, "has good soil to produce all that is good and pleasant; but it is forgotten and neglected. A little while ago, thou didst see the soul: now behold the life of an idle man. Saboth was so impressed that he began to lead a new life. Then Hillel took him into a fertile valley, by the side of a clear brook, which flowed meandering between fruitful trees, flowery meadows, and shady shrubberies, and said, "This is the picture of thy new, industrious life. Nature, which warned thee, will now reward thee. Her beauty and grace can only give joy to him who sees in her life a picture of his own." *Krummacher.*

26, 27. answered,[a] accepting even the false excuse for truth, and replying to *that.* **wicked . . slothful,** this was the true reason, unfaithfulness and idleness. **knewest,** so thou sayest. But better to read it as a question: "didst thou know, etc.?" **oughtest,** even if that be true. **exchangers,** bankers, money-changers. **usury,** interest. Usury prohib. by Mosaic law, except fr. foreigners: Ex. xxii. 25; De. xxiii. 19, 20; Ne. v. 10, 11. This to keep up feeling of *brotherhood* among Jews; and restrain a trading spirit as inconsistent with a people meant to be an agricultural, rather than a commercial community.

The just reproof.—I. Condescending to answer at all; II. Went at once to root of matter—"wicked, slothful;" III. The wicked and slothful rob God; will not work themselves, or let others work—the money kept fr. the exchangers; IV. The man who does not use his talent a mere cumberer and hinderer.

A town of slothful men.—In a town of lazy men, I should expect to find crazy houses, shingles and weather-boards knocked off; doors hingeless, and all a-creak; windows stuffed with rags, hats, or pillows. Instead of flowers in summer, and warmth in winter, every side of the house would swarm with vermin in the hot weather, and with starveling pigs in cold. Fences would be curiosities of lazy contrivance; and gates hung with ropes, or lying flat in the mud. Lank cattle would follow every loaded wagon, supplicating a morsel, with famine in their looks. Children would be ragged, dirty, saucy; the schoolhouse empty; the jail full; the church silent; the grog-shops noisy; and the carpenter, the saddler, and the blacksmith would do their principal work at the taverns. *Beecher.*

28—30. take . . give, "the good shall be raised as high as the wicked are cast low. Dives' measure of good things is taken away fr. him and given to Lazarus." *Jacobus.* **which hath,** the more one gets by fidelity to duty and truth, the more he shall receive fr. the master's bounty. The exercise of fidelity, qualifies for use and enjoyment of more. **cast ye,** a contrast to "enter thou," vv. 21, 23. **darkness,** the *faithful* shall have light, joy; the *unfaithful*, misery, hopeless despair.

The indignant sentence.—I. The unfaithful shall not be trusted further; II. Shall be cast fr. the presence of the true, lest he contaminate them, and as a warning to others; III. The *rest* of the future only to be enjoyed by the faithful toilers of the present.

Some of us imagine sometimes, I fear, that we are here to occupy a kind of ornamental position in the church. I remember to have read of Oliver Cromwell that on one occasion he was visiting one of the great churches of our land, and discovered in the niches of one of its side chapels a number of silver statues. "What are these?" demanded he sternly of the trembling dean who was showing him round the church. "Please your highness," was the reply, "they are the twelve apostles." "The twelve apostles are they? Well, take them away at once, and melt them down, and coin them into money that, like their Master, they may go about doing good." *R. Morton.*

us with devotion to himself, and impels us to become his earnest servants. *Taylor.*

"He is not only idle who does nothing, but he is idle who might be better employed." *Socrates.* "What a folly it is to dread the thought of throwing away life at once, and yet have no regard to throwing it away by parcels and piecemeal!" *Howe.*

Use what talent you possess. The woods would be very silent if no bird sang there but those wh. sing best.

a Job xv. 6; Ps. xviii. 26.
Usury, money paid for *use* of money. Now applied to excessive and illegal exactions.
Till 15th century Jews were the only usurers; hence they were often persecuted and banished. In 1545 interest was fixed at 10 p. c. This law was repealed by Edw. VI. and re-enacted 1570.

The thought conveyed by verse 29 is true, even in wordly matters: talents not used pass away from their possessor: and the strenuous worker seems to gather to himself what is lost by the idle. *Carr.*

"Capacity is extirpated by disuse," while its diligent exercise enlarges and ennobles it. *Taylor.*

Cease to parade your feebleness. It is only a thin-veiled pride, not modesty at all. He who comes with all his faithful work, and offers it to the Lord, by wh.

I do not believe with those people who seem to think it will be all as one a thousand years hence, whether we cultivate our minds in this life or not, and that it matters nothing how small our knowledge may be. All is good if turned to a right account, and the acquirements of this life may enlarge our spiritual capacities for another. And I cannot help thinking that, to some extent, our power of seeing and appreciating the hidden things of the next life will depend on the exercise and growth of our faculties in this. *N. Macleod.*

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alone he did it, his is the true humility. *Brooks.*

"O Heaven! were man but constant, he were perfect; that one error fills him with faults." *Shakespeare.*

31—33. glory,[a] of wh. He had never said so much, until about to suffer. **nations,** hence at His coming Christianity would be universally diffused. **separate,** characters much mingled bef. (tares, wheat, etc.). This, work of angels.[b] **shepherd,** a favorite title of Christ.[c] **divideth,** wh. a true shepherd most *easily* and unerringly does.[d] "So completely do sheep lose their distinctive features in these hot climates, that in seeing them mixed with goats I could never tell them apart. They are never white as with us, and their wool degenerates into hair." *Malcolm.* **right,** place of honor.[e]

Christ the Lord of heaven and hell.—"Come"—"Depart"—I. Lord of heaven—1. keeps heaven open till all His disc. have entered; 2. excludes all who have no right to enter; 3. will bring all his disc. thither; 4. will minister to every want, and gratify every desire. II. Lord over hell—1. sentences lost souls thither; 2. inflicts the punishment there—by His power the spirit is sustained, while through memory, and conscience, and remorse, it torments itself. *L. Martin.*

Dividing the sheep from the goats.—The morning after reaching Palestine, when setting out from Ramleh, across the plain of Sharon, we saw a shepherd leading forth a flock of white sheep and black goats, all mingled as they followed him. Presently he turned aside into a little green valley, and stood facing the flock. When a sheep came up, he tapped it with his long staff on the right side of the head, and it quickly moved off to his right; a goat he tapped on the other side, and it went to his left. Thus the Saviour's image presented itself exactly before our eyes. *Prof. J. A. Broadus.*

the final judgment

a Zec. xiv. 5; Ma. xvi. 27; Ac. i. 11; 1 Th. iv. 16; Jude 14; Re. i. 7; iii. 21.
b Ma. xiii. 41; xxiv. 31.
c Jo. x. 1—16; Ps. xxiii.; Ez. xxxiv.; Re. vii. 17.
d 2 Ti. ii. 19; Jo. x. 3.
e Ja. ii. 5. See a remarkable passage in *Plato's Republ.* x. 13. *Boston's Works, fol.* 113.

In this great picture of the final judgment the prominent thought is *separation.* There is no middle position: each one is either on the right or on the left. *Gibson.*

34, 35. king, "Here for the first and only time does the Lord give Himself this name."[f] It is as if he would once for all before He suffered, disclose the fulness of His majesty. **come,** those who refuse to *come* into the kingdom of grace will not be invited to come into the k. of glory. **blessed . . Father,**[g] chosen in Christ[h] and given to Him. **inherit,**[i] as rightful heirs through grace. **prepared,** see note on Jo. xiv. 2. Because *prepared,* perfectly adapted for glorified beings. **from . . world,** the grand result of a settled purpose to sanctify and save. **I . . me,** for whose sake ye showed kindness to my suffering followers.[j]

The exaltation of the righteous.—I. The invitation is given by the King Himself. II. The glorious distinction of the righteous—right-hand.[k] III. The pleasing and significant character under wh. the righteous are addressed—"blessed." IV. Future exaltation—1. a gracious welcome; 2. a royal inheritance; 3. a prepared inheritance. *Pulpit Themes.*

Christian beneficence.—In one part of Burmah there is a village of professing Christians, belonging to the Karen race. Years ago, although they had Christian teachers, they had no Bible,—at least, their entire Bible was the Gospel of Matthew, in manuscript. One day, the missionary's wife was reading to a group of them that chapter where Christ speaks of being visited when sick or in prison, as represented in the person of His disciples. They instantly took it home to themselves; like most heathens, they had hitherto been very heartless towards their suffering neighbors. But they were not content with knowing the Lord's will,—they went their way and did it. There was one poor widow who, along with her child, was afflicted with leprosy. They had hitherto left her to pine away, neglected and uncared for; they now hastened to her hovel. Some of them cleared her house; another fetched water; and some brought her rice, and other comforts, till the poor outcast was bewildered with delight. In the same way they dealt with other afflicted neighbors; and it was not a mere spirit of kindness, but was sustained with silent and unostentatious perseverance, none being allowed to lack what they themselves enjoyed. *Bible in Many Lands.*

f cf. Re. xix. 16; Ro. xiv. 9; Jer. xxiii. 5.
g Lu. xii. 32; He. xi. 16.
h Ep. i. 4; 2 Ti. i. 9.
i Re. xxi. 7; Ro. viii. 17; 1 Pe. i. 4.
j Is. lviii. 6, 7; De. xv. 7—11; Ja. i. 27; He. xiii. 2; Ga. vi. 10; 1 Pe. iv. 9.
k Ep. i. 20; Ps. xx. 1; Ac. ii. 25. "The mild splendors of the rising sun, the ruddy glowing tints of evening, the moon's calm radiance in a serene night—all these swell our bosoms with pleasure; but sweeter, still sweeter, my son, is the recollection of a benevolent deed." *Gessner.*

36—40. answer, in *thought* if not in words. They do not deny that they have cared for the hungry, etc.; but having done so without an eye to any reward, they will feel that such acts of kindness do not merit so much notice and recompense.

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least . . me,[a] the king will be debtor to no man. He will abundantly discharge all obligation under wh. He regards Himself as laid, in the persons of His saints.[b] Love to Christ must be the motive of the deed of charity, else it is worthless as a test of true discipleship.

Transcendent importance of beneficence.—In context Jesus gives the true reason—all our powers are talents entrusted to us; the true rule—acc. to ability; the true inspiration—love. Three things show importance of practical love: I. The vast scope wh. heaven has made in society for its operation; II. The endeared connection of the lowest in the social scale with Christ; III. The decisive influence it has in determining the destinies of eternity. *Homilist.*

Real charity.—The Rev. Rowland Hill once visited an intimate friend; and having left the house, a member of the family remarked that Mr. Hill had not a shirt on. "That is very strange," said the mistress of the house; "but the next time he calls, I'll ask him about it." On his next visit, the question was asked; and he replied, "It is quite correct. I went to see a poor man who was ill in bed, and as he was without a shirt, I gave him mine." "But would it not have been as well if you had sent him one, on your return home?" inquired the lady. "Oh, I might have changed my mind," said Mr. Hill; "besides, I thought my warm shirt was more fit for him than a cold one."

41–43. depart . . me,[c] separation from the righteous, a preface to final and eternal separation fr. Christ—the lowest depth of misery and despair. **cursed,** "not *of my Father* (as v. 34), because the curse is their own work." **prepared,** not for man but for earlier and higher rebels.[d] **I . . me,** what you did that was good was not done as *unto me:* but fr. human, worldly, selfish considerations; such men have their reward.[e]

Principles of the final judgment.—I. The identification of Christ with His people, esp. His poor—I. In sameness of a common nature; 2. In grace; 3. In condition. II. The nature of corresponding duty of attachment to these as representatives of our absent Saviour. *Archer Butler.*

For Christ's sake.—In the life of John Falk, the German philanthropist, founder of the "Society of Friends in Need" in Germany, there is an interesting incident related of one of the scholars in the orphan school connected with that society. It was the time of the evening meal, and when one of the boys had said the pious grace, *Come, Lord Jesus, be our guest, and bless what thou hast provided,* a little fellow looked up and said,—"Do tell me why the Lord Jesus never comes. We ask Him every day to sit with us, and He never comes." "Dear child, only believe and you may be sure He will come; for He does not despise our invitation." "I shall set Him a seat," said the little fellow; and just then there was a knock at the door. A poor frozen apprentice entered, begging a night's lodging. He was made welcome: the chair stood empty for him. Every child wanted him to have his plate; and one was lamenting that his bed was too small for the stranger, who was quite touched by such uncommon attentions. The little one had been thinking hard all the time. "Jesus could not come, and so He sent this poor man in His place,—is that it?" "Yes, dear child,—that is just it. Every piece of bread and every drink of water that we give to the poor, or the sick, or the prisoners, for Jesus' sake, we give to Him." *Stevenson.*

44–46. answer, their culpable ignorance speaking for the last time. **when . . thee,** they might truly say they did not see Christ in the persons of suffering saints; not having seen Him at all as *their own* Saviour, and as the Son of God.[f] **did . . not,** but prob. did the opposite—persecuted, oppressed, etc.[g] **everlasting . . eternal,** the same word[h] in ea. case.[i]

Eternal life.—I. What it is. 1. It is life in the most perfect existence. 2. It is life in its fullest enjoyment. The intellect in its highest flights, the will in its most entire subjugation, and the affections, shall be fully enjoyed there. 3. It is life in its eternal duration. II. The persons who are to enjoy eternal life—"the righteous." They have been stripped of their own righteousness, and are clad in the righteousness of Christ. *J. H. Evans.*

When the parabolic form is reduced and the accidental details laid aside, it remains that the Book of Judgment is the Sermon on the Mount, and that each soul is tried by its likeness to the Judge Himself. Jesus has prepared the world for a startling surprise, but it will not be the contradiction of our present moral experience; it will be the revelation of our present hidden character. *John Watson.* We are apt

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a Pr. xix. 17; Mk. ix. 41; Ep. v. 30.
b He. vi. 10.
Dr. J. W. Alexander, D.D., New York. Christian Faith and Practice, 223. "No one can estimate the amount of service rendered to Christ in little things."

"When dying, one said to Thomas Hooker, 'Brother, you are going to receive the reward of your labors.' He humbly replied, 'Brother, I am going to receive mercy.'" *Bowes.*

c Ma. vii. 23; Ps. vi. 8; Ma. xiii. 40-42.
d 2 Pe. ii. 4; Jude 6; Jo. viii. 44; 1 Jo. iii. 8; Re. xx. 10, 15.
e Ma. v. 16; vi. 1, 2.
"I would give nothing for that man's religion whose very dog and cat are not the better for it." *R. Hill.*

"Life affords but few opportunities of doing great services for others; but there is scarcely an hour of the day that does not afford us an opportunity of performing some little, it may be unnoticed kindness." *Bowes.*

f Jo. xii. 40; 2 Co. iii. 14; iv. 4; 1 Jo. ii. 11.
g Pr. xiv. 31; Zec. ii. 8; Ac. ix. 5.
h αἰώνιον, an indefinitely long period, or lapse of time; *perpetuity, eternity.*
i Da. xii. 2; Jo. v. 28, 29; Ro. ii. 5—9; Re. xiv. 11; Jude 7; Re. xx. 10.

"Father, what a miserable condition you are in, if there be not another world after this!" "True, my son," replied the anchorite; "but what will thine be, if there be?"

to imagine that true religion consists in extraordinary frames of mind, ecstatic moods. It consists in nothing of the kind, but in the faithful discharge, in the spirit of Christ, of the human duties of our every-day existence. Many are the legends concerning the Quest of the Holy Grail, the traditional Cup of Healing from which the Saviour drank the sacramental wine the night He was betrayed. But the prettiest of them all, prettiest because truest, is that which represents a bold knight of the Round Table travelling far over mountains and through deserts in search of the mysterious Grail. His protracted and exhaustive journeys, however, turned out fruitless. At length, wan in countenance, depressed in spirit, and fatigued in body, he resolved to return to Arthur's Hall, a sadder but not a wiser man. However, as he was nearing the gate of Camelot, he saw a poor man writhing in the ditch, evidently in the last agonies of death. Moved with compassion, the sworn defender of the rights of the poor and the weak dismounted from his steed, sought a cup of water, and handed it to the suffering man; when lo! the cup glowed as if it were a thing alive, flamed as if it were the sapphire of the New Jerusalem. The knight at last saw the Holy Grail, not, however, in traversing barren wildernesses or performing deeds of prowess, but in succoring the poor and forlorn. *J. C. Jones.*

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Christ identifies Himself with His disciples, as in His words to Saul, "Why persecutest thou *me?*" (Acts ix. 4).

CHAPTER THE TWENTY-SIXTH.

final prediction of death

1, 2. finished . . sayings, closing His ministry with them in the Temple,[a] and on Olivet.[b] "Having fulfilled the office of Prophet and Teacher, He now enters on that of Priest." "Henceforward commences the *narrative of His passion.*" **after . . days,** The two days would be from Tuesday evening till Thursday evening. There is no record at all of how He spent the Wednesday; in all probability it was in seclusion at Bethany. Nor have we any account of the doings of the Thursday save the directions given to prepare the Passover, the keeping of which was to be the first act of the last day. *Gibson.* **passover,** it was meet that the Lamb of God, the true paschal lamb, should be offered at such a time.

Our Lord's last passover.—Christ, in the full anticipation of His judicial glory, is prepared for His death. I. He is *notwithstanding* ready for death; II. He is *on that account* ready for death. *The Divine assurance of the Lord* in contrast with the perfect and helpless uncertainty of His enemies—1. The fact itself; 2. Its explanation. *Lange.*

The story of the Cross.—A heathen ruler, who had heard the story of the Cross, and desired to know its power, was sick unto death. To one of his attendants he said, "Make a cross, and lay it down in front of my door." When this was done, he said, "Take me, now, and lay me on the cross. Extend my hands and feet, and let me die." As he lay there dying, he lay hold on the blood of Christ, and said, "*It lifts me up; it lifts me; it lifts me; it lifts me!*"

> 'On thee and thine, thy warfare and thine end,
> Even in His hour of agony He thought,
> When, ere the final pang His soul shall rend,
> The ransom'd spirits one by one were brought
> To His mind's eye—two silent nights and days
> In calmness for His far-seen hour He stays." *Keble.*

a Ma. xxi. 23; xxiii. 39.
b Ma. xxiv., xxv. On the 10th of Abib (or Nisan) ea. householder was to select an unblemished male lamb or kid of the first year. If a fam. were too small, another fam. joined. On the 14th the lamb was killed about sunset, or "between the two evenings:" *i. e.*, twilight, the time just bef. and just aft sunset. The ordinances of the first Passover are narrated Exod. xii. 1—14, but some of those were modified in later times.

consultation of the priests, etc.

3—5. assembled,[c] meeting convened prob. ab. the time our Lord uttered these words. **palace,** where only trusted and exalted persons could enter. **Caiaphas,** *i.e., Joseph C.*[d] Annas,[e] who had been app. by Cyrenius,[f] having held office fifteen yrs., was depos. A.D. 14 by Valerius Gratus, the governor who preceded Pilate. Three others fol. in succession,[g] when C. the s.-in-law of Annas was app. By the *Jews,* Annas was prob. held to be the rightful high-priest; hence Christ was led *first* to him. **subtilty,** fearing the people.[h] **kill,** did they intend a private assassination? **feast-day,** *i.e.*, during the feast. The odium of such an act at that time, and the consequences wh. they wished to escape by this postponement, were, however, denied them by the sudden and unexpected offer of Judas.[i]

The unpriestly consultation.—I. A council without counsel, devoted to subtilty; II. A shameless council, devoted to lying and calumniation; III. A profligate council, devoted to hypocrisy; IV. A blind council, devoted to bribery.

Cruelty.—The Spaniards, by their cruelty to the natives of the Island of Cuba, rendered themselves odious, and excited in the minds of the inhabitants the strongest prejudices against their religion. A chief who had been condemned to be burnt, when brought to the stake, was exhorted to embrace Christianity, assured that

c Mk. xiv. 1; *cf.* Ps. ii. 2; Ac. iv. 27, 28.
d *Josephus Ant.* xviii. 2, 2.
e Jo. xviii. 13, 24.
f Lu. ii. 2.
g "The frequent changes in the high-priesthood at this time formed an irritating feature of the Rom. policy." *Dr. Smith, N.T. Hist.* 167; *cf. Lightfoot.*
h Ma. xxi. 46; Jo. xii. 19.
i See v. 14.

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Bethany

the anointing

Mk. xiv. 3—9; Jo. xii. 1—8.

thereby he would be admitted to heaven. The chief asked if there were any Spaniards in heaven. "Yes," said the priest who attended him; "but they are all good ones." The chief replied, "I cannot bring myself to go to a place where I should meet with but one: therefore do not speak to me any more of your religion, but let me die." *Whitecross.*

6, 7. now when, this incident occurred acc. to John xii. 1. "six days before the passover," on the Saturday before His triumphal entry on Sunday. The Sunday was prob. the 2d April, the 10th Nisan or Abib, U. C. 785; A. D. 30. **Bethany,**[a] where He spent the interval betw. His last prediction of death and its accom. with His disc. **Simon . . leper,** whom prob. Jesus had healed. **woman,** Mary,[b] sis. of Lazarus. **alabaster,**[c] so called bec. made at *Alabastron* in Egypt. Whence the name was app. both to the material, a hard and lustrous *stalactite* (carb. of lime), and the narrow-necked cruise itself, though it might sometimes be made of the precious metals. **ointment,** better, "perfume." **poured it,** better to omit "it," wh. is not in the original. "Can we suppose one who so closely observed His words as Mary, not to have been possessed with the thought of that wh. was ab. to happen?"

The woman that anointed Jesus.—I. From the words of this text we evidently perceive that our Lord distinctly forsaw the great progress which the gospel would soon make in the world. II. From the text we learn that reputation for good works is desirable and valuable. III. Also we learn that some seasons and circumstances may justify uncommon expense. IV. This text teaches us to think and judge for ourselves, without paying too great deference to the favorable or unfavorable sentences of others. *N. Lardner.*

The alabaster box.—Mark adds, "she brake the box," which circumstance has given rise to some discussion. Dr. A. Clarke translates the clause, "she brake the *seal.*"—*Jesus deserves to be served after an extraordinary manner.*—It is wonderful when we consider what the captain of our salvation hath done for us th. we are content to be such everyday nothings as the most of us are. Ah! if we did but think of His glory, and of what He deserves—if we did but think of His sufferings, and of what He merits at our hands, surely we shd. do something out of the common,—we shd. break our alabaster box and pour the ointment on His head again. *Spurgeon.*

8, 9. disciples, esp. Judas.[d] **indignation,** with Mary; and knowing the Lord's simplicity of life and manner, supposed He would not encourage such *waste* on Him.[e] **purpose,** use, or end. **waste,** *lit.* perdition; he who said so, himself a "son of perdition." Nothing is wasted that is done for Jesus. The *doer* chiefly benefited, as it is more blessed to give than to receive. **sold . . much,** 300 pence.[f] **poor,** such was the hypocritical pretence of Judas.

The pulpit worth more than it costs; hence its cost is not waste.—I. Bec. it increases the value of every kind of useful property; II. Bec. the vices and crimes it restrains cost more than the restraining influence; III. Bec. it is the pre-requisite and support of civilization. *Clarke.*

A legend of avarice.—St. Antonio, being called upon to preach the funeral-sermon of a very rich man who had been remarkable for his avarice and his usury, chose for his text, "Where the treasure is, there will the heart be also," and, instead of praising the dead, denounced him as condemned for his misdeeds to eternal punishment. "His heart," he said, "is buried in his treasure-chest: go seek it there, and you will find it." Whereupon the friends and relations, going to break open the chest, found there the heart of the miser amid a heap of ducats; and this miracle was further established, when, upon opening the breast of the dead man, they found his heart was gone, which extraordinary event occurred in the city of Florence, and is related by the veracious author Lelio Mancini Poliziano. *Mrs. Jameson.*

10, 11. when understood, *R. V.* "But Jesus perceiving it." **trouble,** it troubled *Him* that His friend should be troubled. **good work,** *lit.* "beautiful," but in a moral sense, a good act "is oft. greater or less than the doer thinks."[g] "There was neither *waste* as regarded the poor;[h] the disciples;[i] the woman;[j] or the Lord."[k] **poor always,**[l] alas! how true. "*Ordinary* benevolence is to be the habit of our life; but *noble* deeds find rare occasions." **not always,**[m] and yet He is always with us now as our King and Saviour, but *poor* no longer.

The self-denying disciple's justification.—I. Christian love prompts to costly offerings; II. What is not outwardly useful, may be highly proper; III. Reason can

a Ma. xxi. 17.
b Jo xi. 2. Mary was probably acquainted with a similar but earlier incident. See Lu. vii. 36—50.
c See *Herodotus* iii. 20. It was believed that the ointment kept better in these cruises. *Pliny,* xiii. 3. See *Dr. Eadie* in *Good Words,* 1861, 416; also *Dr. Arnot* in ditto, 1862, 249 *ff.*

"Mary had spent all her little earnings upon the gift." *A. G. Brown.*

d Jo. xii. 4.
e "Censure infects like the plague." *Stier.*
f Mk. xiv. 5. "Because men believe not Providence, therefore they do so greedily scrape and hoard. They do not believe any reward for charity, therefore they will part with nothing. *Barrow.*

"We are at best but stewards of what we falsely call our own; yet avarice is so insatiable, that it is not in the power of liberality to content it." *Seneca.*

g *Bengel; cf.* xxv. 38, 44; He. xiii. 2.
h v. 11.
i Mk. xiv. 7.
j v. 13.
k v. 12.
l Deu. xv.11; Mk. xiv. 7,
m Jo. xiii. 33; xiv. 19; xvi. 5, 28.
"That charity is bad which takes

justify afterwards, what it did not previously enjoin; IV. The remembrance of their goodness by others, is a reward to the good. *Godwin.*

Remembering the poor.—James Bundy of Bristol was in the habit, on Saturday evenings, of visiting the markets, to do good to the poor. If he beheld a poor person at a butcher's stall inquiring the price of a piece of meat, and then turning away for want of more money, he would call him back, saying, "What can you afford to give?" On being told how much, he would produce the additional sum, and enable the poor man to make the purchase. Besides this, he regularly distributed large quantities of provisions to the poor of his acquaintance.

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from independence its proper pride, from mendicity its salutary shame." *Southey.*

12, 13. did . . burial, a prophetic act, understood by Mary.[a] "Perhaps the thought seized her that the malice of His enemies might deny His disc. the sad consolation of funeral honors—'Now, while yet it is in my power, I will honor Him!'" *Conder.* **wheresoever,** *i.e.* every where. **whole world,** that all men may learn the lesson of her faith and love. **memorial,**[b] the only thing for wh. *we* should wish to be remembered is what *we* have done for Christ, whom we remember for what He did for us.

The anointing at Bethany.—1. How exceedingly precious to Christ is the love of His people! 2. How precious to Christ is the memory of His people! 3. How great the jealousy of Christ for the good fame of His people! 4. How generously Christ estimates the offerings and services of His people! Mary was not so lavish of her ointment as Jesus of His praise. Be very sure that whatever others may do, He will put the best construction upon a work of faith and love wrought for His sake. 5. Learn how Christ would have us cherish the memory of His people. Records of good men's lives are among the means which God hath most emphatically approved and blessed for the sanctification of believers. *C. W. Baird.*

Immortality of good deeds.—There is nothing, no, nothing, innocent or good, that dies and is forgotten: let us hold that faith, or none. An infant, a prattling child, dying in its cradle, will live again in the better thoughts of those who loved it; and plays its part, through them, in the redeeming actions of the world, though its body be burned to ashes, or drowned in the deepest sea. There is not an angel added to the host of heaven but does its blessed work on earth in those that loved it here. Forgotten!—oh, if the good deeds of human creatures could be traced to their source, how beautiful would even death appear! for how much charity, mercy, and purified affection would be seen to have growth in dusty graves. *Dickens.*

a Mk. xiv. 8; Jo. xii. 7.
b Ps. cxii. 6; Pr. x. 7; Jo. v. 44.
"None of all the trumpets of fame sound so long and so loud as the everlasting Gospel." *M. Henry.*

"Posthumous charities are the very essence of selfishness, when bequeathed by those who, when alive, would part with nothing." *Colton.*

"Defer not charities till death. He who does so is rather liberal of another man's substance than his own." *Stretch.*

the betrayal

Mk. xiv. 10, 11.

14—16. then, in the night,[c] a fit time for a dark deed.[d] **went,** as was predicted.[e] **give,** covetousness, his ruling passion. **thirty . . pieces,** the exact sum fixed by the law as compensation for the life of a slave.[f] **from . . time,** "men seldom leave a crime imperfect."

Judas,—the truth sold for money.—What was his prompting principle? 1. Not a divine impulse; 2. Or sense of public duty; 3. Or malicious feeling towards Christ; 4. But avarice. A man, to commit this sin of selling the truth for money, must have—I. Truth at his disposal; II. A tempting offer; III. Deliberately accept the offer. Observe, men may sell the truth for money who—1. Have no dislike to it; 2. Feel themselves under an obligation to it; 3. Have no intention of doing any injury to it. *Homilist.*

Emblem of avarice.—Gotthold's sons had purchased a savings-box, to keep the little sums of money they occasionally received, and found, that, however easy to drop the pieces in, it was much more difficult to bring them out. He thereupon observed, "That is an emblem of the hearts and coffers of the vast majority of the men of these times. They are very greedy to take, but very backward to give, especially for the glory of God and the relief of the poor. Oh, how long we must shake, and how many arts we must try, before we can extract even a penny, from a hard and penurious man, for the service of God or his neighbors!"

c Jo. xiii. 2, 27, 30.
d Jo. iii. 19; 1 Co. iv. 5; Ep. v. 11.
e v. 21; Lu. xxii. 3, 4; Jo. xiii. 2, 27, 30; Ac. i. 16, 17, 25.
f Ex. xxi. 32; *cf.* Zec. xi. 12, 13; Ma. xxvii. 9.
"Poverty is in want of much, but avarice of everything. *Publius Syrus.*

"Study rather to fill your mind, than your coffers; knowing th. gold and silver were originally mingled with dirt, until avarice or ambition parted them." *Seneca.*

preparation for passover

Mk. xiv. 12—16; Lu. xxii. 7, 8.

17—19. now, Judas being on the watch. **first day,** Nisan 14th; by noon of wh. day all leaven was destroyed. **where,** for they knew He *would* observe the law. **go . . city,** "They seem to have been yet in Bethany" **man . . master,** *i.e.*, teacher. This *man* was a disc. "As among His friends there was a secret enemy, so among His enemies a secret friend." **made ready,** houses in J. were thrown open, for the great crowd fr. all the land.

The events of the Passover are full of difficulty for the harmonist. It is however almost certain that the "Last Supper" was not the paschal meal, but was partaken

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of on the 14th, that is after sunset on the 13th of Nisan. It is quite certain, from John xviii. 28, that Jesus was crucified on the *preparation*, and although the synoptic narratives seem at first sight to disagree with this, it is probably only our want of a complete knowledge of the facts that creates the apparent discrepancy. The order of events in the "Passion" was as follows: when the 14th commenced, at sunset, Jesus sent two disciples to prepare the feast for that evening, instead of for the following evening. A sign of hastening on the meal may be detected in the words, "my time is at hand," *v.* 18, cp. Luke xxii. 15, "with desire I have desired to eat this passover with you *before I suffer*." The supper follows, which bears a paschal character, and follows the paschal ceremonial. Early in the morning of the 14th of Nisan the irregular sitting of the Sanhedrin took place. Then followed the formal sitting of the Sanhedrin, and the trial before Pilate, the "remission" to Herod, and, finally, the Crucifixion. During the very hours when our Great High Priest was offering Himself as a sacrifice for our sins upon the cross, the Jewish people were engaged in slaying thousands of lambs in view of the paschal feast about to commence. *Cambridge Bible.*

the passover

20—22. even, the proper time.[a] **sat,** *lit.*, "was reclining[b]" **one**[c] . . **betray,** an announcement wh. startled and troubled them. **sorrowful,** they knew how inevitably His words would be fulfilled. **Lord . . I,** the form of the question in the Gk. expects a negative answer: "Surely I am not the one." *Vincent.* Ea. one feels his weakness, and fr. past experience prob. knows the power of strong and sudden temptation.

Supper with the twelve.—I. A picture of the poverty of Jesus on the eve of discharging the greatest debt ever owed by man. He must borrow a room and accept the hospitality of a stranger. II. A picture of the calmness of Jesus on the eve of enduring the greatest anguish ever borne by man. With calmness he sat down with the twelve on the eve of the greatest suffering. III. A picture of the friendlessness of Jesus on the eve of experiencing the greatest desertion ever known by man. He sat down with the very men who were to forsake him; but He utters no word of stern rebuke. *F. W. Brown.*

Wickedness of treachery.—"Of all the vices to which human nature is subject, treachery is the most infamous and detestable; being compounded of fraud, cowardice, and revenge. The greatest wrongs will not justify it, as it destroys those principles of mutual confidence and security by which only society can subsist. The Romans, a brave and generous people, disdained to practise it towards their declared enemies. Christianity teaches us to forgive injuries; but to resent them under the disguise of friendship and benevolence argues a degeneracy at which common humanity and justice must blush." *Stretch.*

23—25. said, both to remove their anxiety, and make the prediction more precise. **dippeth . . dish,**[d] *i.e.*, the dish, called *charosheth*, made of vinegar, dates, etc., in wh. it was usual to dip bitter herbs and unleavened bread—a remembrance of poor fare, and *bitter* service of Egypt.[e] **woe,** fulfillment of God's purpose, "in nowise interferes with human responsibility; for it is *will and motive* for wh. we are responsible, not results." **Judas . . I,** the *first* to censure many, the *last* to apply the prediction of treason to himself. He spoke *now*, lest his silence should betray him, as he betrayed his Lord. **said,** prob. Judas *only* heard this; but all *saw* the handing of the sop.

Men who had better not been born.—I Show of whom this may be said: 1. The traitor, who sells his Lord; 2. The infidel, who denies Him; 3. The apostate, who renounces Him; 4. The hypocrite, who dishonors Him. II. Take the lamentation over them: 1. How awful their delusions; 2. How bitter will be their reflections; 3. How infatuated are those who do not improve their present opportunity of obtaining mercy. *Simeon.*

Need of self-distrust.—Do not say, "I can go so far; it will not do me any harm." Many a man has said that, and been ruined by it. Do not say, "It is natural to me to have these inclinations and tastes, and there can be no harm in yielding to them." It is perfectly natural for a man to stoop down over the edge of a precipice to gather the flowers that are growing in some cranny in the cliff; and it is as natural for him to topple over, and be smashed to a mummy at the bottom! God gave you your dispositions, and your whole nature under lock and key; keep them so! *Maclaren.*

a De. xvi. 6.
b "The *first* pas. was eaten in haste (Ex. xii. 11); but rabbinical tradition enjoined *lying* down, in token of freedom and festive leisure." *Conder.*

c Jo. xiii. 18—21. When the wind is rising, it is well for each ship at sea to look to its own ropes and sails, and not stand gazing to see how ready the other ships are to meet it. *Ph. Brooks.*

d Ps. xli. 9; Mk. xiv. 20; Jo. xiii. 26.
e Ex. xii. 8; xxxiv. 25; Nu. ix. 11; De. xvi. 3; 1 Co. v. 8. That the spilling of salt is unlucky is a very ancient superstition. In Leonardo da Vinci's "Last Supper" (a painting in *fresco* at the convent of Santa Maria della Grazie, at Milan), Judas is represented upsetting the salt-cellar, while asking "*Is it I?*"

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institution of the Lord's Supper

1 Co. xi. 23—25; Mk. xiv. 22—25; Lu. xxii. 19; Jo. vi. 33—35, 47—58; Ga. iv. 24, 25.

26—28. blessed, before breaking: wh. is opp. to doctr. of transubstantiation. **body,** *lit.* "this, my body," *i.e.*, this represents my body. (See other similar declarations in wh. the meaning of symbols is set forth; as—"that rock was Christ"[a]—"the field is the world"[b]—"the rough goat is the King of Grecia."[c]) **cup,** *four* cups were used: 1. At commencement; 2. During supper; 3. "The cup of blessing"[d]—the one *now* drank; 4. At the singing of the hymn. **drink ye all,** wh. they *all* did.[e] **testament,** *R. V.* "this is my blood of the covenant."[f] **shed . . remission,** wh. shedding of blood the law demanded.[g]

No paschal lamb.—At the Last Supper there was no paschal lamb. There was no need now of the typical lamb without blemish, for the antitype was there. Christ Himself was our Passover "sacrificed for us" (1 Cor. v. 7). He was there being slain for us—His body was being given, His blood being shed. At this point, when according to the ordinary ritual the company partook of the paschal lamb, Jesus "took bread and blessed it, and gave it to his disciples" (*v.* 26). *Cam. Bible. Sacrificial aspect of Christ's death shown in the Lord's Supper.*—This rite shows us what Christ thought, and would have us think, of His death. By it He points out the moment of His whole career which He desires that men should remember. Not His words of tenderness and wisdom; not His miracles, amazing and gracious as these were; not the flawless beauty of His character, though it touches all hearts, and wins the most rugged to love and the most degraded to hope; but the moment in which He gave His life is that which He would imprint for ever on the memory of the world. And not only so, but in the rite He distinctly tells us in what respect He would have that death remembered. Not as the tragic end of a noble career which might be hallowed by tears such as are shed over a martyr's ashes; not as the crowning proof of love; not as the supreme act of patient forgiveness; but as a death for us, in which, as by the blood of the sacrifice, is secured the remission of sins. *Maclaren.*

a 1 Co. x. 4.
b Ma. xiii. 37—39.
c Da. viii. 20, 21; *Conder.*
d 1 Co. x. 16. According to the Mishna it was allowed to drink more than the prescribed cups between the first and second, but not aft. the third.
e Mk. xiv. 23.
f He. viii. 6, 7; ix. 19, 20; *cf.* Ex. xxiv. 8.
g Le. xvii. 11; He. ix. 22; Ro. iii. 25; Ep. i. 7; Re. vii. 14.

See *Dr. Leifchild, Sabbath-day Bk.* 111.

29, 30. until that day,[h] "these words *carry on the meaning and continuance of* this Eucharistic ordinance, even into the new heavens and the new earth." **new,** refers to the time when all things shall be made *new*. **hymn,** prob. the "Great Hallel."[i] This the conclu. of the ceremony. **Olives,** commencing, bef. He went out, His farewell address.[j]

The Eucharist the great feast of the Church.—I. A true feast—for the nourishment of the spiritual life; II. A sacred feast—sanctifying fr. all carnal enjoyment; III. A covenant feast—sealing redemption; IV. A love feast—uniting the redeemed; V. A supper feast—fore-festival of death, of the end of all things, of the coming of Christ. *Lange.*

they sing a hymn

h Lu. xxii. 18; Ac. x. 41; Zec. x. 7; Jo. xvi. 22; Re. iii. 20; Is. xxv. 6.

Eucharist, *the giving of thanks.* Gk. εὐχαριστία—ευ, well; χαρις, grace, thanks.

i Ps. cxv.–cxviii.
j Jo. xiv.; *cf.* v. 31.

"The power of singing is one of the Creator's greatest gifts to His creatures."

They sang a hymn.—At a gathering of children on Christmas Day, a gentleman present related a very interesting incident:—A little girl, but three years of age, was very curious to know why Christmas evergreens were so much used, and what they were intended to signify. So Mr. L—— told her the story of the babe of Bethlehem—of the child whose name was Jesus. The little questioner was just beginning to give voice to the music that was in her heart; and after Mr. L—— concluded the narrative, she looked up in his face and asked, "Did Jesus sing?" Who had ever thought of that? If you look at Matt. xxvi. 30, you will find almost conclusive proof that Jesus sang with His disciples. Is that not encouragement for us to sing—not with the understanding only, but with the heart also?

k Jo. xvi. 32.
l Zec. xiii. 7. See *Stier* vii. 185 *ff.*
m See v. 56; Mk. xiv. 50.
n Jo. x. 4.
o Ma. xxviii. 16, 17; Mk. xvi. 7.

31, 32. then, prob. aft. Judas had left and when the other disc. had begun to denounce the traitor. **all . . offended,** your faith will be tested, and shaken. **this night,**[k] He even then saw the traitor at work, and his enemies making ready for their night attack. **written,**[l] and shall also be fulfilled.[m] **go before,** *i.e.*, bef. His flock, as a shepherd.[n] **Galilee,**[o] whither they would go to their homes.

"If my father should stand before me, my mother should hang upon me, my brethren should press about me, I would break through my brethren, throw down my mother, tread under feet my father, that I might the faster cleave unto Christ Jesus my Saviour." *Jerome.*

Desertion of Christ by His friends.—I. The great events of time developed acc. to Divine prediction; II. The loneliness of Jesus Christ in the final scene, an incidental proof of His Divine mediation; III. Christ's Divine power of looking beyond the process to the great result; IV. Though Jesus was deserted by His disciples, yet the disciples were not deserted by Him. *Parker.*

Faithful and true.—Christ, the true friend, going before His disc. to Galilee.—"Doctor, what shall I do?" asked a patient of her medical adviser: "my friends are all out of town." "You may have one Friend," was the answer, "who is never out of the way, but ever near, and ever true. Jesus is the best friend for earth or heaven." Pres. Edwards, when he came to die, his last words, after bidding his rela-

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tions good-bye, were, "Now, where is Jesus of Nazareth, my true and never-failing friend?" And, so saying, he fell asleep.—Col. Byrd of Virginia fell into the hands of the Cherokees, and was condemned to death. In the tribe was a chief that had before been his friend. At the approach of the executioners, he threw himself upon the intended victim, saying, "This man is my friend: before you can get at him, you must kill me;" which saved him.

Peter's denial foretold

Mk. xiv. 27—31; Lu. xxii. 31—34.

a 1 Co. x. 12.

b Mk. xiii. 35.

If Peter had said less as they left the supper-room he might done better in the hall of the high priest. *Liddon.*

Christians may be left to great and disgraceful sins to show them their weakness. *Barnes.*

33—35. Peter,[a] always forward to speak. **though all,** a thing that judging fr. himself he thought barely possible. **I never,** the Gk. is intensive, and "is used of that wh. in no way is or can be." **Jesus said,** comp. accs. of other Evang. **this night,** boastful Peter is not sure of his heart for an hour. **cock-crow,** = day-break, called *cock-crowing;*[b] the crowing of the cock at midnight will acc. for the "*twice*" Mk. and Lu. **thrice,** wh. was *lit.* the case. **deny,** P. evidently regarded *denial* as a great sin. **said all,** and although they did not *deny,* they forsook and fled.

Impulsiveness of Peter.—Dangers of impulsiveness: I. Its proneness to overestimation of self, and under-estimation of others, "though all men—yet not I;" II. Natural instability—frequent reactions—can *do,* but not *wait;* III. Violence and rapidity of its changes; IV. The readiness with wh. it takes its character fr. immediately surrounding circumstances. Learn—1. Let the cool and prudent be gentle in judging of the more fiery; 2. Let the impulsive take warning fr. this example: 3. Let the man who repents some sin of haste, take encouragement and hope. *Analyst.*

Pride before a fall.—Mr. Pendleton and Mr. Saunders meeting together, in the beginning of Queen Mary's reign, and speaking of the persecution which was likely to ensue, about which Saunders showed much weakness and many fears, Pendleton said to him, "What, man! there is much more cause for me to fear than for thee, inasmuch as I have a large body; yet will I see the last piece of my flesh consumed to ashes, before I will forsake Jesus Christ, and His truth which I have professed." Yet, not long after, when the hour of trial came, poor, feeble, fainted-hearted Saunders, by the power and goodness of God, sealed the truth with his blood; while proud Pendleton played the apostate, and turned papist.

the agony in Gethsemane

Mk. xiv. 32—42; Lu. xxii. 40—46.

c Jo. xviii. 1.

d Mk. xiv. 26; Lu. xxii. 39.

e Mk. xiv. 32; Jo. xviii. 2.

Payson was asked, when under great bodily affliction, if he could see any particular reason for the dispensation "No," he replied; "but I am as well satisfied as if I could see ten thousand; God's will is the very perfection of all reason."

f Jo. xii. 27; Ps. cxvi. 3; lxix. 20; Is. liii. 3, 4.

This is important as the one passage in which Jesus ascribes to Himself a human soul.

Watch with me. The Son of man in this dark hour asks for human sympathy.

36. Gethsemane, word = *oil-press,* a small grove of olive trees, beyond Kedron,[c] on the slopes of Olivet,[d] well known and oft. resorted to.[e] **pray,** "Jesus, priest and victim, lays Himself on the altar, with Abraham's faith and Isaac's resignation."

Gethsemane—or the twofold direction of the soul in sorrow.—I. Manward. Social instincts. Man made to help man: 1. The great frailty of man as a helper—asleep; 2. The necessary qualification for man as a helper—watch, pray; 3. Consideration due to man as a helper—"spirit willing," etc. II. Godward. Religious instincts: 1. A definite object; 2. A true spirit—earnest (three times), submissive; 3. A strengthening influence.—Gethsemane, the place of sorrow, bef. us all. Let us not expect too much fr. dearest friends. Let us turn Godward. *Homilist.*

Gethsemane.—"We descend the steep broken path into the valley of the Kedron, and, crossing its dry bed by a small arch, reached a group of singular and venerable objects. First, on our right, is a stony plot of ground, surrounded by a low wall, and enclosing eight olive trees of very great antiquity . . . supposed to be those of the garden of Gethsemane, a tradition we would not willingly disturb." *Bartlett.* "I am inclined to place the garden of G. in the secluded vale several hundred yards to the NE. of the present G." *Thomson.*

37, 38. sorrowful, how great *this* sorrow, of Him who was always "a man of sorrows," to be in this way specially noted! **soul,**[f] the sorrow deep and poignant. **death,** but for prayer, His humanity would have sunk under this great agony. **watch,** all He asked; they had promised to *die* with Him.

I. Was it not, first of all, an apprehension, distinct, vivid, and overpowering, of what was presently coming? II. He was, so to speak, mentally robing Himself for the great sacrifice—laying upon His sinless soul the sins of a guilty world. To us, indeed, the burden of sin is as natural as the clothes we wear; but to Him the touch of that which we take so easily was an agony, even in its lightest form; and when we think of the accumulated guilt of all the ages clinging around and most intimately present to Him, can we wonder that His bodily nature gave way, that His Passion seemed to have been upon Him before its time, and that "His sweat was as it were great drops of blood falling to the ground." *Canon Liddon.*

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Watch and pray.—A converted and emancipated slave in the vicinity of Philadelphia, accosted a person thus:—"Massa, me hear you are going to study to be a minister." "Yes." "Will you let poor Tom say one thing to you?" "Yes." 'Well, you know the good Master says, 'Watch and pray.' Now you may watch all the time, and if you no pray, the devil will get in. You may pray all the time, and if you no watch, too, the devil will get in. But if you watch and pray all the time, the devil will no get in; for it is just like the sword of God put into the hand of the angel at the entering of the garden—it turns every way. If the devil come before, it turn there; if the devil come behind, it turn there. Yes, massa, it turn every way."

39. Father, a stone's cast.[a] He would save them the sight of His deepest agony. **possible,** He might have escaped these sufferings.[b] **cup,** a com. expr. = portion.[c] **not . . I,** with My human nature shrinking from the ordeal. **Thou wilt,**[d] who knowest what is best *for Me* on My way to My glory: and *for others*, for whom I am now tasting death.

The agony and its lessons.—I. Sympathy and solitude are both desirable in severe trials; II. Prayer is the only sufficient preparation for all suffering; III. All things are possible to God, but all are not proper; IV. What seems to us desirable, should be sought conditionally; V. Suffering should be received as the appointment of our Father; VI. Prayer secures strength for suffering, or deliverance fr. it; VII. We have not a High Priest who cannot sympathize with our sorrows. *Godwin.*

Resignation to the will of God.—A most remarkable instance of Christian resignation was discovered on one particular occasion, in the conduct of Archbishop Fénélon. When his illustrious and hopeful pupil, the Duke of Burgundy, lay dead in his coffin, and the nobles of his court, in all the pomp of silent sadness, stood round, the Archbishop came into the apartment, and having fixed his eyes for some time on the corpse, broke out at length in words to this effect: "There lies my beloved prince, for whom my affections were equal to the tenderest regards of the tenderest parents. Nor were my affections lost; he loved me in return with all the ardor of a son. There he lies; and all my worldly happiness lies dead with him. But if the turning of a straw would call him back to life, I would not for ten thousand worlds be the turner of that straw in opposition to the will of God."

40, 41. disciples, whom He had told to watch. **asleep,** overcome by sorrow.[e] If *witnessing* His sorrow was too much for them, how would the enduring of that, wh. He suffered for us, have affected us? **watch . . hour,** think of what I endured through my whole life. **watch**[f] **. . pray,**[g] for notwithstanding your protestations and My commands, see how weak you are.

the disciples asleep

The willing spirit and the weak flesh.—I. A CHARACTERISTIC OF THE CHRISTIAN—a willing spirit. 1. This is true of every one of Christ's real disciples on earth. 2. We must set no bounds to the degree of the Christian's willingness. 3. Christ constantly tested it. "Sell all that thou hast." II. THE CHRISTIAN'S INFIRMITY. "The flesh is weak." 1. True in prayer. 2. True in Christian effort. 3. True in our losses and afflictions. III. THE COMPASSION OF OUR LORD FOR THE CHRISTIAN UNDER HIS INFIRMITY. IV. THE CONDUCT WE ARE TO PURSUE UNDER OUR INFIRMITIES. Are we to allow the weak flesh to do as it will? We are to watch and pray. *C. Bradley.*

Storms beat round mountain souls.—It has been said by a great poet, that great characters and great souls are like mountains—they always attract the storms; upon their heads break the thunders, and around their bare tops flash the lightnings and the seeming wrath of God. Nevertheless, they form a shelter for the plains beneath them. That marvellous saying finds an illustration in the lowliest, saddest soul the world has ever had living in it—the Lord Christ. Higher than all men, around His head seemed to beat the very storms of sin; yet beneath the shelter of His great, consoling, sustaining spirit, what lowly people, what humble souls, what poor babes as to wisdom, what sucklings as to the world's truth, have gained their life in this world and eternal rest in God. *George Dawson.*

42—44. prayed, com. *first* prayer with *this*, and note how the *former* was answered by the entire submission in the latter. **second time,** and now the angel strengthened Him.[h] **heavy,** and their senses confused.[i] **same words,** not *vain* repetition: earnest wrestling.[j]

The severest suffering is but a cup.—I. Rigorously measured; II. Prepared, presented, and blessed of the Father. "We may obtain by a second prayer, what was

a Lu. xxii. 41.
b See v. 53.
c Ps. xi. 6; xvi. 5; xxiii. 5; lxxiii. 10; cxvi. 13; Is. li. 17; Jer. xvi. 7; xxv. 15; Ha. ii. 16; Zec. xii. 2.
d Is. liii. 10.

"Just beyond the bridge which crosses the dry bed of the 'brook' below St. Stephen's gate and betw. the paths that lead up the Mount of Olives, is a little square enclosure encompassed by a high white wall. This is the reputed Gethsemane. Admission is easily obtained from the Latin monk who keeps it. Within are eight venerable olives, their decayed trunks supported by stones, and their sparse branches still flourishing." *Porter.*

e Lu. xxii. 45.
f 1 Pe. v. 8.
g Ep. vi. 18; Mk. xiii. 33.

Sinning makes you leave off praying; and praying makes you leave off sinning.

Prayer is not conquering God's reluctance, but taking hold of God's willingness. *Brooks.*

"Set double guard upon that point to-night," was an officer's command, when an attack was expected. *Bowes.*

h Lu. xxii. 43.
i Mk. xiv. 40.
j He. v. 7.

"My will, not thine, be done," turned Paradise into a desert. "Thy will, not

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mine, be done," turned the desert into Paradise, and made Gethsemane the gate of heaven. *E. de Pressensé, D.D.*

There are no disappointments to those whose wills are buried in the will of God. *Faber.*

"Let your sleep be necessary and healthful, not idle and expensive of time beyond the needs and conveniences of nature; and sometimes be curious to see the preparation which the sun makes when he is coming forth from his chambers of the east!" *Jeremy Taylor.*

the arrest of Jesus

Mk. xiv. 43—52; Lu. xxii. 47—53; Jo. xviii. 2—12.

a Jo. viii. 59; *cf.* v. 53.

b Lu. xxii. 52, but see Jo. xviii. 3, 12.

"The historian Ammianus Marcellinus, who was in the army of Julian, states that when he was wounded his admirers compared the scene that foll. in his tent to that wh. Plato has drawn in the prison of Socrates; not without the confession that it was an affected imitation. This testimony is preferable to the imaginary pictures of Christian orators of the Apostate clutching the sand and crying, 'O Galilean, thou hast conquered.' The real triumph of Christianity needs no such melodramatic inventions, conceived in the spirit of an age of ornate rhetoric." *Smith's Un. Hist.*

not obtained by a first." "None of the damned had ever so large a capacity to take in a full sense of the wrath of God as Christ had. The larger any one's capacity is to understand and weigh his troubles fully, the more grievous and heavy is his burden. . . . Christ was a large vessel indeed; as He is capable of more glory, so of more sense and misery than any other person in the world." *Flavel.*

Prayer of resignation.—"From my cross, my burden, my adversity, I will not ask to be relieved until it please Thee to relieve me. Nay, I have no desire even to be in heaven, so long as it is Thy pleasure that I should serve Thee and Thy Church in this life of misery and toil. Let Thy will be my heaven; Thy counsel my wisdom; Thy good pleasure, my satisfaction!" *Gotthold.*

45, 46. sleep . . now, "if you can." *Bengel.* "He could dispense with their watchings with Him, for He felt not alone as before." *Jacobus.* **hour . . hand,** wh. He had forseen; and was now, by prayer, fully prepared for and would no longer, though it were *possible*, avoid. **going,** to meet the enemy, not to escape.

The Lord's three words to the disciples.—I. Watch with Me; II. Watch for yourselves; III. Sleep on now—whether waking or sleeping, ye will sleep till the awakening of My resurrection.

Sleep on now.—"This 'sleep on now' does not mean that Christ was now approving or allowing that drowsiness of spirit in which they were holden still; far from it. But the import of the words we may take to have been this: The opportunity is passed and gone. The moment, with all its rich possibilities of service, the golden moment, has fled; the battle has been fought without you; the victory has been won without you. You may sleep on now, and take your rest, for the time when your watching and waking would have profited has passed away." *Trench.*

Sleep on now.—Luther reads the words by way of question, thus: Ah! do ye now sleep and take your rest? Will ye, with Solomon's drunkard, sleep upon a mast-pole? take a nap upon a weather-cock? Thus this heavenly Eagle, though loving His young ones dearly, yet pricks and beats them out of the nest. The best (as bees) are killed with the honey of flattery, but quickened with the vinegar of reproof. *John Trapp.*

47. multitude, needless and useless; yet admission of His power, or proof of their ignorance of His character and mission. He *could* have overcome a greater multitude,[a] He would have yielded Himself a prisoner to one person. **swords . . staves,** evidence of their weakness and fear. **priests . . elders,** hence this band was prob. some of the levitical guard of temple.[b]

The followers of Judas.—I. Many,—how many would have followed Judas to do a *good* work? II. Armed,—doers of evil are ever cowards at heart—carnal men armed with carnal weapons—the world's fashion; III. In the night—would have been ashamed of even Judas—the man who sold his friend—in the day; IV. Against One—of whom in their consciences they were afraid.

Julian the Apostate.—"Julian the Apostate figures in sacred romances not merely as a tyrant and persecutor, but as a terrible and potent necromancer, who had sold himself to the devil, had put his officer Mercurius to death, because of his adhesion to the Christian faith. The story then relates, that, when Julian led his army against the Persians, and on the eve of the battle in which he perished, St. Basil the Great was favored by a miraculous vision. He beheld a woman of resplendent beauty seated on a throne, and around her a great multitude of angels; and she commanded one of them, saying, 'Go, forthwith, and awaken Mercurius, who sleepeth in the sepulchre, that he may slay Julian the Apostate, that proud blasphemer against me and against my Son!' And when Basil awoke, he went to the tomb in which Mercurius had been laid not long before, with his armor and weapons by his side; and, to his great astonishment, he found neither the body nor the weapons. But on returning to the place the next day, and again looking into the tomb, he found there the body of Mercurius lying as before; but the lance was stained with blood; for, on the day of battle, when the wicked emperor was at the head of his army, an unknown warrior, bareheaded, and of a pale and ghastly countenance, was seen mounted on a white charger, which he spurred forward; and, brandishing his lance, he pierced Julian through the body, and then vanished as suddenly as he had appeared. And Julian being carried to his tent, he took a handful of the blood which flowed from his wound, and flung it into the air, exclaiming with his last breath, 'Thou hast conquered, Galilean! thou hast conquered!'" *Mrs. Jameson.*

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48—50. betrayed, "the son of perdition."[a] **sign,** lest the wrong person being taken he should forfeit his reward. **kiss,**[b] usual sign of friendship,[c] and reverence.[d] **hail** = health to Thee! whose very *life* he was seeking. **friend,**[e] the word must have pierced his heart had not Satan entered into him. Yet in one sense he was, though unintentionally, His friend: since he precipitated those sufferings which finished His work, and introduced Him to His glory. **wherefore,** *R. V.* "do th. for wh. thou art come." **came they,** "As they advance, Jesus steps forward to meet them; Judas slinks back, his infamous task accomplished; and it is seen that even now they cannot lay a finger on Jesus until He freely surrenders Himself to them." *Conder.*

The traitor's kiss.—I. Holy things may be prostituted to basest uses. II. Symbols of friendship may become signals of treason. III. Deeds receive their moral worth from underlying motives. IV. Men betray Christ with a kiss, when they mask a hatred of His disciples beneath false shows of friendship; V. When they mingle with His disciples, to make themselves familiar with, and then laugh over their defects.

a Jo. xviii. 3; Ac. i. 16.
b Pr. xxvii. 6.
c 2 S. xv. 5; xx. 9.
d 1 S. x. 1; Pr. xxiv. 26; Lu. vii. 45; Ps. ii. 12.
e Ps. lv. 12-14. The betrayer in the very instant of his treason has that changeless tenderness lingering around him, and that merciful hand beckoning to him still.

51, 52. one, Peter.[f] When Mat. and Mk. wrote prob. both Peter and Malchus were living, hence they are not named till later by John. Note the tenderness of the Holy Spirit—the Comforter—in suppressing the name for the present. There is a time to be silent, as well as a time to speak.[g] **sword,**[h] whence did he obtain it, and why? **ear,** which Jesus at once healed.[i] **place,** "the sheath is the place for the Christian's sword." **take . . sword,**[j] as a general principle. "The great empires which have been cemented by blood have been dissolved in blood."

Peter's sword

f Jo. xviii. 10.
g Ecc. iii. 7.
h Lu. xxii. 36, 38.
i Lu. xxii. 51.
j 1 Pe. ii. 23; Ge. ix. 6; Ro. xii. 19; 2 Co. x. 4. "The triumphs of truth are the most glorious, chiefly because they are the most bloodless of all victories, deriving their highest lustre from the number of the saved, not of the slain." *Colton.*

Worldly swords-men.—"All who take the sword," etc.: I. A sacred law; II. A half-fulfilled prediction.—"Force is not a fit means for the advancement of His kingdom."—"Provocation to anger and vengeance the most deadly temptations of Satan in the time of external tribulation. Young and rash preachers are too apt to brandish Peter's sword bef. they have learned to use the sword of the Spirit." *Osiander.*

Sir Walter Raleigh on war.— Sir Walter Raleigh, a scholar, a statesman, and a soldier, declares, "There is no profession more unpropitious than that of warriors. Besides the envy and jealousy of men, the spoils, rapes, famine, slaughter of the innocent, devastations and burnings, with a world of miseries laid on the laboring man, they are so hateful to God, as with good reason did Monluc, the marshal of France, confess, 'that, were not the mercies of God infinite, it were in vain for those of his profession to hope for any portion of them, seeing the cruelties by them permitted and perpetrated are also infinite.'"

53, 54. pray, note His trust in the Father, and power of prayer.[k] **legions,** a Rom. legion = 6,000 infantry, besides cavalry. **angels,**[l] *one* sufficed to destr. a vast army.[m] **fulfilled,** will of God the highest law.[n]

Trials of the good.—I. God continues His fatherly character toward the good in trial. II. Amidst the utmost material destitution of the good, there are immense invisible resources for their relief—the invisible is greater than the visible. III. Prayer is the settled condition by wh. relief is obtained in trial. IV. Considerations of personal convenience should always be held subordinate to those of the Divine Will. *Homilist.*

Ministry of angels.—In the ecclesiastical history of Socrates, there is mention made of one Theodorus, a martyr put to extreme torments by Julian the Apostate, and dismissed again by him when he was unconquerable. Rufinus, in his history, saith, that he met with this martyr a long time after his trial, and asked him whether the pains he felt were not insufferable. He answered, that at first it was somewhat grievous; but, after awhile, there seemed to stand by him a young man in white, who, with a soft and comfortable handkerchief, wiped off the sweat from his body (which through extreme anguish was little less than blood), and bade him be of good cheer, insomuch as then it was rather a punishment than a pleasure to him to be taken off the rack; when the tormentors had done, the angel was gone. Thus it is that the blessed angels of God have ministered from time to time to His people, in the days of their distress. They pity our human frailties, and secretly suggest comfort, when we perceive it not; they are as ready to help us as the bad angels are to tempt us; always they stand looking on the face of God to receive orders, which they no sooner have than they readily despatch. *Spencer.*

k Jo. xi. 42.
l Ps. ciii. 20.
m 2 K. xix. 35; *cf.* Ma. iv. 11; 2 K. vi. 17; Da. vii. 10.
n Jo. x. 35; xviii. 11. "They are called the chariots of God, *i.e.*, they are the chariots of His will, they bear His will about to every part of the universe. This is their delight. They bless God who vouchsafes thus to employ them. But when they have fulfilled God's message, then they return back to Him by whom they were sent forth. They return back to Him, and stand before Him, drinking in fresh streams of life, and strength, and purity, and joy from His presence." *Hare.*

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address to the multitude

55, 56. **thief,** *R. V.* "robber"; a man of violence, who would resist arrest, or try to escape. **was done,** *R. V.* "this is come to pass"; words of Jesus, not of Matt. **disciples . . fled,**[a] after all their indignation at Judas, and all they had promised on their own behalf.

Apostasy.—Herein we see four things:—I. Base ingratitude: 1. They had received special favors fr. Him. II. Rash impulsiveness, prob. roused by, 1. Disappointment; 2. Alarm. III. Involuntary influence. One fled, then all fled. IV. False policy. Doing wrong to save the body, injures the soul. *Homilist.*

Fickle friends.—The bees were hunting the flowering trees in crowds, humming among the branches, and gathering honey in the flowers. Said Gotthold, "Here is an image of temporal prosperity. So long as there is blossom on the trees, and honey in the blossom, the bees will frequent them in crowds, and fill the place with their music; but when the blossom is over, and the honey gone, they, too, will disappear. The same happens in the world, among men. In the abodes of fortune and pleasure, friends will be found in plenty; but, when fortune flies away, they depart along with it. Temporal gain is the world's honey and the allurement with which you may entice it whithersoever you will; but where the gain terminates, there, likewise, do the love and friendship of the world stop, For this reason, let all good men be advised to fly to Christ crucified, who never forsakes in their distress those who truly seek Him."

a Jo. xviii. 16. "What is wrong in principle can never be expedient in action. What is really right is for ever politic." *Dr. Thomas.*

Proverbs on Friendship:—He that is absent will not be the heir.—*Latin.* The dead and the absent have no friends.—*Spanish.* The absent are always in the wrong. — *French.*

trial of Jesus

Sanhedrin

Caiaphas

57, 58. **Caiaphas** (see on *v.* 3), they led Him first to Annas,[b] who sent Him to C. **afar off,** this was a denying spirit.[c] **palace,** where the Sanhedrin had assembled. **sat . . servants,** the society he chose led to the sin he committed.[d]

Mk. xiv. 53–65; Lu xxii. 54, 55, 63–65.

b Jo. xviii. 13, 24.
c Pr. xxix. 25.
d Ma. vi. 13. "Fear sometimes adds wings to the heels, and sometimes nails them to the ground, and fetters them from moving." *Montaigne.*

Following Christ afar off.—I. THE SYMPTOMS OF FOLLOWING CHRIST AFAR OFF. 1. A gradual departure from Him. 2. A disinclination to commune with Him. 3. Indifference to meet Him at public ordinances. 4. An attempt to stretch Christian liberty to the utmost. II. THE SAD CONSEQUENCES OF FOLLOWING CHRIST AFAR OFF. I. Such a course grows worse and worse. 2. Such a state brings its own punishment. 3. Such a course is unspeakably offensive to Jesus Christ. 4. If the consequences of following Christ afar off be so dreadful, what must be the consequences of not following him at all. *J. Sherman.*

One step leads to another.—There was a gradual descent in the fall of the apostle. He was first alarmed, and consulted his safety by flight; then he followed Jesus, but afar off; then he entered into the palace; then he sat down among the servants; then he listened without rebuke to their scoffs against Jesus; then he denied that he was a disciple; then he denied with oaths and curses. *Stark.*

false witnesses

59–61. **council,** the Sanhedrin, or great ecclesiastical court of the Jews, consist. of ab. seventy members, inclu. (1) chief priests, (2) elders, (3) scribes. The orig. of the S. is involved in obscurity. Moses' council of seventy,[e] which Michaelis[f] thinks a temporary court, Lightfoot regards as the orig. of S. **false witness,**[g] a court whose duty it was to punish those who witnessed falsely, seeking false witnesses! **none,** *i. e.*, none whose false statements agreed.[h] **last . . two,** whose evidence agreed in part.[i] **destroy . . build,** even here the truth was misrep.[j]

The judgment of the world upon the Judge of the world.—I. The false witness and the Faithful Witness of God; II. The criminal occupying the seat of the high priest, and the High Priest standing in the criminal's place; III. Blasphemy in the garb of zeal for God, and the loftiest praise of God designated as blasphemy; IV. The suicide of the world in the sentence pronounced upon the Prince of Life, and the life of the world in the readiness of Christ to submit unto death; V. The picture of hell and the picture of heaven in the insults heaped upon the Lord. *Lange.*

Bearing false witness.—The minister of the seminary at Clermont, France, having been seized at Autun by the populace, the mayor, who wished to save him, advised him not to take the oath, but to allow him to tell the people that he had taken it. "I would myself make known your falsehood to the people," replied the clergyman: "it is not permitted me to ransom my life by a lie. The God who prohibits my taking this oath will not allow me to make it believed that I have taken it." The mayor was silent, and the minister was martyred.

e Nu. xi. 16; *cf.* Ex. xxiv. 1, 9. Sanhedrin, lit. *a sitting together.* Gk. *sunedrion*—*sun*, together; *hedria*, a seat.
f *Laws of M.* ii. 6, 6.
g Ex. xx. 16; De. v. 20; Ma. xix. 18; De. xix. 16, 18.
h Mk. xiv. 56; De. xvii. 6.
i Mk. xiv. 58, 59.
j Jo. ii. 19–21. "When truth is revealed, let custom give place; let no man prefer custom before reason and truth." *Augustine.*

Buxtorf cites Rabbinical testimony, wh. admits the subornation of false witnesses against Christ, and wh. vindi-

62, 63. **arose,** with indignation, to add force to his words. **held . . peace,** not *in silent contempt*, behind wh. phrase men may sometimes conceal their inability to reply; but bec. He knew that no reply would avail against His death wh. they

had already determined to compass. **adjure thee,** I require of Thee an oath. Usual form of administering an oath, it was called the *oath of adjuration.*[a] **Christ,** the Messiah.

The silence of Christ.—I. It was WONDERFUL. He could, by a word, have made the world tremble; judge and witnesses fall dead before Him. Why was He silent? He came not to be His own advocate, but ours. II. His silence was full of suffering, suffering that was vicarious and expiatory. All who are great sufferers endure most at times when one hears no sound from their lips. It is a relief to pain to cry out. III. It was OMINOUS. It foreshadowed ills. His silence said, "What more can I do unto my vineyard?" It is an appalling sign when Christ ceases to plead with us. IV. Christ's silence was BEAUTIFUL. Difficult to restrain malice before enemies. V. It is EXEMPLARY. Self-imposed silence often a duty. 1. Because of the perils of speech. 2. Because of the blessings of the discipline of silence. *J. T. Blackburn.*

Quietness in sorrow.—As I have felt a tear-drop from a cloudless sky, and wondered whence it could come; so have I seen a fair countenance, full of openness, serenity, and majesty, and the large still tear standing in the eye. Yet no single muscle was distorted; it seemed to me like the stillness of intense emotion, *like the sorrow of goodness,* like a broken heart at peace with its own woe; as though one, whose hopes of earthly bliss had all vanished, were comforted from within by the presence and assurance of Holy Love, saying, "It is well: peace be unto thee." *John Pulsford, D.D.*

64. Thou . . said,[b] *i.e.*, it is so as thou hast said **nevertheless,** apart from my affirmation, you shall see for yourselves. "As the passion advances, its amazing *contrasts* grow in affecting interest. The Deliverer in bonds; the Judge attainted; the Prince of Glory scorned; the Holy One condemned for sin; the Son of God as a blasphemer; the Resurrection and the Life sentenced to die! The High Priest for ever condemned by the high priest of that one year. *Stier.* **power . . heaven,**[c] in contrast to what thou now seest.

The holy utterance of the Lord after His holy silence.—His oath: in taking it, Jesus, the Eternal One, swore by Himself.[d]—The oath of Jesus, the seal of truth.—The faithful Witness,[e] who seals and confirms all that God has said.—"There are times when accusations should not be answered.—There are times when truth should be declared, though death follow." It was upon our Lord's assertion th. He was the Son of God, and upon th. alone, th. He was doomed to death as a blasphemer. For it was perfectly understood betw. the judges and the judged, th. in thus speaking, Jesus claimed oneness in essence, knowledge, power and glory, w. the Father. *Hanna.*

Superiority of Christ.—Everything in Christ astonishes me. His spirit overawes me, and His will confounds me. His ideas and His sentiments, the truths which He announces, His manner of convincing, are not explained either by human observation, or the nature of things. His birth, and the history of His life; the profundity of His doctrine, which grapples the mightiest difficulties, and which is of those difficulties the most admirable solution; His gospel, His apparition, His empire, His march across the ages and the realms,—everything is for me a prodigy, a mystery insoluble, which plunges me into a reverie from which I cannot escape—a mystery which is there before my eyes, a mystery which I can neither deny nor explain. Here I see nothing human. The nearer I approach, the more carefully I examine. Everything is above me. Everything remains grand,—of a grandeur which overpowers. His religion is a revelation from an intelligence which certainly is not that of man. *Napoleon.*

65, 66. rent . . clothes. "It was customary for a person to rend his clothes when he heard blasphemy. This was done by the h. priest himself,[f] who was forbidden by law[g] to indulge in the usual expressions of grief, even for the dead."[h] **blasphemy,** see note on ix. 3. **need . . we,** he meant that they *all* were witnesses. **what think,** give your opinion. **guilty,** *i.e.* deserving.[i]

Unrighteous zeal.—The assumed appearance of zeal, and holy indignation—"What further need?" etc. Christ's abiding consciousness of His royal rank as appearing in, and standing the test of, the hour of His severest trial. The appeal of Christ to His own judgment-seat as unto the tribunal of God. "He was unjustly condemned, who will be the righteous Judge of all."

The subjoined order of events is certainly not free from difficulties, but is the most probable solution of the question:

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cates it by law, on the ground of His intro. *a new* worship (*i.e., of Himself as divine*) wh. they counted *idolatry.*

a Nu. v. 19, 21; Josh. vii. 19; 1 K. xxii. 16. Adjure, to charge *on oath,* L. *ad,* to; *juro,* to swear.

b "We are informed by the traveller Aryda, that this is the prevailing mode of a person's expressing his assent or affirmation to this day in the vicinity of Mt. Lebanon, esp. where he does not wish to assert anything in express terms." *Jahn, Bib. Ant.* I. xi. 180.

c Ps. cx. 1; Lu. xxii. 69; He. i. 3; 1 Th. iv. 16; Re. i. 7.
d Is. xlv. 13.
e 2 Co. i. 20; Re. iii. 14. Our Lord appy. refers to Dan. vii. 13, 14, and claims to be the predicted "Son of Man," to whom should be given "dominion and glory and a kingdom, th. all peoples, nations and languages shd. serve Him." *Morison.*

f 1 Mac. xi. 7.
g Le. x. 6; xxi. 10.
h Jahn; cf. 2 K. xviii. 37.
i Jo. xix. 7; Le. xxiv. 16.

"To what amazing heights of piety may some be thought to mount, raised on the wings of flaming zeal, and distinguished by uncommon preciseness and severity about little things, who all the while, perhaps, cannot govern one passion, and appear yet ignorant of, and slaves to, their darling iniquity!" *Mason.*

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(1) From the garden Gethsemane Jesus was taken to Annas; thence, after brief questioning (St. John xviii. 19—23),

(2) To Caiaphas, in another part of the Sacerdotal palace, where some members of the Sanhedrin had hastily met, and the *first* irregular trial of Jesus took place at night; Matt. xxvi. 57—68; Mark xiv. 52—65; Luke xxii. 54 and 63—65.

(3) Early in the morning a *second* and formal trial was held by the Sanhedrin. This is related by St. Luke ch. xxii. 66—71; and is mentioned by St. Matthew ch. xxvii. 1; and in St. Mark. xv. 1.

(4) The trial before Pontius Pilate, consisting of two parts: (*a*) a preliminary examination (for which there is a technical legal phrase in St. Luke xxiii. 14); (*b*) a final trial and sentence to death.

(5) The *remission* to Herod, recorded by St. Luke only, xxiii. 7—11; between the two Roman trials, (*a*) and (*b*). *Cambridge Bible.*

buffeted and spit upon.

67, 68. they, the guards.[a] **spit . . face,** an expression of loathing and contempt;[b] a direct insult. **buffeted,** struck with clenched fist. **smote . . hands,** on face, adding insult to injury, "No blow more disgraceful can be inflicted." **prophesy . . who,** tell us the smiter's name. He was blindfolded,[c] they were strangers. If he was the Son of God, He would know notwithstanding. He *would not* answer, they assumed that He *could not.*

The insults offered to the Lord.—The bitter mocking of Satan in the fury of man. How hell seeks to scoff at the King of Heaven. *The dark* shadows wh. ever follow hypocritical religiosity. I. It is always connected with coarseness and rudeness. II. It seems to take pleasure in Satanic malice and love of mischief.—"He receiveth the grossest dishonor, who will receive the highest honor."

Bearing insults.—A person having behaved very rudely to Mr. Boswell, he went to Dr. Johnson, and talked of it as a serious distress. Dr. Johnson laughed, and said, "*Consider, sir, how insignificant this will appear twelve months hence.*"—"Were this consideration (says Mr. Boswell) applied to most of the little vexations of life, by which our quiet is too often disturbed, it would prevent many painful sensations. I have tried it frequently, and with good effect."

a Lu. xxii. 63; see *Alford.*
b De. xxv. 9; Is. l. 6. "The hands they bound had healed the sick, and raised the dead; the lips they smote had calmed the winds and the waves."
c Lu. xxii. 64. "A man bound with cords even a child can beat." *Old Prov.*

the first denial of Peter

69, 70. sat without, warming himself by the fire.[d] **damsel,** the portress who had admitted him.[e] **saying,** "in fear lest she should have given admittance to a member of Jesus' party." *Bengel.* **denied,** this the *first* denial. **know not,** he professed also not to *understand;*[f] tried to pass himself off for one of the multitude who had come to keep the feast.

The fall of Peter.—Four admonitory circumstances:—I. He was the oldest of the disciples. II. He uttered the most emphatic declarations of constancy. III. He was surprised into this denial of his Master. IV. He was deeply penitential. Note also, 1. The rapidity of descent in Peter's case; 2. The sudden quickening of memory wh. marks the spiritual life. *Parker.*

The crime of apostasy.—Disheartened by the extraordinary difficulties of their enterprise, a Roman army lost courage, and resolved on a retreat. The general reasoned with his soldiers. Expostulating with them, he appealed to their love of country, to their honor, and to their oaths; but his appeals were all in vain. They were not to be moved; and, carried away, as by a panic, they faced round to retreat. At this juncture they were forcing a mountain-pass, and had just cleared a gorge where the road, between stupendous rocks on one side and the foaming river on the other, was but a footpath, broad enough for the step of a single man. As a last resort, he laid himself down there, saying, "If you will retreat, it is over this body you go, trampling me to death beneath your feet." No foot advanced. The flight was arrested. His soldiers could face the foe, but not mangle beneath their feet one who loved them, and had often led their ranks to victory. Hesitating no longer to advance, they wheeled round to resume their march; deeming it better to meet sufferings, and endure even death itself, than to trample under foot their devoted and patriotic leader. But for such as have named the name of Christ not to depart from iniquity, for such as have enlisted under His banner to go back to the world, for such as have renounced sin to return to its pleasures, involves a greater crime. A more touching spectacle bars our return. Jesus, as it were, lays Himself down on our path; nor can any become backsliders, and return to the practice and pleasure of sin, without trampling Him under their feet. *Guthrie.*

d Mk. xiv. 67; Lu. xxii. 55, 56.
e Jo. xviii. 15—18.
f Mk. xiv. 68. "It is a just matter of lamentation when souls which have been clad with zeal as with scarlet, constantly forward for the glory of God, fall to such apostasy as with Demas to embrace the dunghill of this world, and with an avorous hausture to lick up the mud of corruption." *T. Adams.*

Causes of backsliding:—"The cares of the world; improper connections; inattention to secret or closet duties; self-conceit and dependence; indulgence; listening to and parleying with temptation." *C. Buck.*

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71, 72. gone out, prob. through fear of being further questioned. **another,** her attention having prob. been called to him by the former one [a] (and also another, a *male* attendant.[b]) "The denial given under one impulse to the repeated questions of diff. persons, forms, in fact, a single denial, though Peter repeated it thrice." **again . . denied,** this the *second* denial. At this time a cock crew[c] (the *first* time); it would be soon after midnight. **oath,** force of an old evil habit. **man,** professing that he does not know even the name of Jesus.

Fall and rise of Peter.—I. Peter's fall: 1. Is very intelligible, (*a*) self-sufficiency, (*b*) spiritual negligence, (*c*) fear of man; 2. It is very heinous, (*a*) it succeeded great advantages, (*b*) after deprecating its impossibility, (*c*) thrice repeated, (*d*) ea. time with increased wickedness. II. Peter's rise: 1. An action of memory; 2. A Divine manifestation; 3. A repentant effect. *Thomas.*

Bishop Jewel's humiliating subscription.—"Bishop Jewel being, by the violence of Popish inquisitors, assaulted on a sudden to *subscribe*, he took a pen in his hand, and said, smiling, 'Have you a mind to see how well I can write?' and thereupon underwrit their opinions. Jewel, however, by his cowardly compliance, made his foes no fewer without, and one the more, a guilty conscience, within him. His life being way-laid for, with great difficulty he got over into Germany. Having arrived at Frankfort, by the advice of some friends, he made a solemn and affecting recantation of his subscription, in a full congregation of English Protestants, on a Sabbath morning, after having preached a most tender, penitential sermon. 'It was,' said he, 'my abject and cowardly mind, and faint heart, that made my weak hand commit this wickedness.' He bitterly bewailed his fall; and with sighs and tears, supplicated forgiveness of the God whose truth he had denied, and of the Church of Christ, which he had so grievously offended. The congregation were melted into tears, and all embraced him as a brother in Christ; yea, as an angel of God. Whoever seriously considers the high parts of Mr. Jewel will conclude, that his *fall* was necessary for his *humiliation*." *T. Fuller.*

the second denial of Peter

a Mk. xiv. 69; Lu. xxii. 58.
b Lu. xxii. 58, where the "*another*" is masculine.
c Mk. xiv. 68.

"That which pains us much to endure, glads us much to enjoy and to remember: for there is nothing glorious or sweet in the fruition, that is not difficult or painful in the acquisition Nor can we taste the kernel of pleasure, unless we crack the hard shell of danger." *Guicciardini.*

"The more eminent men are in quality, the more foul is the quality of their offence." *Ibid.*

73, 74. after . . while, ab. an hour after.[d] **they . . by,** one in particular,[e] a servant of the h. priest and relative of Malchus.[f] **speech . . bewrayeth,** Peter was discovered by his use of the Galilæan dialect. The Galilæans were unable to pronounce the gutturals distinctly, and they lisped, pronouncing *sh* like *th*. Perhaps Peter said, "I know not the *ith*," instead of, "I know not the *ish*" (man). (Thus the Ephraimites were detected by their pronunciation of Shibboleth.)[g] **know not,** this the *third* denial. **cock crew,**[h] (the *second* time[i]) towards daybreak, the ordinary "cock-crowing." It was now that Jesus turned and looked upon Peter.[j]

Treacherous words.—"Thy speech," etc., varieties of moral character, as well as country, betrayed by speech: I. The babbling fool; II. The censorious fault-finder; III. The malicious slanderer; IV. The oily flatterer; V. The ingenious liar; VI. The profane swearer; VII. The timid apostate; VIII. The bold confessor.

Deliberate, habitual sin cannot possibly consist w. spir. growth; but the shaking of one's steadfastness by a sudden tornado of temptation (which was St. Peter's case) may do so. The great question is whether, after each such fall, the will recovers its spring and elasticity, and makes a fresh start with new and more fervent prayers and resolve. Indeed the making many fresh starts after relapses of infirmity is a hopeful sign of growth. In order to any great attainment in spiritual life, there must be an indomitable resolve to try and try again, and still to begin life anew amidst much failure and discouragement. *Dean Gouldburn.*

the third denial of Peter

d Lu. xxii. 59.
e Lu. xxii. 59.
f Jo xviii. 26.
g Jud. xii. 4—6.
h Mk. xiv. 72.
i Mk. xiv. 30.
j Lu. xxii. 61; 1 Co. x. 12.

"Patient endurance will soften every misfortune that befalls us, when not aggravated by self-reproach; but remorse is of all others the most afflictive stroke the heart can feel." *Feltham.*

75. remembered . . word, it was brought to mind both by the voice of the bird, and the look of the Saviour.[k] **went out,** fr. the scene of his sin; from the presence of his Master; into solitude, perh. to hide his confessing tears fr. those who had heard his denying words. **wept,**[l] the day was just breaking. Another day was breaking in the soul of Peter. With his repentance the dawn of a new life commenced. "All his former forwardness ended here." *Bengel.* **bitterly,** his grief was of long duration.[m]

Smitten by a look.—By association of ideas small things effect great moral revolutions. I. Past glances of Jesus: 1. Of welcome when Andrew brought P. to Christ; 2. Of gentle reproof when he was sinking in the water; 3. Of searching examination when He asked, "whom say ye that I am?" etc., etc. II. Present glance of Jesus full of tenderness, compassion, identification.

repentance of Peter.

k Lu. xxii. 61.
l Jo. xxi. 17; Ps. li. 17; 2 Co. vii. 9, 10.
m Mk. xvi. 7.

Hale's "Golden Remains," 90; ed. 1673.

"Remorse is the echo of a lost virtue." *Bulwer Lytton.*

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"One of those terrible moments when the wheel of passion stands suddenly still." *Ibid.*

"There is a greater depravity in not repenting of sin when it has been committed, than in committing it at first. To deny, as Peter did, is bad; but not to weep bitterly, as he did, when we have denied, is worse." *Payson.*

An incident in the Crimean war.—A sergeant of the guards, who once was addicted to swearing, had been enabled to vanquish this and other evil habits, and for many years had been looked up to by his comrades as a man of exemplary character. At the battle of Alma, he with his company was charging up the heights, when, being nearly surrounded by the enemy, after severe loss, they were obliged to retreat. In vain did the poor sergeant endeavor to rally his men, and he was borne along with the current. Overpowered with *shame* and *rage*, he gave way to a sort of madness, and swore such fearful oaths, that it was awful to hear him. But when the battle was over, and he had returned to his tent, he spent most of the night in prayer, and was often heard *sobbing like a child.* He never spoke of the strange outburst of that day to any of his comrades; and they had the delicacy to avoid all allusion to the subject: but it was observed that he was *more humble, kind,* and *considerate* in his bearing towards them than he had been before. He survived the war, and returned to England, where he enjoyed the respect of all who knew him, and was never known to indulge in swearing again.

CHAPTER THE TWENTY-SEVENTH.

Jesus delivered to Pilate

Mk. xv. 1 *etc.* Lu. xxii. 66 *etc.* Jo. xviii. 28.

1, 2. morning, aft. that memorable night marked by treason, insult, denial. **counsel,** opening the court in a formal manner: the midnight meeting being irregular, and tumultuous. Lu.[a] seems to summarize the night and the morning sittings. **death,** pronouncing a sentence wh. they had no power to execute. **Pontius Pilate,**[b] the 6th (acc. to *Josephus* 5th) Rom. procurator of Judæa. He succ. Valerius Gratus at end of 25 or beg. of 26 A.D. in reign of Tiberius. Held it ab. ten yrs. Deposed and cited to Rome for mis-government,[c] 36 A.D. Bef. he arr. in R. Tiberius had died (March 16, 37). Caligula is said to have banished him to Vienne in Gaul; where, acc. to Eusebius,[d] he committed suicide.

a Lu. xxii. 66—71.
b *Tacitus Annal.* xv. 44.
c *Jos. Ant.* xviii. 3, 1. *Wars,* ii. 9, 2; *cf.* Lu. xiii. 1.
d *Hist. Eccles.* ii. 7.

The members of the Sanhedrin went appy. in a body to Pilate in order to give the greatest possible weight to their demand. Lu. xxiii. 1.

Moral desolation accompanying spurious zeal for religion.—I. It falsifies and perverts testimony; II. Applies the law contrary to truth and righteousness; III. Perverts and prostitutes judgment; IV. Transforms ministers of justice and the people into lawless murderers; V. Involves even the secular power in its guilt and ruin. *Lange.*

Character of Pilate.—"He was a thorough and complete type of the later-Roman man of the world. Stern, but not relentless, shrewd and world-worn, prompt and practical, haughtily just, and yet . . . self-seeking and cowardly, able to perceive what was right, but without moral strength to follow it out, the sixth procurator of Judæa stands forth a terrible instance of a man whom the fear of endangered self-interest drove not only to act against the deliberate convictions of his heart and his conscience, but further to commit an act of the utmost cruelty and injustice, even after those convictions had been deepened by warnings and strengthened by presentiments." *Ellicott.*

suicide of Judas

e Lu. vi. 16; Jo. xvii. 12.
f For summary of supposed motives see *Class and Desk, N.T.* 189.
g "The very fate which ensnared him causes the sinner the deepest sorrow." *Bengel.*
h Ac. i. 18, 19.
"The least fault in the conduct of Christ, could he have recollected it, would have relieved the agonies of his conscience, and justified, or at least palliated, his treason; he

3—5. condemned, what else could he have expected? **repented,**[e] remorse, despair; not a godly sorrow. Even Judas has his apologists.[f] **innocent,** testimony to the guilelessness of Jesus fr. one who was a shrewd worldly man, and who knew Him well; testimony, too, at the risk of his own life. **what . . that,** so much for the friendship of the wicked. Yet having this testimony, their sin was the greater. **cast down,** "remorse makes hateful, what pleasure made attractive." He sold his Lord for that money, but could not, with it, buy peace of mind.[g] **hanged himself,**[h] added sin to sin; hurried his departure to his *own* place.

Remorse of Judas.—I. Reaction of the moral nature; II. Retributive force of outraged right. *Confession of Judas.*—Valuable: I. As a testimony to the life wh. Christ had lived among His disc.; II. As illus. of the relative strength of conscience and selfishness; III. As showing the uselessness of money as a compensation for moral loss. *Awful possibilities.*—I. Of being *nominally* a disc.; II. Of being an *unworthy officer* in Christ's kingdom; III. Of repenting *too late. Dr. Parker.*

Revulsion of feeling after sin is committed.—What an awful difference there is in the look of a sin before you do it and afterwards! Before I do it, the thing to be gained seems so attractive, and the transgression that gains it seems so comparatively insignificant. Yes? and when I have done, the two alter places; the thing that I win by it seems so contemptible! Thirty pieces of silver! pitch them over the Temple enclosure and get rid of them! *Maclaren.*—*A modern Judas.*—John Diazius, a native of Spain, having embraced the Protestant faith, came afterwards to Germany,

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where he visited Malvinda, the Pope's agent there. Having attempted in vain to bring him back to the Church of Rome, Malvinda sent to Rome for his brother Alphonsus Diazius, who, hearing that his brother was become a Protestant, came into Germany with an assassin, resolving either to draw him back to Popery, or to destroy him. Alphonsus, finding his brother so steadfast in his belief of the truths of the Gospel, that neither the promises nor threats of the Pope's agent, nor his own pretensions of brotherly love, could prevail on him to return to Popery, feigned to take a most friendly and affectionate farewell, and then departed. Having soon returned, he sent in the ruffian who accompanied him, with letters to his brother, himself following behind, and while his brother was reading them, the assassin cleft his head with a hatchet which they had purchased on the way from a carpenter; and, taking horse, they rode off. Alphonsus, though highly applauded by the Papists, became the prey of a guilty conscience. His horror and dread of mind were so insupportable, that, being at Trent during the general council, like another Judas, he put an end to his life by hanging himself.

put an end to his own life, because he could not endure the misery springing from a sense of his guilt. In this gross and dreadful act he gave, therefore, the strongest testimony which is possible to the perfect innocence of the Redeemer." *Dwight.*

6—8. lawful,[a] "Fearful of defiling the temple with blood-money; yet, having no conscience against defiling their consciences with the blood of the innocent." **potter's field,**[b] the site of a form. pottery, or a disused clay pit. **strangers,**[c] foreign Jews, such as came to Jerusalem and died there during the feasts. **field . . blood,** the very spot, it is said, where Judas destroyed himself.

the potter's field

a Ma. xxiii. 24; De. xxiii. 18.
b Je. xix. 1.
c Ac. i. 5.
"Directly opposite the Pool of Siloam is the reputed site of Aceldama. The tradition identifying it is as old as the time of Jerome; and is referred to by almost every pilgrim and traveller from that age to the present day." *Porter.*

Perverting conscience.—These three, Judas, the priests, and Pilate, suggest to us a threefold way in which conscience is perverted. I. Judas—the AGONY OF CONSCIENCE. What an awful difference there is between the look of sin before you do it and afterwards; before, attractive and insignificant; after, contemptible. Here is hell, a conscience without hope of pardon. You cannot think too blackly of your sins, but you may think too exclusively of them. II. Pilate—THE SHUFFLINGS OF A HALF-AWAKENED CONSCIENCE. Here, then, we get a vivid picture that may remind us of what, alas! we all know in our own experience, how a man's conscience may be clear-sighted enough to discern, and vocal enough to declare, that a certain thing is wrong, but not strong enough to restrain from doing it. III. And so, lastly, we have here another group still—the priests and people. They represent for us the torpor and misdirection of conscience. They had no perception of the beauty and gentleness of Christ's character. They believed Him to be a blasphemer, and they believed it to be a solemn religious duty to slay Him then and there. Were they to blame because they slew a blasphemer? According to Jewish law—no! They were to blame because they had brought themselves into such a moral condition that that was all they thought of and saw in Jesus Christ. *Maclaren.*

Aceldama.—The "field of blood" is now shown on the steep S. face of the valley or ravine of Hinnom, nr. its E. end, on a narrow plateau, more than half way up the hill side. Its mod. name is Hak-ed-damne. It is separated by no inclosure; a few venerable olive trees occupy part of it, and the rest is covered by a ruined square edifice—half built, half excavated—wh. perhaps, orig. a church, was in Maundrell's time in use as a charnel-house. It was believed in the middle ages that the soil of this place had the power of very rapidly consuming bodies buried in it, and in consequence either of this or of the sanctity of the spot, great quantities of the earth were taken away; amongst others by the Pisan Crusaders, in 1218, for their *Campo Santo* at Pisa, and by the Empress Helena for that at Rome. *Dr. Smith, N. T. Hist.*

9, 10. Jeremy, if ever *written* by him as well as *spoken*, the writing has been lost. Zechariah's writings[d] contain the same prophecy in substance, but not in words. Many exp. of the dif. have been proposed; as that the word *Jeremy* "is a gloss" (*Bengel*); or that the bk. of Jeremiah anc. stood first, and may have given its name to all prophetic script. (*Lightfoot*), or that Zec. quoted a prophecy of Jer. (*Davidson*), or th. there was a slip of memory on the part of the evangelist (*Alford*).

d Zec. xi. 12, 13.
When justice pursueth the sinner, and he flieth not to God's mercy in Christ, there needeth no other judge or witness but his own conscience only. *Dickson.*

Potter's field.—The price at wh. the world valued Christ sufficed to purchase an old, exhausted clay pit. The burying ground of pious pilgrims, *i.e.*, of believers, bought with the purchase-money of Jesus.—The field of blood of despairing Judaism, converted into a burial field (*lit.* into a field of peace) for the believing Gentile world.—They who handed Christ over to the Gentiles have had to yield their land likewise to the Gentiles. *Lange.*

The potter's field.—"The article τοῦ expresses a *particular* field, known by that name; so called fr. having been used by a potter, no doubt, to dig clay for his wares. Thus several villages in England have the prefix *Potter*, prob. fr. part of the ground

"What is now shown as Aceldama is a long vaulted building of massive masonry, in front of a precipice of

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rock, in which is apparently a natural cave. The interior is excavated to the depth of some 20 ft, thus forming an immense charnel house." *Porter.*

having been form. occupied for potteries; for exam. Pottersbury, Northamptonshire. So the field at Athens, appropriated as a cemetery for those who fell in the service of their country, was called Ceramicus, fr. having been form. used for brickmaking. This, of course, would make a field unfit for tillage, though good enough for a burying-ground, and thus the smallness of the price may be accounted for." *Bloomfield.*

Pilate's examination of Jesus

11. stood, in the hall of judgment.[a] **governor,** Pilate, who had been furnished with the accusation.[b] **art . . king,** this being *part* of the charge. There was the addition of blasphemy,[c] wh. being a question of Jewish law, was not preferred against Him in the civil court, until a miscarriage of the proceedings was apprehended. **sayest,**[d] see on xxvi. 64. A declaration—public and sacred—without note, comment, or qualification. To the Jews He had declared Himself to be the Christ: to the Roms. a king.

Christ before the representative of Gentile power.—I. The Gentile's question, "Art . . king," etc. 1. Put suggestively—Kings of Gentiles exercise lordship—tyrants—conquerors—bloodthirsty; 2. Put ironically—Thou, bound, alone, no followers, no pretensions, no recognized royal lineage. II. The King's reply, affirmative; 1. A King *de jure* then; 2. A King *de facto* now.

Christ an everlasting King.—"I shall soon be in my grave. Such is the fate of great men. So it was with the Cæsars and Alexander. And I, too, am forgotten; and the Marengo conqueror is a college theme. My exploits are tasks given to pupils by their tutor, who sits in judgment over me. I die before my time; and my dead body, too, must return to the earth and become food for worms. Behold the destiny now at the hand of him who has been called the great Napoleon! What an abyss between my great misery and the eternal reign of Christ, who is proclaimed, loved, and adored, and whose kingdom is extending over all the earth!" *Napoleon.*

a Jo. xviii. 28.
b Lu. xxiii. 2.
c Jo. xix. 7.
d Mk. xv. 2; Lu. xxiii. 3; 1 Ti. vi. 13.
"Many think by cruelty to fulfil the duties of justice, but their wisdom is nought, for justice has to dwell with pity, and to be with truth it always grieves to proceed to execution." *Lopez.*

silence of Jesus

12—14. accused, either of blasphemy or rebellion, prob. both. **nothing,**[e] He had answered already, both them and the governor. **then . . Pilate,** another private interrogation. The accusers remaining outside the hall;[f] Pilate going and returning. **many things,** not only distinct charges, but statements of false witnesses. **marvelled,** he had been accustomed to see persons accused of small offences anxious to exculpate themselves, here was one in peril of his life—silent. It was at this point that Pilate sent Jesus to Herod.[g]

Silence of Jesus before His accusers.—I. A fulfilment of prophecy; II. A worthy reply to slanderous and malicious accusations; III. A contrast to the frantic appeals for mercy, and vehement protestations of innocence, and prevaricating extenuations of the ordinary criminal; IV. A solemn prelude to the loud voice of Jesus—the everlasting Gospel—now sounding through the world. He was silent then that He might speak now. *The threefold silence of Christ a testimony:* I. To the eternal discourse of His life; II. To the weakness of His enemies' replies; III. To His certainty of a different judgment from God. *Lange.*

A time to be silent.—Most men speak when they do not know how to be silent. Seldom do you see any one silent, when to speak is of no profit. He is wise who knows when to hold his peace. Tie your tongue, lest it be wanton and luxuriate; keep it *within* the banks; a rapidly flowing river soon collects mud. *Ambrose.*

e Is. liii. 7.
f Jo. xviii. 28.
g Lu. xxiii. 6—12.
"We should not lend an easy ear to accusations." *P. Syrus.*

"One of the praiseworthy acts wh. marked the beginning of Caligula's reign was Pilate's banishment to Vienne." *Smith's Univ. Hist.* iii.549.

Barabbas

15—18. wont,[h] an old custom, prob. a remembrance of their deliverance from Egypt. The liberation of prisoners on an occas. of rejoicing still frequent. **prisoner,** and manifestly notorious criminal was selected. **notable,** on acc. of his crimes. **gathered,** Jesus having been sent back fr. Herod to Pilate. It was prob. betw. seven and eight o'clock, A.M. **release,** set free fr. punishment. **knew . . envy,** Pilate, a shrewd man, saw through their motives. **delivered,** not to be tried and perh. acquitted, but to be put to death.

Not Christ, but Barabbas.—I. The world will love its own; II. The world's inconsistency in believing Christ to be the greater offender, and yet liberating the less. The greater the criminal the more emphatic the symbol; III. Barabbas liberated, an ill. of Christ's work to save even the worst; IV. Christ's condemnation ill. the need of His death to save the worst. But for it, Barabbas had been crucified.

Jesus Christ, and Jesus Barabbas.—The name *Barabbas* signifies "Son of the Father." According to some of the MSS. and translations, the reading of the passage should be, "Whom will ye that I release unto you? Jesus Barabbas, or Jesus which is called Christ?" The two, presented by Pilate for selection to the nation, bore the name of Jesus. The one was Jesus, who called himself Bar-Abbas—the

h Mk. xv. 6—15; Lu. xxiii. 17; Jo. xviii. 39.
"Eusebius has preserved a tradition, that Pilate killed himself, wearied with his misfortunes. The wild legend, wh. relates that, after wandering about as a vagabond, like Cain, he plunged into the dismal lake on the summit of Mount Pilatus, above Lucerne, over which his shade hovers

Son of the Father, thus expressly claiming Divine authority—the other Jesus, who was called Christ. From Luke xxiii. 19, we gather that Jesus Barabbas was one of those pretenders to the Messianic dignity, who sought to realize the Jewish ideal by an armed rising against the Roman power. According to the accusation of the priests, Jesus the Christ was guilty of the same opposition to Cæsar, though not in the same manner, as Jesus Bar-Abbas. From personal examination of the Christ, Pilate knew this charge to be untrue; and so he placed the two in mockery before the people, the Messiah of an invisible kingdom, for which His servants would not fight, and the Messiah of an earthly kingdom, who had been taken red-handed in sedition and murder. By one of those curious coincidences, so frequent and striking, they stood now side by side, of the same name, of the same claim;—the caricature by the side of the reality,—Jesus the pretended, and Jesus the *real* Bar-Abbas, the Messiah of Jewish ideas and hopes, and the Messiah of God's appointment; the one attempting to realize the picture of the Messiah, as drawn by the tempter in the wilderness, but rejected by the world, the other fulfilling the prophetic Scriptures.

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19. set . . seat, see on Jo. xix. 13. **wife,** in spite of endeavors to check the practice, procurators took their wives with them into their provinces. **dream,**[a] it was early morn. She had just awaked, and heard that the trial of that "just man" was then proceeding. "This may have been occas. by what she had heard of the character of Jesus, and by what she knew of her husband's character." Note that P. calls Him *just* in *v.* 24, perh. in ref. to her words.

The dream of Pilate's wife.—It develops a few facts in man's spiritual hist. that can never be too seriously pondered: I. The capacity of the soul for involuntary action—a dream implies this. II. The susceptibility of the soul to spiritual impressions. III. The tendency of the soul, when morally excited, to rectitude. *Homilist.*

The warning word to be welcomed.—If—to use one of Dr. Payson's illustrations—you should see at this moment an almost invisible thread coming down from heaven and attaching itself to you, and knew it came from God, what would you do? Would you dare to thrust it away? Now, this word of appeal is like such a thread. It is weak and frail, and you can easily brush it away. But will you? No! Welcome it, and it will enlarge and strengthen itself until it becomes a golden thread to bind you to that just Man—the Saviour—and to bind you forever. *G. T. Coster.*

Warnings in dreams.—It is said that St. Cyprian, in a dream, heard the proconsul give order that he should be beheaded, and that the clerk of the court made this known to Cyprian; when he desired a delay of the execution, that he might set his house in order, which was granted. The dream was fulfilled in all its particulars. Twelve months after it, his head was struck off.

when a storm is near, has been made famous by Sir Walter Scott in *Anne of Geierstein.* The report of Pilate to Tiberius on the death of Christ, and the other documents entitled *Acta Pilati*, have as little connection with him as the Swiss mountain." *Smith's Un. Hist.*

Pilate's wife's dream

a Ma. ii. 12; Job xxxiii. 14—16. Pilate's wife "called *Procla*, by tradition canonized in the Grecian Church." *Meyer.*

"Dreams alarm me that portray my real misfortunes, and my waking senses are ever alive to my sorrows." *Ovid.*

20—23. priests . . elders, His most inveterate foes. **persuaded,** so they had to *persuade!* **multitude,** clamoring for their accus. privilege,[b] and perh. ignorant of Pilate's proposal. **Barabbas,**[c] who may have survived a long time as a memorial of the hist. of Jesus. **what evil,** Pilate having to answer to *his* masters. **cried . . more,**[d] demanding the punishment, but not stating the crime.

Christ at Pilate's tribunal.—I. The nature of the accusation; II. The bearing of the prisoner; III. The character of His accusers; IV. The strange message of Pilate's wife; V. The conduct of Pilate throughout. *Thomas.*

Christ before Pilate—Munkaczy's picture.—The scene is in the open court before the governor's palace. At one end of the court, on a raised bench, and dressed in a white toga, Pilate sits. On his right, standing on one of the seats, and with his back against the wall, is a Scribe, whose countenance is expressive of uttermost contempt; and just in front of this haughty fellow are some Pharisees, one of whom is on his feet, and passionately urging that Jesus should be put to death. Beyond him stands the Christ, in a robe of seamless white, and with His wrists firmly bound; while behind, kept in place by a Roman soldier, standing with his back to the spectator, and making a barricade with his spear, which he holds horizontally, is a motley group of on-lookers, not unlike that which we may see any day in one of our criminal courts. Of these, one more furious than the rest is wildly gesticulating, and crying, as we may judge from his whole attitude, "Crucify Him! crucify Him!" There is but one really compassionate face in the crowd, and that is the face of a woman who, with an infant in her arms, most fitly represents those gentle daughters of Jerusalem who followed Jesus to Calvary with tears. But as you sit a while and look on, you gradually lose all consciousness of the presence of the mere on-lookers, and find your interest concentrated on these two white-robed ones, as if they were

popular demand for crucifixion of Jesus

b Mk. xv. 8.
c Ac. iii. 14.
d Lu. xxiii. 18; Jo. xviii. 40.

"They saved the murderer and slew the Saviour."

"Malice is a subtle and deceitful engine to work mischief." *Cicero.*

"Is it to be believed or told, th. there is such malice in men as to rejoice in misfortunes, and from another's woes to draw delight?" *Terence.*

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the only figures before you. The pose of the Christ is admirable. It is repose blended with dignity; self-possession rising into majesty. There is no agitation or confusion; no fear or misgiving; but, instead, the calm nobleness of Him Who has just been saying, "Thou couldst have no power at all against Me, except it were given thee from above." *W. M. Taylor.*

Pilate yields, protesting his own innocence

24, 25. prevail nothing, Christ's death was a foregone conclusion. **tumult . . made,** provoked by the priests, favored by popular clamor, and increased by his delay. **washed . . hands,** appealing to the Jews by a custom of their own.[a] **I . . innocent,** he *permitted* what he might have prevented. **see . . it,** the formula of rejection.[b] **us . . children,**[c] they take the guilt upon themselves, without releasing Pilate fr. it. It is poss. in a single instant to incur a guilt, wh. not a life-time, not eternity itself can purge away. And some men hesitate much less than Pilate. *Bengel.*

Personal responsibility unwelcome to the wicked.—I. Proof of this found in practices to wh. men resort to keep their consciences quiet: 1. Ready attempt to criminate others; 2. Excusing self, bec. another happens to stand nearer to the final issue of the sin; 3. Frequent ref. of wickedness to a Divine constitution. II. Avoiding of personal responsibility is impossible: 1. Fr. integrity of Divine government; 2. Immutable law of conscience; 3. Wrong acts leave impressions on the wrongdoer. *Hickok.*

Pilate's fear.—The vision of the implacable Tiberius in the background clenched the argument for Pilate. It is the curse of despotism that it makes fear stronger than justice. *Carr.—Fearful imprecation. "His blood be on us," etc.*—The Lord hath been most exact in answering this cry, even in the very place where they made it. The history of the Jews reports that, about thirty-eight years after this dreadful curse upon themselves, Herod called the Jews together, and demanded a sum of money of them for making a watercourse, which they refusing to give, he sent for soldiers to come secretly armed, who slew great multitudes of them in that place, where they cried, "Let His blood be upon us," etc. And when Jerusalem was taken by Vespasian, the blood of Christ was poured upon the heads of many hundred thousands, who were slain by fire and sword, famine and pestilence, besides more than seven thousand of them who were led captive.

the sentence

26, 27. scourged,[d] *lit.* "having scourged." **common hall,** palace,[e] prætorium,[f] called also "hall of judgment,"[g] head-quarters of Rom. military gov. Usually one of best buildings was selected. This of Pilate was the palace of Herod, or citadel of Antonia, nr. the temple. **whole band,** "This was the climax of our Saviour's abandonment to the sin-burdened heathen."

Scourging of Jesus.—I. Who? The glorious body, the pure soul, the Divine spirit. II. By whom? By barbarism—barbarous, nameless soldiers; by worldly culture, civil power; by sin—of the world and all sinners.

Alleged sentence of Jesus.—"Sentence pronounced by Pontius Pilate, intendant of the Lower Province of Galilee, that Jesus of Nazareth shall suffer death by the cross. In the seventeenth year of the reign of the Emperor Tiberius, and on the twenty-fourth day of the month of March, in the most holy city of Jerusalem, during the pontificate of Annas and Caiaphas, Pontius Pilate, intendant of the Province of Lower Galilee, sitting to judgment in the presidential seat of the prætor, sentences Jesus of Nazareth to death on a cross between robbers, as the numerous and notorious testimonies of the people prove: 1. Jesus is a misleader; 2. He has excited the people to sedition; 3. He is an enemy to the laws; 4. He calls Himself the Son of God; 5. He calls Himself falsely the King of Israel; 6. He went into the temple followed by a multitude carrying palms in their hands. Orders from the first centurion, Quirilis Cornelius, to bring him to the place of execution. Forbids all persons, rich or poor, to prevent the execution of Jesus. The witnesses who have signed the execution of Jesus are: 1. Daniel Robani, Pharisee; 2. John Zorababel; 3. Raphael Robani; 4. Capet. Jesus to be taken out of Jerusalem through the Gate of Tournes." This sentence is engraved on a plate of brass in the Hebrew language, and on its sides are the following words: "A similar plate has been sent to each tribe." It was discovered in the year 1280, in the city of Aquilla, in the kingdom of Naples. [This document is inserted here for the interest some may have in seeing it, though it is entirely without historical authority or value. *G. M. A.*]

a De. xxi. 6—9.
"It is the common expedient of weakness to stifle conscience by throwing the blame on others." *Conder.*

b Ma. xxvii. 4; Ac. xviii. 15.
c De. xxviii. 18; Ps. lxix. 24; cix. 17.
"Pilate thought, possibly, by this avowal of his resolution to have no hand in the death of Christ, to have terrified the populace; for one of his understanding and education could not but be sensible that all the water in the universe was not able to wash away the guilt of an unrighteous sentence." *Dodd.*

d Jo. xix. 1—4; Lu. xxiii. 16, 22; Mk. x. 34.
e Phil. i. 13.
f Mk. xv. 16.
g Jo. xviii. 28.
"The office of Procurator was chiefly financial. Under the Empire, the Procurators were intrusted, in Cæsar's provinces, with the functions discharged by the Quæstor in those of the Senate. Where a country was annexed to another province, as Judæa was to Syria, the general functions of government fell under the Procurator. Such was the office held by Pontius Pilate." *Smith's Un. Hist.* iii. 179.

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28—30. scarlet robe,[a] mocking His kingship. "The brutal fellows resolved to have some savage sport with their Jewish prisoner." **crown . . thorns,** prob. the *cappares spinosæ*, or the Arab. *nabk.*, "it was very suitable for their purpose, as it has many sharp thorns wh. inflict painful wounds; and its flexible, pliant, and round branches might be easily plaited in the form of a crown." **reed . . hand,** for a sceptre. **mocked,** "treated Jesus as a man of unsettled intellect, who imagined Himself a king." **king . . Jews,** Rom. soldiers insulting the Jews as well as Jesus. **spit,**[b] in contempt.

The thorn crown.—I. See what that age must have sunk to. We test forces in depravity by their resistance of good. II. See what a limited power Christ's enemies have. They can put thorns on His head, but none on His heart. How calm in all His sorrow. III. See what suffering love can do. IV. See what is the sin of the world to-day. Our rebellion is a crown of thorns on his heart. V. See the altered verdict of the ages. The crown was then a mockery, now a royal symbol. What a contrast we have in the glorious vision of the Apocalypse, "On His head were many crowns." *W. M. Statham.*

The crown of thorns.—When John Huss, the Bohemian martyr, was brought out to be burnt, they put on his head the triple crown of paper, with painted devils on it. On seeing it, he said, "My Lord Jesus Christ, for my sake, wore a crown of thorns; why should not I then, for His sake, wear this light crown, be it ever so ignominious? Truly, I will do it, and that willingly." When it was set upon his head, the bishops said, "Now we commit thy soul to the devil." "But I," said Huss, lifting up his eyes towards heaven, "do commit my spirit into Thy hands, O Lord Jesus Christ; to Thee I commend my spirit, which Thou hast redeemed."

scarlet robe and crown of thorns

a Mk. xv. 17; Jo. xix. 2.
b Is. l. 6; liii. 5; He. xii. 2.
"Infamy, thou to treat thus ruffianly a mute-struck sorrow." *Legend of Florence.*

31—33. robe off, wh. having served its turn became their perquisite. **came out,** of Jerusalem.[c] **Cyrene,**[d] city of Libya. Jews from C. numerous in Jerusalem, hence they had a synagogue there.[e] Some early Christian teachers natives of C.[f] **bear . . cross,** Jesus, Himself, *first* bore it;[g] but His bodily strength may have given way. "As the whole cross, or even the upright beam, would be too heavy for one person to carry, it is supposed that the criminal carried the *cross-beam;* or, as some suppose, a *smaller cross*, as an emblem of His punishment."[h] **Golgotha,** fr. Heb. *gulgoleth* = a skull. Perhaps a rounded hill resembling in form the top of the human head. (for *Calvary*, see Luke).[i]

Christ treated as the slave of mankind.—I. By the Jews, estimated at a slave's price; II. By the Gentiles, executed like a slave. *Robe of mock royalty.*—The view of Christ clothed in shame, the cure for all the vanity and pride of the world. The brightness of heaven, with which Christ emerges from all this world's scorn. Christ the true King, in the realm of suffering. So perfected as the King of glory.

The cross a gladsome burden.—Mr. Simeon, of Cambridge, said to a friend:—"Many years ago, when I was an object of much contempt and derision in this university, I strolled forth one day, buffeted and afflicted, with my little Testament in my hand. I prayed earnestly to my God, that He would comfort me with some cordial from His word, and that, on opening the Book I might find some text which should sustain me. The first text which caught my eye was this: 'They found a man of Cyrene, Simon by name; him they compelled to bear His cross.' You know Simon is the same name as Simeon. What a world of instruction was here—what a blessed hint for my encouragement! To have the cross laid upon me, that I might bear it after Jesus—what a privilege! It was enough. Now I could leap and sing for joy as one whom Jesus was honoring with a participation in His sufferings."

on the way to Golgotha

c He. xiii. 11—13.
d Mk. xv. 21; Lu. xxiii. 26.
e Ac. ii. 10; vi. 9.
f Ac. xi. 20; xiii. 1.
g Jo. xix. 17.
h See *Kitto* on Mk. xv. 21. Lipsius says th. the upright beam *stipes* was fixed in the ground before, and that the condemned person carried the transverse beam only.
i Lu. xxiii. 33. "There is no evidence that the Golgotha ref. to by Origen was the rock now included under th. name within the church of the Sepulchre. Cyril, who was elected Bishop of Jerusalem in A.D. 351, frequently speaks of it as enclosed within a building." *Porter,*

34. vinegar,[j] "cheap poor wine wh., mixed with water, constituted a common drink, esp. for the poorer classes and soldiers."[k] **gall,** = anything *bitter*, and "myrrh,"[l] as a soporific ingredient. "Mingled with myrrh or bitter herbs, it was given to persons ab. to be executed in order to stupefy them." **not drink,** at this time.[m] He *tasted* death to the full; and would retain His faculties undisturbed.

The honors prepared by Israel for their King.—I. Procession of honor—bending beneath weight of cross; II. Wine of honor—vinegar and gall; III. Guard of honor—gambling over the booty, His clothes; IV. Seat of honor—the cross. *Lange.*

Vinegar to drink.—A poor, but pious man in a workhouse, said to a visitor, "I am as full of pain as my poor body can bear, but I find the truth of the promise, 'As thy day is, so shall thy strength be.'" Then pointing to an orange which was

vinegar and gall offered

j Ps. lxix. 21; Mk. xv. 23; Lu. xxiii. 36.
k *Robinson's Lex.*, see ὄξος; also *Jahn*, 144.
Some wealthy ladies of Jerusalem provided this stupefying potion for all criminals.
l Mk. xv. 23.
m Jo. xix. 30.

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near his bed, he said,—"I, a poor man, have an orange to refresh me; while my Saviour had only vinegar mixed with gall to quench His thirst."

the crucifixion

35. crucified,[a] (at 9 A.M.; see Mk.) So infamous and cruel a punishment was not allowed to be inflicted on Roman citizens; reserved for slaves, vanquished rebels, to strike terror. "Thus Darius crucified 3,000 captives on taking Babylon; Alexander 2,000 on taking Tyre;" and the Roms. such a multitude of Jews under the city walls, during the siege of Jerusalem, "that there was neither space enough for the crosses, nor crosses enough for the bodies." *Josephus.* **garments,** perquisites of the executioners. **cast lots,** this for the coat alone.[b]

Our Lord's bequests,—I. The visible inheritance—a booty of Gentile soldiers, an inheritance for wh. they gamble, cast lots, and squander their time. II. The spiritual inheritance—His righteousness, His peace, His Word, and sacrament.

"*The death of the cross.*—Arrived at the place of execu. the condemned were stripped and fastened to the c., wh. was usually of the form familiar to us under the name of the Rom. c.; but not nearly so high as is com. represented. The feet of the sufferer were only a foot or two above the ground—a fact of some weight, as showing that Jesus suffered in the midst of His persecutors, and not looking down fr. above their heads. The body was either nailed or bound by cords to the c., or in both ways. Our Lord was nailed, both by the hands and feet, as the prophets had foretold;[c] a method more exquisitely painful at first, though tending to shorten the torture. When the c. was already standing, the sufferer was raised up and affixed to it; but otherwise as in our Saviour's case, He was fastened to it as it lay upon the ground, and the shock when it was dropped into the hole or socket must have been terrible." *Smith's N. T. Hist.*

the Roman guard

36. sitting down, as used to such matters, to cast lots, etc., the tumultuous crowd around. **they,** the four soldiers.[d] **watched,** to prevent a rescue, and carry out the sentence. **there,** "crucifixion was com. a very prolonged torture, the sufferers lingering for thirty-six to forty-eight hours, and in some cases three or four day, or even longer. Death at length ensued, not fr. loss of blood, but fr. exhaustion, fever, thirst, and the inflammation and mortification of the wounds."[e]

The blind watchers at the cross.—I. How ignorant men are of the real meaning and outcome of what they do. No man knows the real meaning, the possible issue and outcome of a great deal in our lives. II. Responsibility is limited by knowledge. These men were ignorant of what they were doing, and therefore guiltless. God *weighs*, not *counts*, our actions. It is possible to look at Christ on the cross and see nothing. For half a day there these soldiers sat, and it was only a dying Jew they saw. *Maclaren.*

Heathen testimony to the fact of the crucifixion.—Some of the early heathen writers mention the crucifixion of Christ. Thus, Lucian, who flourished about A.D. 175, and ridiculed the Christians, says: "They still worship that great man who was crucified in Palestine because he introduced into the world this new religion." (*Peregrinus*, Sec. 11). Still earlier, Tacitus, the Roman historian, who was born A.D. 61 or 62, when reporting Nero's persecution of the Christians, says: "They had their denomination from Christ, who in the reign of Tiberius was put to death as a criminal by the procurator Pontius Pilate" (*Annals*, Bk. 15, ch. 44).

the accusation

37. accusation, acc. to custom it was usually graven on a metal plate, with black characters on a white ground. "This cust. gave Pilate another opportunity of mortifying the Jews, while bearing unconscious witness of the truth." **written,** without ambiguity in *three* languages,[f] wh. may acc. for the dif. wording in the four Gospels. "It may, therefore, be conjectured that Mark's[g] acc. corresp. with the *Lat.;* Luke's[h] with the *Gk.;* and that of John,[i] who was an eye-witness, standing close to the cross, with the *Heb.;* while Matthew gives the general tenor of the three. **king . . Jews,** Pilate's shaft struck home.

The accusation.—I. Published in three languages—Gk., language of art and learning; Lat., of power and conquest; Heb., of the covenant race: two of the three representative tongues now proclaim His praise. Speech of nations most renowned for art, power, etc., loud in His praise. II. Written in scorn, it is becoming the world's rallying cry.

Sufferings of crucifixion.—Of all the devices of cruel imaginations, crucifixion is the masterpiece. Other pains are sharper for a time, but none are at once so agon-

a Ps. xxii.18; Ga. iii. 13; Phi. ii. 8; Col. i. 20; 1 Pe. ii. 24.
b Jo. xix. 23, 24; *cf.* Act. iii. 17, 18; xiii. 29.
c Ps. xxii. 16; Zec. xii. 10; Jo xx. 25, 27, etc. *cf.* Re. i. 7.
"Death shot his last arrow at Christ upon the cross, and it went straight through the heart, and fixed upon the cross; but when he tried to pull it out, he left the sting behind." *Evans.*

d Jo. xix. 23.
b *Conder;* see *Stroud* on the *Death of Christ*, 34, 47.
"The garments of righteousness do not require to be divided, every one employs them whole, and all together." *Luther.*

"Christ's poverty our wealth; His nakedness our covering." *Hedinger.*

Nothing but the cross of Christ can set other crosses straight. *Mylne*

f Jo. xix. 19, *q.v.*
g Mk. xv. 26.
h Lu. xxiii. 38.
i Jo. xix. 19.
j Jo. xix. 20—22.
"The three tongues that were written upon the Cross—Greek, Latin, and Hebrew—to witness Christ to be the King of the Jews, do each of them in their several idioms avouch this sin-

izing and so long. The process of nailing was exquisite torment, and yet worse in what ensued than in the actual infliction. The spikes rankled, the wounds inflamed, the local injury produced a general fever, the fever a most intolerable thirst; but the misery of miseries to the sufferer was, while racked with agony, to be fastened in a position which did not permit him even to writhe. Every attempt to relieve the muscles, every instinctive movement of anguish, only served to drag the lacerated flesh and wake up new and acuter pangs; and this torture, which must have been continually aggravated until advancing death began to lay it to sleep, lasted on an average two or three days. *Timbs.*

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38—40. thieves,[a] robbers, highwaymen, of wh. there were at that time many in Judæa. **with Him,** thus classing Him with the vilest. **passed by,**[b] not even deigning to stop. **wagging . . heads,**[c] malicious triumph.[d] **save thyself,** to save *them* He submitted to all this, and did *not* come down. **if . . Son . . God,** like their father, the devil, whose works they do, they dispute His Divinity.[e] **come . . cross,** oft. well for men that their wishes are not granted.

The scoffing wayfarers.—"Passers-by," representative men. I. Reason of their conduct: 1. Christ was unpopular—they went with the stream; 2. It gratified their vanity—we are wise, open-eyed men; 3. They felt the bitterest hatred—practical Christianity always repulsive. II. The heinousness of their conduct: 1. They misrepresented His words; 2. They derided His claims; 3. They jested at His agonies. *Stems and Twigs.*

Ungenerous revilings.—"It was the basest of the populace, in Gibbon's words, that so inhumanly exulted in torturing the unfortunate Emperor Andronicus, rejoicing to trample on the fallen majesty of their prince. In that long and painful agony, his last, 'Lord, have pity upon me,' (to heaven), and 'Why will ye bruise a broken reed?' (with another address) were the only words that escaped from his mouth. Even Robespierre condemned the 'senseless brutality' with which Hébert had conducted the proceedings against the 'Austrian woman,' and at a celebrated 'regale' given by Barère, became so excited in talking on the subject, that he broke his plate at table, in the violence of his gesticulation." *Jacox.*

41—43. priests, official servants of the *merciful* God. **mocking,**[f] was there no word of comfort that such men might speak? **saved others,** spoken ironically, truer than they intended.[g] **himself . . save,** what was there of Himself that needed saving, that that death did not save? **come down,** this He might have done. But where would our salvation have been? **believe,** yet He did a greater thing, even rose fr. the dead, and they believed not.[h] **trusted**[i] **. . God,** also ironical, but an unconscious truth. In consequence of this trust He was willing to die.[j]

Priestly scoffers.—Observe: I. What they fearlessly imperilled—*i.e.*, their reputation for dignity and sanctity: 1. As men—mocking is child's play; 2. As rulers—partisan judges; 3. As ministers of religion—*sin* should evoke sorrow, and *grief* sympathy. II. What they unintentionally attested: 1. He saved others; 2. He trusted in God; 3. He said, "I am the Son of God."

When scorn and hate, and bitter envious pride,
Hurl'd all their darts against the Crucified,
Found they no fault but this in Him, so tried?
"He saved others!"

Those hands, thousands their healing touches knew;
On wither'd limbs they fell like heavenly dew;
The dead have felt them, and have lived anew;
"He saved others!"

So many fetter'd hearts thy touch hath freed,
Physician! and thy wounds unstanch'd must bleed;
Hast thou no balm for this thy sorest need?
"He saved others!"

Lord! and one sign from thee could rend the sky,
One word from thee and low those mockers lie;
Thou mak'st no movement, utterest no cry,
And savest us.

44. thieves,[k] *both*, at first, reviled Him. One was aft. penitent and reproved the other. "Nor are examples wanting of men who, while enduring slow agonies, have first blasphemed, and aft. been converted." **cast . . teeth,** *R. V.* "cast

gular axiom, that Christ is an all-sufficient Saviour; and a three-fold cord is not easily broken. *T. Brooks.*

Christ derided

a Mk. xv. 27; Lu. xxiii. 32; Jo. xix. 18; *cf.* Is. liii. 12. See *Lowth's Trans. of Isa.* liii. 9.
b Lam. i. 12.
c Ps. cix. 25.
d Cf. Ps. xxii. 6 *ff.*
e Ma. iv. 3—6.

"God most peculiarly and directly hates such an arrogant disposition as is apt to crow and insult over the failings and lapses of others." *South.*

"What would the nightingale care if the toad despised her singing? She would still sing on, and leave the cold toad to his dank shadows. And what care I for the sneers of men who grovel upon earth? I will still sing on in the ear and bosom of God." *Beecher.*

"We should never strike one unnecessary blow at a victim over whom Providence holds the scourge of his resentment." *Goldsmith.*

f Job xiii. 9; Ps. xxxv. 15, 16; lix. 7, 8; Is. xxviii. 22; Ro. xv. 3.
g Mk. v. 41; Lu. vii. 14; Jo. xi. 43.
h Ma. xxviii. 11—15.
i Ps. xxii. 7, 8.
j Ma. xxvi. 32, 42, 53, 54.

k Mk. xv. 32; Lu. xxiii. 39—43.
"Ridicule is not the test of truth, because truth must always be the test of ridicule." *Bp. Home.*

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upon him the same reproach." Apt scholars of the priests. Perh. angry bec. their death may have been precipitated by that of Jesus.

Demands of sinners not complied with.—I. Bec. compliance with them would defeat the Divine plan of redemption; II. Bec. they themselves create the diffs. wh. they claim to have removed; III. Bec. suff. evidence of the importance of religion has been already given; IV. Bec. they have not yet improved what God has already done in their behalf; V. Bec. demands already acceded to have not been improved; VI. Bec. in the very act of making them, they admit what justifies their condemnation; VII. Bec. by them they lay the blame of their continued impenitence on God. *S. Harris.*

supernatural darkness

45. sixth hour,[a] noon. **darkness,**[b] supernatural. No eclipse of sun, bec. it was full moon. "Those whose belief leads them to reflect *who* was then suffering, will have no dif. in accounting for these signs of sympathy in nature, nor in seeing their applicability."[c] **land,** prob. Judæa only is meant. **ninth hour,** three o'clock P.M. Time of evening sacrifice.

Good Friday and its lessons.—A dark shadow belongs to the best of things. I. The first lesson is patience and perseverance. We must be patient with others if they do not at once find their way towards the truth. II. The darkness of Good Friday is a likeness of the opposition which each one of us will be called upon to face, in doing his duty. III. The darkness of the dismal tragedy of the crucifixion reminds us of the consoling truth that failures are not perpetual failures. Good Friday was outwardly a failure; the Easter morn was its complete success. *Dean Stanley.*

The sun veiled his brightness.—Whitefield, preaching to a crowd that had assembled to witness an execution, observing that some turned their heads aside and wept, exclaimed, "Those tears are precious and will be held in remembrance. How different it was when the Saviour of mankind was extended on the Cross! The Jews, instead of sympathizing in His sorrows, triumphed in them. They reviled Him with bitter expressions, with words more bitter than the gall and vinegar which they handed Him to drink. Not one, of all that witnessed His pains, turned his head aside, even in that last pang. Yes, my friends, there was one: that glorious luminary," pointing to the sun, "veiled his brightness, and travelled on his course in tenfold night."

a *Kitto* on Ac. iii. 1.
b Mk. xv. 33; Lu. xxiii. 44.
c *Alford*, who refs. to early Fathers as appealing to profane testimony for its truth. (*Tertull. Apol.* c. 21; *Origen, c. Cels.* ii. 33; *Euseb. in Chronicon.*) "*Phlegon*, a Rom. astronomer speaking of this very time, testifies of this." *Jacobus.*

Eli, Eli, lama sabachthani

46. Ἠλί . . sabachthani,[d] Chaldee, not Heb. words. Evidently the Ps. was present in the thoughts of Christ. These words "express, I cannot doubt, mental anguish and an inward sense of bereavement. The *possibility* of the sense of His Father's presence and favor being interrupted, as far as the human consciousness of Jesus was concerned, follows fr. the fact of His being truly and completely man; and is implied in the very expression of comfort wh. that sense of His Father's presence supplied."[e] *Conder.*

The exceeding bitter cry.—I. Strive to explain the difficulty sugg. by it. (See above.) II. Admire the great excellency of it: 1. The depth of His love to His Father; 2. The strength of His faith—"*my* God." III. Draw some inferences fr. it: 1. The reality of His sufferings; 2. Their substitutionary character. Learn: how exceedingly bitter must be the wailing of lost souls, souls unblessed with faith, or hope, or love, or conscious innocence. *Stems and Twigs.*

Victory in desertion.—Thus the will of Jesus, in the very moment when His faith seems about to yield, is finally triumphant. It has no feeling now to support it, no beatific vision to absorb it. It stands naked in His soul and tortured, as He stood naked and scourged before Pilate. The sacrifice ascends in the cry, "My God." The cry comes not out of happiness, out of peace, out of hope. Not even out of suffering comes that cry. It was a cry in desolation, but it came out of faith. The divine horror of that moment is unfathomable by human soul. It was blackness of darkness. And yet He would believe. Yet He would hold fast. God was His God yet. "My God"—and in the cry came forth the victory, and all was over soon. Of the peace that followed that cry, the peace of a perfect soul, large as the universe, pure as light, ardent as life, victorious for God and His brethren, He Himself alone can ever know the breadth and length, and depth and height. *Geo. Macdonald.*

Forsaken of God.—Mr. Job Throgmorton, a puritan divine, who was described by his contemporaries as being "as holy and as choice a preacher as any in England," is said to have lived thirty-seven years without any comfortable assurance as to his spiritual condition. When dying, he addressed the venerable Mr. Dod in the fol-

d Mk. xv. 34; Ps. xxii. 1; He. v. 7, 8.
e Jo. xvi. 32. See *Dr. Spencer's "Banqueting House,"* 50.

"Phocian, an Athenian captain, being condemned to death, and seeing one Enippus condemned to the same death, but very fearful, he comforts him with these words: 'Is it not enough to thee that thou art to die with Phocian?' Should it not comfort us in suffering, that we die with Christ?" *S. Coley.*

lowing words, "What will you say of him who is going out of the world, and can find no comfort?" "What will you say of him," replied Mr. Dod, "who, when he was going out of the world, found no comfort, but cried, 'My God, my God, why hast Thou forsaken me?'" This prompt reply administered consolation to the troubled spirit of his dying friend, who departed an hour after, rejoicing in the Lord.

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47—49. some, most likely of the soldiers. **there,** near the Cross. **Elias,** wh. the word Eli would somewhat resemble to Rom. soldiers whose knowledge of Heb. was very slight. **straightway,** Jesus having said "I thirst."[a] **vinegar,** the thin wine com. used by the Rom. soldiers, called *acetum*, or *posca*, when mixed with water. **reed,**[b] stalk of hyssop. **gave,** more exactly, "was giving," or "was about to give," when the rest said, "Let be," "stop! let us see," etc. *Vincent.*

Christ's thirst slaked by His foes.—A sign of His repose after the fight: I. In the wilderness, He hungered aft. He had fought and fully vanquished, and angels ministered unto Him; II. Here, He thirsted aft. the victorious struggle, and His enemies are compelled to minister unto Him. Jesus receives His last refreshing draught out of the hands of His enemies in token of peace,—in token that His love has vanquished the world's hate. *Lange.*

a Jo. xix. 28, 29. "It is still believed that drinking causes the death of impaled persons, and water is withheld to prolong their sufferings." *Dr. Smith.*

b Mk. xv. 36; Jo. xix. 28, 29.

"To our own sorrows, serious heed we give: But for another's woe soon cease to grieve." *Pindar.*

50—53. loud voice, saying, "*it is finished.*"[c] **yielded . . ghost,** *lit.* "let go his spirit." **veil,**[d] curtain divid. the Holy place fr. Holy of Holies. **rent . . bottom,** signifying th. henceforth there is free access for man to God the Father thro. Jesus Christ.[e] **earth . . quake,** it was on the ground that the old original curse fell.[f] **graves . . opened,** by the earthquake, signifying th. the death then taking place, broke the bands of death for ever. *Alford.* **bodies . . arose,** prob. this was at the time of the resurrection of Christ.[g] Mat. anticipates. **appeared,** no doubt at first alarming, but aft. greatly confirming the faith of the disc. in the resurrection of Jesus.

Purposes of the prodigies attending the crucifixion.—I. In attestation of the personal dignity and character of Christ; II. To attest the importance and magnitude of the event itself; III. To portend the destruction of the temple, abolition of Mosaic ritual, and downfall of Jewish state; IV. Impossible not to see here a sign and exemplification of the future resurrection of the body.[h]

An infidel's view of the death of Christ.—"The death of Socrates, peacefully philosophizing with his friends, appears the most agreeable that could be wished for; that of Jesus, expiring in the midst of agonizing pains, abused, insulted, and accused by a whole nation, is the most horrible that could be feared. Socrates, in receiving the cup of poison, blessed the weeping executioner who administered it; but Jesus, in the midst of his tortures, prayed for his merciless tormentors. Yes! if the life and death of Socrates were those of a sage, the life and death of Jesus were those of a God." *Rousseau.*

death of Jesus

c Jo. xix. 30.
d Ex. xxvi. 31—33; 2 Ch. iii. 14; Le. xvi. 2, 15; xxi. 23.
e He. ix. 7—22; Ep. ii. 14.
f Ge. iii. 17.
g Ac. xxvi. 23; 1 Co. xv. 20—23; Ho. xiii. 14; 1 Th. iv. 14.
Besides traces of this e.-quake in Judæa, heathen writers speak of one wh. destroyed twelve cities of Asia in time of Tiberius. *Macrobius; Tacitus Annal.* ii. 47; *Suetonius Tib.* 48.
h *Preacher's Portfolio*, ii. 165; *T. Adams's Works*, ii. 98; *Belfrage Sac. Add.* 125—129.

54—56. centurion,[i] this officer would be needed, since each condemned person had a guard of four soldiers.[j] **the son of God,** better, "a Son of God." No article in the Gk. At first they were convinced that He was a good man;[k] but as these prodigies increased they felt that He was more than a man. **many,**[l] the names of only a *few* are given. **M. Magdalene,** *i.e.*, of Magdala.[m] **Mary . . Joses,**[n] wife of Alpheus or Clopas.[o] **mother . . children,** Salome.[p]

Prodigies and portents.—I. Believing suppliants have become priests—the rent vail; II. The dead arise—power of Christ over realm of king of terrors; III. Gentile soldiers fear God and confess Christ—first fruits in the Gentile world; IV. Women stand beneath the Cross, and beside the grave—God's heroines; V. The earthquake a type of—1. The end of the old world; 2. The beginning of the new.

Colonel Gardiner's Conversion,—a tale so remarkable that it has remained historic for more than a hundred and fifty years. He was a gay military man, without any virtues to commend him, licentious, profane, and intemperate. One Sabbath evening he had been carousing in company with some roystering comrades; late at night he retired to his chamber. There his eye accidentally lighted upon a book entitled "The Christian Soldier; or, Heaven taken by Storm." He took it up to ridicule it, but fell asleep while it lay in his hand. He dreamed: he thought he saw a prodigious blaze of light shining upon the volume; raising his eyes to know what was so suddenly bright overhead, he saw suspended in the air a vivid representation of the Lord Jesus Christ upon the cross; distinctly then he heard some one saying, "This I did for thee; what hast thou done for me?" Struck to the very depth of

centurion

i Ma. viii. 5.
j Ac. xii. 4.
k Lu. xxiii. 47.
l Lu. viii. 2, 3.
m Ma. xv. 39.
n Ma. x. 3.
o Jo. xix. 25.
p Ma. iv. 21.

"God often lays the sum of His amazing Providences in very dismal afflictions; as the limner first puts on the dusky colors, on which he intends to draw the portraiture of some illustrious beauty. The Church grows by tears and withers by smiles." *Charnock.*

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the burial of Jesus

Mk. xv. 43; Lu. xxiii. 50; Jo. xix. 38.

his conscience, he was wakened instantly; at once, filled with contrition, as a sinner he sought peace and found pardon for his soul. *C. S. Robinson.*

57, 58. rich man, a very exceptional case.[a] **Arimathæa,** (= heights) = Ramah,[b] whose site is supp. to be marked by the mod. vill. of *Renthieh.* **disciple,** a secret one, like Nicodemus.[c] **went . . Pilate,** men of wealth and position would have a ready access and more influence. **begged . . body,** how, if a day sooner some few *such* men had been as anxious to save His life? **delivered,** but first was assured of His death.[d]

The rich disciple.—I. Cared more about the sepulchre for the dead Christ, than service to the living Saviour,—nothing heard of Him till now. II. Cared more about the silent body than the speaking lips of Jesus—hence did not confess and follow the living Redeemer. III. Though late in the field as a public confessor, His influence was exerted most usefully for the Church—a poor and influential suppliant would have been spurned by Pilate. The wealth of Joseph was his shield. The rich man's well-constructed tomb furnished opportunities to both foes and friends for testing the reality of the resurrection.

The burial of Jesus.—There has been no time to get a bier, or it is felt that the distance is so short that it is not needed. That body, however, has the best bier of all—the hands of true affection to lift it and carry it across to the new tomb which waits to receive it. The feet let us assign to Joseph, the body to Nicodemus, and that regal head with those closed eyes, over whom the shadows of the resurrection are already flitting, let us lay it on the breast of the beloved disciple John, who, possibly, was present standing with the Galilean women. The last service which Jesus ever needed at the hands of men it has been their privilege to render. For this service shall we not honor them, and forget that they were once secret disciples? Yea, verily; what they thus did for the Lord's burial shall be told for a memorial to them, wherever the gospel of the kingdom is preached. *Dr. Hanna.—A fable.*—A young man once picked up a sovereign lying in the road. Ever afterwards, as he walked along, he kept his eye steadfastly on the ground, in hopes of finding another. And, in the course of his long life, he did pick up at different times a good amount of gold and silver. But all these days as he was looking for them, he saw not that heaven was bright above him, and nature beautiful around. He never once allowed his eyes to look up from the filth in which he sought the treasure, and when he died a rich old man, he only knew this fair earth of ours as a dirty road to pick up money as you walk along.

59, 60. linen cloth, along with the myrrh and aloes brought by Nicodemus,[e] and the spices brought by the women[f] (the Jewish kings were usually buried in spices), the approaching Sabbath leaving no time for completing the funeral ceremonies. **new tomb,** in a garden nr. Golgotha,[g] undefiled by any previous interment.[h] **rolled . . door,** "This tomb, like that of Lazarus,[i] was a chamber excavated in the rock, with a low doorway, but large enough for persons to enter into it,[j] and no doubt having separate niches hewn for the bodies."

Through Christ's death secret disciples gain power to confess Him.—For it teaches them—I. Their full guilt; II. The world's full condemnation; III. The perfect vanity and wretchedness of the fear of man; IV. The perfect glory of the vicarious death of Christ. *Lange.*

The Holy Sepulchre.—The present "Church of the Holy Sepulchre" occupies the *traditional* site, the one accepted by the Rom. Cath. and the Oriental churches. But th. is within the walls and appy. must always have been; while the crucifixion and burial were "without the gate." John xix. 20, 41; Heb. xiii. 12. The opinion of scholars in late years tends strongly to the acceptance of the rocky knoll close by the "Grotto of Jeremiah" near the Damascus Gate on the north of the city as the probable locality. *G. M. A.*

61. other Mary, the mother of James and Joses;[k] John, her new-found son, having led home the mother of Jesus.[l] **sitting . . against,** observing. Thus, with others, being witnessess of the fact that He was buried there. When the interment was over and the stone was fixed, they returned to prepare the spices, etc., to complete the embalming aft. the Sabbath, during wh. they rested.[m]

The sacred evening—I. The quiet rest of the perfected Endurer; II. The quiet repentance of the convulsed world; III. The quiet labor of the loving friends; IV. The quiet peace of the holy grave. *Gerok.—The burial of Jesus manifests*—I. The

"Riches and a high position are undoubtedly accompanied with danger (1 Co. i. 26) yet God has His own among the noble and wealthy (1 K. xviii. 12, 13)." *Canstein.*

"Riches and prosperity either kill with care or surfeit with delight." *Mason.*

"Be not proud of riches, but afraid of them, lest they be a *silver bar* to cross the way to heaven. You must answer for riches, but riches cannot answer for you." *Mason.*

a Jo. xix. 39, 40.
f Mk. xvi. 1.
g Jo. xix. 41, 42.
h Ps. xvi. 10; *Cf.* Ac. ii. 25—31.
i Jo. xi. 38.
j Jo. xx. 5—8.

The piece of rock used to close a sepulchre is called in the Talmud "*a roller.*"

The knoll of the Grotto of Jer. is a weird, dreary place, w a high, rounded, skull-like, rocky plateau, and a sudden depression or hollow beneath, as if the jaws of th. skull had opened. *Edersheim.*

k v. 56; Mk. xv. 47.
l Jo. xix. 26, 27.
m Lu. xxiii. 56.

"As God watched over his Son, and revealed His care visibly, so will He guard and take care of Christ's members in death." *Starke.*

b 1 S. i. 1; vii. 17.
c Jo. xix. 38, 39.
d Mk. xv. 44, 45.

believer's courage; II. Love's power; III. Truth's seal; IV. The mourner's consolation. *Kurtze.*

The color of mourning.—It is singular to observe the different colors different countries have adopted for mourning. In Europe, *black* is generally used, as representing darkness, which death is like to. In China, *white*, because they hope that the dead are in heaven, the place of purity. In Egypt, *yellow*, representing the decay of trees and flowers. In Ethiopia, *brown*, the color of the earth from whence man is taken, and to which he returns. In some parts of Turkey, *blue*, representing the sky, where they hope the dead are gone; but in other parts, *purple*, or *violet*, because being a kind of mixture of black and blue, it represents, as it were, sorrow on one side and hope on the other. *Ency. Brit.*

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"The origin of the Turk's turban is supposed by many to have been the wearing of the winding-sheet to remind the wearer of his own mortality." *Bowes.*

62—64. next day, *i.e.*, the Sabbath (*Nisan* 16th), called "a high day."[a] **chief priests,** *etc.*, who prof. to be such punctilious observers of the Sabbath, yet thus violated, acc. to their view, the great Sabbath of the Passover week. **rise again,** so they did rightly interpret the words of the witnesses concerning the temple![b] Conscience sharpened *their* memory, and sorrow clouded that of the disciples. **made sure,** as if it were in man to make it sure against "the power of His resurrection." **lest . . say,** being deceivers themselves, they cannot believe in the honesty or sincerity of others. Men judge others, unconsciously, by themselves. **last . . worse . . first,** what was the first? prob, they ref. to the disc. being allowed so far to dispose of the dead body of their friend and Lord. Their malice, coupled with fear, pursues Jesus to the tomb.

a Jo. xix. 31.
b Ma. xxvi. 61.

"I see no greater diff. in believing the resurrection of the dead, or the conception of the Virgin, than the creation of the world. Is it less easy to reproduce a human body than it was to produce it at first?" *Pascal.*

The guarded sepulchre.—I. The precautions used to secure the tomb. II. The advantages derived thence to the cause of Christ. III. Some general deductions fr. the subject—1. How vain the counsels of the ungodly; 2. How happy are they who have God on their side. *Simeon.*

The resurrection.—In each of the three great periods of the church was exhibited an instance of one taken up to heaven, body and spirit, as an encouragement to the hope of believers of attaining the same felicity. Enoch before the law was given; Elijah under the legal economy; and Jesus Christ under the evangelical dispensation. And God, in conducting these events, has gradually disclosed life and immortality from the dawning of the morning light to the full glory of meridian splendor. *Hunter.*

"The Jews call their synagogues Beth Chayim, the house of the living, showing how they believe in the resurrection." *Bowes.*

"Death stung himself to death when he stung Christ." *Romaine.*

65, 66. ye . . watch, let it be as you wish; take a watch or guard. He desires to please all, that He may seem impartial and offend none. **so . . went,** little dreaming that they were about to add additional testimony to the resurrection, and involve themselves in other perplexities and crimes.[c] **sealing**[d] **. . watch,** *R. V.* "sealing the stone, the guard being with them." Making "surety doubly sure." They therefore knew that Jesus was in that tomb. So the moonlight night closed in, the stone door cemented in its place, and four stalwart Rom. soldiers watching "the place where they laid Him."

c Ma. xxviii. 11—15.
d Da. vi. 17. The poet Tennyson has the following motto in incrusted tiles on the pavement of his entrance-hall: *Y Gwyr yn Erbyn y byd; i.e.*, "the truth against the world."

The Jew and the Roman watching the sepulchre.—I. This passage of sacred history illustrates the truth that God has "made all things for Himself, yea, even the wicked for the day of evil." "There is no counsel, nor wisdom, nor understanding against the Lord." II. Some Christians are chosen of God to display by their great trials His power and wisdom, as Christ was by His death and burial and resurrection. III. Bad men should be objects of pity rather than of fear or anger. IV. Everything relating to the resurrection of Christ is unspeakably interesting for this reason, "He was raised again for our justification." *N. Adams, D. D.*

Anxiety on account of Christ, even when dead.—It is a common proverb, "Dead men bite not." But here Christ, though dead and buried, bites and beats hard upon these evil men's consciences. They could not rest the whole night before, for fear He should get out of the grave some way, and so create them further trouble. *Trapp.*

"It takes a good many shovelfuls of earth to bury the truth." *Swiss Proverb.*

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CHAPTER THE TWENTY-EIGHTH.

The peculiarities of Matthew's last chapter are largely due to the purpose of his Gospel. Throughout it has been the record of the Galilean ministry, the picture of the King of Israel, and of His treatment by those who should have been His subjects. This chapter establishes the fact of His resurrection; but, passing by the Jerusalem appearances of the risen Lord, as being granted to individuals, and having less bearing on His royalty, emphasizes two points: His rejection by the representatives of the nation, whose lie is endorsed by popular acceptance; and the solemn assumption, in Galilee, of universal dominion, with the world-wide commission in which the kingdom bursts the narrow national limits and becomes co-extensive with humanity. *Dr. Maclaren.*

the resurrection

The Lord's day is the queen of days, the pearl of the week. *P. Henry.*

1. end . . Sabbath,[a] when the S. was over; *lit.* "late of the Sabbath." By strict Jewish reckoning it ended the even. bef. **first . . week,** Nisan 17th—Apr. 9th—First Lord's day—"Easter Day." **came . . see,** preparatory to coming to finish the embalming.

a Mk. xvi. 1; Lu. xxiv. 1; Jo. xx. 1.
For crit. discus. of hist. of resurrection see *Dr. Robinson Bibliotheca Sacra,* 1845, 162 *ff.*

> "Not she with trait'rous kiss her Master stung,
> Not she denied Him with unfaithful tongue;
> She, when Apostles fled, could danger brave,
> Last at His Cross, and earliest at His grave."
> *E. B. Browning.*

The first day of the week.—Is I. A day of mighty memories. 1. Of redemption; 2. Of the giving of the Holy Spirit to man. II. A day of happy and noble associations. III. A day of holy anticipations. Predicts perpetually the Sabbath of God's love—the end of conflict, the light of heaven. *H. R. Reynolds.*

"There is a great difference betw. having truth on our side, and being on the side of truth."

"Truth, when not sought after, sometimes comes to light." *Menander.*

Searching for the truth.—"Truth, indeed, came once into the world with her divine Master, and was a perfect shape most glorious to look on; but when He ascended, and His Apostles after Him were laid asleep, then straight arose a wicked race of deceivers, who, as that story goes of the Egyptian Typhon, with his conspirators, how they dealt with the god Osiris, took the virgin Truth, hewed her lovely form into a thousand pieces, and scattered them to the four winds. From that time ever since, the sad friends of truth, such as durst appear, imitating the careful search that Isis made for the mangled body of Osiris, went up and down gathering up limb by limb, still as they could find them. We have not yet found them all, nor ever shall do, till her Master's second coming: He shall bring together every joint and member, and shall mould them into an immortal feature of loveliness and perfection." *Milton.*

"'What is Truth?'—In the Vulgate, these words are 'Quid est veritas?' A striking anagram has been made out of these letters—Est 'vir qui adest.' (It is the man who stands before thee)." *Bowes.*

2—4. was, had been bef. arrival of the women. **angel,**[b] ready to serve the Lord of angels when the proper time had come. **rolled,** where now were the *seal* and *watch?* **stone,** wh. was very great.[c] **door,** He who came to preach deliverance to the captives[d] and proclaim the glorious liberty of the sons of God, cannot be detained a prisoner Himself by the conquered king of terrors. **sat . . it,** who now, of the guards, can roll it back? **countenance,** *R. V.* "appearance." His appearance and His garb were suited to His message. **fear,** "not even military boldness can endure celestial power."

b Ma. xxvi. 53.
c Mk. xvi. 4, 5.
d Is. lxi. 1; Lu. iv. 16—19.

The resurrection of Christ may be looked upon (1) as a confirmation of the truth of Christianity; (2) as a pattern and pledge of the resurrection of the good; (3) as a symbol of man's true spiritual elevation. *Homilist.*

"The German designation of their burying place—"God's Acre"—brings out another aspect of resurrection truth (Lu. xx. 28)." *Bowes.*

"*The Holy Sepulchre*" is a sarcophagus of white marble, destitute of ornament, and slightly tinged with blue; 6-ft. 1¼-in. long, 3-ft. ¾-in. broad, and 2-ft. 1¼-in. deep, measured on the outside. It is but indifferently polished, and appears as if it had at one time been exposed to the pelting of the storm and the changes of the seasons, by which it has been considerably disintegrated. Over it are suspended twelve splendid silver lamps, the gifts of monarchs and princes; these are kept continually burning, in honor of the twelve Apostles. The sarcophagus occupies about one-half of the sepulchral chamber, and extends from one end of it to the other. A space, not exceeding three feet wide, in front of it, is all that remains for the reception of visitors, so that not more than three or four persons can be conveniently admitted at a time. A Greek or Latin priest always stands here with a silver vase of incense, which he waves over the pilgrims." *Horne.*

"The grave was never intended to be a sanctuary to defend sinners from the hand of justice, but a close prison to reserve them against the day of trial, that they may be forthcoming." *Gurnall.*

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5, 6. angel . . said,[a] strong both to do great deeds and speak kind words. **women,** leaving the soldiers in their "death-like swoon." **fear not,** for they, too, were doubtless alarmed by the glorious vision. **know . . seek,** what else could they want in that sad place? **not here,** the tomb is no fit place for the Lord of life. **risen,** not stolen away and hidden by the enemy. **as . . said,** more than once, that His friends might be prepared.[b] **come,** be not afraid, here is no dead body to look upon. **see . . lay,** now empty. The picture of the future sepulchre of every one who falls asleep in Jesus.[c]

The empty sepulchre.—I. A witness: 1. For the truth of His mission; 2. For the sufficiency of His mediation. II. A pledge: 1. Of Christ's power to raise us to a spiritual life; 2. Of His determination to raise us to eternal life. Application—1. To the unbelieving rejecter of the Gospel salvation; 2. To the humble seeker of a crucified Saviour. *Simeon.*

The Church of the Holy Sepulchre, with the *Sepulchre* itself, is a prominent object of attention to the devout pilgrim. The *Holy Sepulchre*, in which, according to ancient tradition, the body of the Redeemer was deposited by Nicodemus, after he had taken it down from the Cross (John xix. 39—42), stands a little north of the centre of this church, and is covered by a small oblong quadrilateral building of marble, crowned with a tiny cupola standing upon pillars, and divided into three compartments. The first compartment is an antechamber, which may contain six or eight persons: here the pilgrims put off their shoes from their feet, before they enter upon the holy ground within; where, occupying half of the second part of the building, "is the place where the Lord lay (Matt. xxviii. 6). The third compartment is a small chapel appropriated to the Copts, which is entered from behind, and which has no internal communication with the others.

7, 8. quickly, good news cannot be too soon told to sad hearts.[d] **risen,** that they, remembering what "he said," may have their faith strengthened, as well as their grief removed. **Galilee,** the appointed place.[e] **fear,** naturally caused by the presence of the A.[f] **joy,** at what they had seen and heard. **run . . word,**[g] would that all Christians were as obed., and as anxious to impart comfort to the sad.

The way to and from the sepulchre.—I. The road thither—1. Visible grief—to anoint the Lord; 2. Secret hope—to see the grave; 3. The great experience—stone, angel, etc. II. The road thence—1. Fear and joy; 2. The salutation of Jesus; 3. The commission. *Lange.*

Sorrow ministering to joy.—It is said, that gardeners sometimes, when they would bring a rose to richer flowering, deprive it for a season of light and moisture. Silent and dark it stands, dropping one fading leaf after another, and seeming to go down patiently to death. But when every leaf is dropped, and the plant stands stripped to the uttermost, a new life is even then working in the buds, from which shall spring a tender foliage and a brighter wealth of flowers. So, often, in celestial gardening, every leaf of earthly joy must drop before a new and divine bloom visits the soul. *Mrs. Stowe.*

> Now let the heavens be joyful; let earth her song begin;
> Let the round world keep triumph, and all that is therein;
> Invisible or visible, their notes let all things blend;
> For Christ the Lord hath risen, one joy that hath no end.
>
> *St. John of Damascus.*

9, 10. Jesus, rewarded their obedience, and love, by giving them this proof of His resurrection. **all hail,** the ordinary Gk. form of salutation. The first record. words of the risen Saviour, a desire for that health or wholeness wh. He had previously by His mir. symbolized, and now ever lives to promote. **held . . feet,** kissing hand, feet, hem of garment, oft. mentioned in Scripture as marks of respect.[h] **brethren,**[i] neither his death, nor their abandonment, nor Peter's denial had dissolved their relationship. **that . . go,** He will test their faith. **see me,** He will reward their faith.

Meeting Jesus.—I. IN THE WAY OF SERVICE JESUS MEETS US—"As they went to tell," &c. 1. He may come at other times, as He did to those who visited the sepulchre, to those walking out to Emmaus, to others fishing, and to the eleven assembled for mutual consolation. 2. He is likeliest to come when we are doing His work. II. WHEN JESUS MEETS US HE HAS EVER A GOOD WORD FOR US. The fittest motto for resurrection fellowship is "All hail!" 1. A word of salutation. 2. A word of benediction. 3. A word of gratulation. 4. A word of pacification. III.

words of the angel

a Lu. xxiv. 23.
b Ma. xvi. 21; xvii. 23; xx. 19; xxvi. 32.
c 1 Th. iv. 13, 14; Ro. viii. 10, 11. First fruits offered the day after the Passo. Sabbath as the pledge of the whole harvest (Le. xxiii. 9—14). "The very first employment of Israel in Canaan was preparing the type of the Saviour's resurrection, and their first religious act was holding up that type of a risen Saviour." *Lonar.*

The anc. salutation of the Christians when they first met on Easter morning, was, "Christ is risen;" to wh. the answer was, "Christ is risen indeed;" or else, "and hath appeared unto Simon." *Bowes.*

d Pr. xxv. 25; Mk. xvi. 10. "Evil news rides post, while good news baits." *Milton, Sam. Ag.* 1538.
e Ma. xxvi. 32; Mk. xvi. 7; Lu. xxiv. 6; Jo. xxi. 1.
f Da. x. 7, 8; Lu. 1. 12.
g Mk. xvi. 8. "In this world full often our joys are only the tender shadows which our sorrows cast." *Beecher.*

Jesus appears to the women

Jo. xx. 14, *ff.*
h Job xxxi. 27; Lu. vii. 45; viii. 44.
i Ps. xxii. 22; Ma. xii. 50; Ro. viii. 29; He. ii. 11. The practice ref. to (*v.* 9) still continues in the East. A Hindoo disciple, meeting his religious guide in the public street, prostrates himself

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before him and rubs the dust from his feet. "Now that Christ had clearly manifested the power of the Godhead, there was special need of reminding His disciples that He was still man, and that they were brethren."

When Jesus meets us it becomes us to arouse ourselves. We ought at such times to be like the disciples, who were—1. All alive with hopeful energy. 2. All aglow with happy excitement. 3. All ardent with reverent love. 4. All amazed at His glory. 5. All afraid lest they should lose their bliss. They grasped Him, and held him by the feet. IV. From such a meeting we should go on a further errand. He says, "Tell *My brethren.*" We must communicate what our Lord has imparted—"Go, *tell.*" Not only for ourselves, but mainly for the benefit of others, are we to behold our Lord. *Spurgeon.*

How the risen Christ is seen.—It is not supposed that the impartial Christ, or the Christianity of His gospel, literally prefers one sex to the other. But He respects the nature of each, and does not abrogate the laws of that nature. To that one, therefore, that has the clearer spiritual eyesight, Christ will disclose the first radiancy of His glory. In that sex that loves most, and therefore, suffers most, and is perhaps capable of sinning most, He finds the faith-faculty most ready to recognize Him, and on that, therefore—as if in a kind of compensation for the first sin, and the tender sensitiveness to all injury—He bestows the blessing of the earliest benediction of His resurrection voice. *Bp. Huntington.*

the soldiers are bribed

11—13. they, the women. **some,** having recovered fr. their swoon, and finding the tomb open and empty, and knowing not what to do, they prob. agree that while two remain on guard, the rest shall return to their employers and narrate these startling occurrences. **assembled,** meeting of Sanhedrin hastily convened. **counsel,** imagine their wonder, fear, and perplexity. **large money,**[a] a large bribe for ea. of the four to warrant them in running the risk, and secure fidelity; thirty pieces of silver enough to secure the living Christ: how much more to prove that He was dead. **stole . . slept,** a most improbable story: for if they were asleep how should they know the robbers were disciples? How could they hope to persuade men that they slept on through the noise that was made by the rolling back of the stone, etc.? So the story invented for the soldiers has *falsehood* on the very surface of it.

Concealed self-contradictions by the enemies of truth.—I. They imagine the most absurd fables, to destroy the glorious miracle; II. They imagine the most senseless absurdity, to destroy what is full of meaning and clear to the soul; III. They imagine what is mean, wicked, diabolical, to destroy what is sacred.[b]

Judicial blindness.—The last appearance of the rulers in the Gospel is full of tragic significance. This is the end of centuries of prophecy and patience! This is what all God's culture of His vineyard has come to! The husbandmen cast the heir out of the vineyard, and slew him. There was a deeper depth than even that. They would not be persuaded when He rose again from the dead. They entrenched themselves in a lie, which only showed that they had a glimmering of the truth and hated it. A conspiracy or falsehood, which knew itself to be such, was the last form of that august council of Israel. It is an awful lesson of the penalties of unfaithfulness to the light possessed, an awful instance of "judicial blindness." So sets the sun of Israel. And therefore our Gospel turns away from the apostate nation, which has rejected its King, to tell, in its last words, of His assumption of universal dominion, and of the passage of the glad news from Israel to the world. *A. Maclaren.*

a 1 Ti. iii. 3; vi. 10. "A lie always needs a truth for a handle to it. The worst lies are those whose handle is true and whose blade is false."

When Aristotle was asked what a man could gain by telling a falsehood, he replied, "Never to be credited when he speaks the truth."

b *Lange.* "Falsehood is fire in stubble: it likewise turns all the light stuff around it into its own substance for a moment,—one crackling, blazing moment,—and then dies; and all its contents are scattered in the wind, without place, or evidence of their existence,—as viewless as the wind which scatters them." *Coleridge.*

14, 15. this, story wh. we pay you for telling; or fact that we pay you for concealing. **governor's,** Pilate, hence these were Rom. soldiers. **persuade,** how? with more "large money?" or did they take encouragement fr. their former persuasion in the case of Jesus? **secure you,** they would need securing, since sleeping on guard was a great offence.[c] Prob. in such a case the priests would have treated the soldiers, who thus served their turn, as pitilessly as they treated Judas.[d] **took . . money,** mere mercenaries. **taught,** apt pupils of teachers who professed to be servants of a God of truth and justice. **commonly,** and willingly; bec. it is so easy to believe what one desires to be true. **unto . . day,** hence this Gospel was written some time after.

c Ac. xii. 19.
d Ma. xxvii. 4. What astounding fictions must a man believe bef. he can disbelieve the simple truth.

"For words are wise men's counters, they do but reckon by them; but they are the money of fools." *Hobbes Rev.* i. 4.

Sneaking slander.—Slander sneaks along in its impotent path, in pursuit of the Gospel rushing along its winged course.—I. Slander of Christ; II. Of his disciples; III. Of early Christendom; IV. Of the Reformation. Judaism and heathenism unite to oppose Christianity; the hierarchy leagues with the dissolute to battle against the faith. The world takes money, and acts as she is taught, against her better knowledge and her conscience.

A.D. 30.

Jesus appears to the disciples in Galilee

16—18. eleven, the twelfth—Judas—having gone "to his own place." **went,** under the impulse of faith, love, hope. **Galilee,** this dist. selected prob. bec. of the num. of disc. there. **appointed,** not only the dist. but the precise spot had been indicated.[a] **they saw,** the Apostles and others.[b] **worshipped,** the majority of them. **doubted,** they were not rash, impetuous, fanatical enthusiasts (*ill.* Thomas). "The slowness of the disc. to believe adds immensely to the value of that bold and unfaltering faith with wh. thenceforward, 'gave the Apostles witness of the resurr. of the Lord.'" *Conder.* **power,** *R. V.* "authority." To some who once, when the time was not yet, would by force make Him a king,[c] He now proclaims the setting up of His kingdom.[d]

The gentleness and the energy of Christianity.—"The sons of thunder." "The beloved disciple." I. Consider some things in Christianity adapted to give *gentleness* to the character: 1. The view it gives to a person of himself; 2. The view it gives of God and eternity; 3. The character of Jesus—"Lamb of God." II. Some things in Christianity adapted to give *energy* to the character: 1. The objects of effort it presents—our own, and others' salvation; 2. The motives to effort it supplies; 3. The examples of energy which it exhibits—Paul, Peter, esp. "consider Him." *Dr. H. A. Nelson.*

Belief in the Trinity not against reason though beyond it.—Though I cannot explain this mystery to you, I think I can show you in nature certain figures whereby we may get some idea of how true the mystery is, though it is beyond our understanding. If I were to shut the window of a room, and cut a slit in the shutter, and put into the slit a piece of glass called a prism, you would see on the wall on the other side of the room a streak of red, yellow, and blue light. If I take the piece of glass away, there is only a streak of white light. Now learned men have found out that all pure white light is made up of red, yellow, and blue light; and by that piece of glass a ray of light can always be separated into the parts which make it up. Now, the red ray is light, the yellow ray is light, the blue ray is light. But the three together make up only one ray of light. Then, again. In your own self you have an image of the Trinity. You are made up of spirit, and soul, and body. Your spirit thinks, it prays, and you say, "I think, I pray." Your spirit is you. If anything pains your body, you say, "I am in pain," speaking now of your body as yourself. Again, your soul is moved by some passion, fear, or love. You speak of your soul as yourself, and say, "I fear," or "I love." Well, here there is the spirit you, the body you, and the soul you; and yet you are not three different creatures, but you —body, soul, and spirit, make up one being, called man. *J. E. Vernon.*

19, 20. go ye, a com. not to Apostles only.[e] **teach,** *R. V.* "make disciples of." **all nations,**[f] beginning at Jerusalem.[g] "Yet Israel is divested of his prerogative, is not even named, but is now included among the *nations*, the *Gentiles*, of the earth." **baptizing,** "in the actual baptism of Jesus, both Father, Son, and Holy Spirit manifested themselves." **in the name,** *R. V.* "into the name"; this denotes union or communion with. When one is bapt. into the name of the Trinity, he professes to acknowl. and appropriate God in all th. He is and in all th. He does for man. He recognizes and depends upon God the Father as his Creator and Preserver; receives J. C. as his only Mediator and Redeemer, and his pattern of life; and confesses the H. Sp. as his Sanctifier and Comforter. *Vincent.* **observe,** keep in mind; obey—in life. **with you,** though you may be sundered widely fr. ea. other. **alway,** *lit.* all the days; through all time. **end . . world,** *lit.* "consummation of the age."

The great command.—The command to teach all nations implies—1. That Christianity is a universal religion; not merely one of the religions of the world from which, with others, we, in this later day, are to select an eclectic or universal religion. 2. That it is adapted to all nations and all classes (Rom. i. 6), a claim which history has abundantly justified, but which was urged by early opponents as a conclusive objection to it. 3. That not a natural development, but obedience to the principles inculcated by Jesus Christ, constitutes the secret of true civilization among all nations, and thus that Christian missions are the mother of civilization. 4. That from all nations the members of Christ's Church triumphant are to be gathered to God by obedience to this commission. *L. Abbott.*

I am with you alway.—Mr. Robert Bruce, an eminent minister in Scotland, having to preach on a solemn occasion, was late in coming to the congregation. The people wondering at his stay, the bells having been rung long, and the time far spent, the

Jo. xx. 25; Mk. xvi. 11; Lu. xxiv. 11.

a Ma. xxvi. 32.

b 1 Co. xv. 6.

"They doubted, to prevent our doubting." *Leo.*

"Our doubts are traitors, and make us lose the good we oft might win." *Shakespeare.*

c Jo. vi. 15.

d Ac. x. 36; Ro. xiv. 9; 1 Pe. iii. 22; Col. i. 16; Phil. ii. 9—11; Ep. i. 21, 22; 1 Co. xv. 25; He. ii. 8, 9.

"In contemplation, if a man begin with certainties, he shall end in doubts; but if he will be content to begin w. doubts, he shall end in certainties." *Bacon.*

"Modest doubt is call'd
The beacon of the wise, the tent that searches
To the bottom of the worst." *Shakespeare.*

e Ac. viii. 4; xi. 19—21.

f Is. lv. 5; Ps. lxxii. 11; Ga. iii. 8.

g Lu. xxiv. 49.

Nothing can be more plain than that God is bent on the conquest of the world. He shapes history in the interests of his Church. He has mapped out the world for his kingdom. God can employ all methods, but chiefly loves to work upon men by men. *Wesley.*

A.D. 30.

"God's promises are a defence against man's threatenings. The promises of the Gospel are sealed to us by the word of the Father, the blood of the Son, and the witness of the Spirit." *Mason.*

beadle was desired to go and inquire the reason; who coming to his house, and finding his chamber-door shut, and hearing a sound, drew near, and overheard Mr. Bruce often, and with much seriousness, say, "I protest I will not go, except Thou go with me." Whereupon the man withdrew without knocking at the door. On being asked, at his return, the cause of Mr. Bruce's delay, he answered he could not tell; but supposed that some person was with him, who was unwilling to come to church, and he was engaged in pressing him to come, declaring he would not go without him. Mr. Bruce soon after came, accompanied with no man, but he came in the fulness of the blessing of the Gospel of Christ; and his speech and his preaching were with such demonstration of the Spirit, that it was easy to perceive he had been in the mount with God, and that he enjoyed the presence of his Divine Master.

Introduction.

I. Author. **Mark,** also called John Mark (Ac. xii. 12, 25), was the son of Mary (Ac. xii. 12), the sister of Barnabas (Col. iv. 10), dwelling at Jerusalem (Ac. xii. 12). Having been converted by Peter (1 Pe. v. 13), he became the assistant, and, during their first miss. journey, the companion, of his uncle and Paul (Ac. xii. 25), of whose difference and separation he was the cause (Ac. xv. 37—40). Having left Paul and Barnabas, he became the companion of the latter in his visit to Cyprus (Ac. xv. 39). Aft. once more rejoining Paul (Col. iv. 10; Philem. 24; 2 Tim. iv. 11), we find him at last with Peter (1 Pe. v. 13), whose amanuensis tradition declares him to have been. Tradition says he accom. Peter to Rome, that he went thence to Alexandria, that he was the first bishop of the church there, and that he suffered martyrdom in that city (*Baronius, Cave, Wetstein*, etc.; see *Lardner*, v. 325; though some say that he died a natural death; see *Euseb. Eccl. Hist.* ii. 15, 16, 24; *Epiph. H.* 51, 6; *Jerom. Vir. Ill.* 8). II. Language. There has never been any well-founded doubt that it was written in *Gk.* The assertion that Mk. wrote and preached in *Lat.*, advanced by Rom. writers, apparently to estab. the claims of the *Vulgate*, is without evidence. No anc. writer alludes to the *Lat.* orig. of Mk. (see *Alford*). III. Origin. It is generally believed that Mk. wrote his Gospel under the guidance, if not by the dictation of Peter. Eusebius, speaking of the Christians at Rome, says (*Eccl. Hist.* ii. 15), "It was not sufficient to hear but once, nor to receive the unwritten doctrine of the Gospel of God, but they persevered with various entreaties to solicit Mark, as the companion of Peter, and whose Gospel we have, that he should leave them a monument of the doctrines thus orally communicated, in writing. Nor did they cease their solicitations until they had prevailed with the man, and thus became the means of that history wh. is called "the Gospel acc. to Mk." Irenæus, also (*Adv. Hær.* i., iii.), states that "after their [Peter and Paul] departure Mk. also, the disc. and interpreter of Peter, delivered to us, in writing, the things wh. had been preached by Peter." In this view Jerom. also concurs (*de Vir. Ill.* c. 8). IV. Time. Not cert. but aft. A.D. 63; and bef. the capture of Jerusalem, A.D. 70. V. Place. *Rome*, though Chrysostom says *Alexandria.* VI. For whom written. That it was written for the use of Gentile converts seems clear fr.: 1, the few allusions to Jewish customs and peculiarities, and the explanations accom. such as are named (see v. 41; vii. 2, 11; xv. 42); 2, the omission of quotations fr. the prophets; 3, and of particulars more important to the Jew than to the Gentile. VII. Peculiarities. 1, of *contents.* The parable of growing seed (iv. 26—29). The cure of a deaf and dumb man (vii. 31—37). The cure of a blind man at Bethsaida (viii. 22—26). 2, of *style.* "By far the greater part of those graphic touches wh. describe the look and gesture of our Lord, the arrangement or appearance of those around Him, the feelings with wh. He contemplated the persons whom He addressed, are contained in this Gospel. While the *matters related* are *fewer* than in either Matt. or Lu., Mk., in by far the greater num. of com. narrations, is the most *copious, and rich in lively and interesting details.*" (*Alford.*) "The brevity of this Gospel would commend it to the acceptance of the great body of the Roman people, esp. of the middle classes, engaged in practical business, legal affairs, commercial enterprise, and military campaigns, and migrating in frequent journeys from place to place. Such an Evangelical Manual as this would be particularly appropriate and serviceable to them. Accord. we find it dist. fr. the other Gospels by the intro. of *Latin* words, and by an accommodation of phraseology to Rom. usages." *Wordsworth.*

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A.D. 26.

CHAPTER THE FIRST.

1, 2. beginning, Mk., being more a biographer than a historian, commences at once with the ministry of the Baptist; writing for Gentile converts, he passes over the genealogy of our Lord, wh. Mat., writing for Jews, gave in full. **Son . . God,**[a] "while Mat. sets forth Jesus as the Christ, the prom. Messiah, Mark's object is to make Him known as the God-man." *Jacobus.* "The object of Mk. being to relate *the official life and ministry* of our Lord, he begins with His *baptism;* and, as a necessary introduction to it, with the *preaching of John the Baptist.*" *Oxford.* **written,**[b] by inspiration of the H. Spirit,[c] nearly 400 yrs. bef.[d]

The beginning of the Gospel.—I. A wonderful thing here begun. The Gospel—good news, etc. One might have expected justice and wrath to make an end of sin and sinners, instead of a beginning of a new dispensation of mercy and love. II. A wonderful beginning of this wonderful thing. So unostentatious,—one man preaching in the wilderness; so solemn,—one voice disturbing the silence; so novel—a way prepared for another man; so strangely answering to anc. prophecy. III. This wonderful beginning of the wonderful new, was the beginning of the end of the wonderful old. Yet no one thought that a dispensation so solemnly inaugurated, marked by prophets, sustained by miracles, was having its death-knell tolled by that one man in the wilderness. IV. The new movement which now begins is not, like Judaism, a law which brings death; nor like Buddhism, a path in which one must walk as best he may: it differs from all other systems in being essentially the announcement of good tidings from above. *Chadwick.*

The Gospel.—"The Gospel is an anthem from the harps of heaven; the music of the River of Life washing its shores on high, and pouring in cascades upon the earth. Not so cheerful was the song of the morning stars; nor the shout of the sons of God so joyful. Gushing from the fountains of eternal harmony, it was first heard on earth in a low tone of solemn gladness, uttered in Eden by the Lord God himself. This gave the key-note of the Gospel-song. Patriarchs caught it up, and taught it to the generations following. It breathed from the harp of the Psalmist, and rang like a clarion from tower and mountain-top, as prophets proclaimed the year of jubilee. Fresh notes from heaven have enriched the harmony, as the Lord of hosts and his angels have revealed new promises, and called on the suffering children of Zion to be joyful in their king." *Dr. Hoge.*

3—5. voice, only a voice, not the "coming one" Himself. The voice of God speaking by His messenger. **prepare ye,**[e] this is what the *voice* exhorts the people to do, *i.e.*, to be in readiness to welcome the long promised and now expected Messiah. By Tacitus[f] and Suetonius[g] this expec. of Messiah is limited to the E. world. The prophecies of Dan. would prob. be known to the Magi. By Virgil[h] it was applied to Augustus. **baptize,**[i] baptism was the outward sign, or visible profession of repentance, in view of a plan of grace. **the wilderness,** *i.e.*, the dry and unpeopled region extending from the gates of Hebron to the shores of the Dead Sea. "It is a dreary waste of rocky valleys; in some parts stern and terrible, the rocks cleft and shattered by earthquakes and convulsions into rifts and gorges, sometimes a thousand feet in depth, though only thirty or forty in width." *Cam. Bible.* **all . . land,** *etc.*, *i.e.*, all the people. Peculiar to Mk. A strong expression. "The crowds that flocked to his baptism included representatives of every class, Pharisees and Sadducees, tax-gatherers, soldiers, rich and poor."

Novelty and mystery.—I. A wonderful preacher—1. The subject of prophecy; 2. The last of the prophets; 3. Choosing a strange place to preach in; 4. Adopting an antiquated garb and manner. II. A wonderful sermon—1. Not the exposition of a creed; 2. Not concerning traditions and ceremonies; but, 3. Personal—as repentance is a personal duty; 4. Practical—as leading to visible results. III. A wonderful congregation—1. Strangely composed—of city and country people; 2. All travelling a great distance to hear the preacher; 3. All yielding to the truth—confessing their sins; 4. All submitting to the rite imposed by the desert preacher.

Preparing the way.—"When a man of rank has to pass through a town or village, a messenger is despatched to tell the people to *prepare* the way, and to await his orders. Hence may be seen some sweeping the road, others who 'spread their garments in the way,' and some who are cutting 'down branches from the trees'

John the Baptist

a Ma. xvi. 16; Ro. i. 3, 4; Lu. i. 35; Jo. xx. 31; Ac. ix. 20.
b Jo. v. 39.
c 2 Pe. i. 21; 2 S. xxiii. 2; Lu. i. 70; Ac. i. 16; iii. 18.
d Mal. iii. 1; *cf.* Jo. i. 23; Is. xl. 3; Lu. vii. 28.

"All objections, when considered and answered, turn out to the advantage of the Gospel, which resembles a fine country in the spring season, when the very hedges are in bloom, and every thorn produces a flower." *Bishop Horne.*

"The Gospels are the garden enclosed, with its blossomed mounts and blazing parterres, and every several path leading up to th. Tree of Life in the midst of the garden, conspicuous from every corner." *Dr. J. Hamilton.*

e Lu. iii. 4; Ma. iii. 3; Is. xl. 3; Lu. i. 76; Jo. i. 15, 23, 36.
f Hist. v. 13.
g Vespasian, 4.
h Eclogue, 4.
i Jo. iii. 23; Ma. iii. 11.

"Baptism attaches us to the visible Church, admits to *that*, and is its door of entrance; but, while this ordinance unites the recipient to the body of professing believers, no more than the sacrament of the supper does it of necessity form a living attachment between us and the Saviour." *Dr. T. Guthrie.*

A.D. 26.

(Matt. xxi. 8) to form arches and festoons where the great man has to pass." *Roberts.*

6—8. camel's hair,[a] *i.e.*, woven of it. Used by the Bedoweens both as dress, a loose mantle, and for tent coverings. The material is firm and turns the rain. "They are probably right who suppose that John intentionally assumed the appearance and habits of Elijah (2 Kings i. 8)." *Clarke.* **locusts,**[b] see note in Mat. Strabo and Pliny speak of l. being eaten in Judæa in their time. *Burkhardt* desc. the Arabs as taking a handful of them when hungry. *Moffatt* saw the natives of S. Africa gathering ox-loads of these insects for food. **girdle . . skin,** *leather*, still used in E. **wild honey,** yet found in E. "On surfaces exposed to the sun, we have seen thick coatings of the comb, filling crevices and containing the honey." **mightier,** in nature, offices, mission, works, deeds and words. **latchet,** thongs. **stoop down,** self-depreciation, humility (note the minute descriptiveness peculiar to Mk). **water . . H. Ghost,**[c] the former only sig. the latter. As the w. was outpoured by John, so the outpouring of the H. Spirit is the distinctive work of Christ.

The congregation in the wilderness.—I. What the people saw—1. No courtly preacher in flowing robes, with studied gestures, and well-finished style, in any human edifice; but 2. A rugged, earnest man, who lived on simple fare, and was content with homely attire. II. What they heard—1. Not the laudation of a sect; 2. Not a flattering of the rich, etc.; 3. But a declaration of his own unworthiness; 4. The heralding of the long-expected Messiah; 5. The confession that his rite was nothing compared with that which it prefigured.

The fulfilment of prophecy.—"The Old Testament is full of prophetic intimations and clear predictions concerning the coming Saviour. Beginning faintly and far away, they grow in distinctness and fulness, until John ushers in the long-expected Redeemer. Like the chorus of bird-songs which herald the dawn, which, beginning with the soft chirp of a half-awakened songster, gradually increases and swells till the whole air throbs with melody, so the prophetic strain which tells the coming Christ rises in strength until He appears." *Currier.*

9—11. days, *i.e.*, towards the close of the year A. U. C. 781, or A.D. 28, when our Lord was thirty years of age (Lk. iii. 23), the time appointed for the Levite's entrance on "the service of the ministry" (Num. iv. 3). *Cam. B.* Here Mk. begins his biog. of Christ with His official hist. passing over the story of His youth. **Nazareth,**[d] *see Mat.* Beautiful sight. Low houses, usually of two stories. Filthy streets, now called *en-Nâzirah.* Pop. ab. 3000. **Galilee,** "of the Gentiles."[e] **baptized,** "The place of the baptism is indicated by John i. 28, which says John was at that time baptizing at 'Bethabara.' Not with the baptism of repentance for the remission of sins, but with the baptism of consecration to the work that lay before him." *Clarke.* **straightway,** a favorite word with Mark. **He saw,** *i.e.*, Jesus "while engaged, as we learn from St. Luke iii. 21, in solemn prayer. We find solemn prayer preceding (i) our Lord's Baptism, (ii) His choice of the Twelve (Luke vi. 12), (iii) His Transfiguration (Luke ix. 29), (iv) His agony in the garden (Matt. xxvi. 39)." *Cam. Bible.* **opened,** *R.V.* "rent asunder." **voice,** addressing Him. **well-pleased,** the Father acknowledges, and encourages His Son.

The Father's recognition of the Son.—Following I. The Son's willing entrance upon His arduous enterprise—He came fr. Galilee; II. His humble recognition of the character, mission, and baptism of John. (The people confessed their sins, Jesus had none to confess.) Marked by 1. A visible sign; 2. An audible voice.

Baptismal vows.—"The Spanish converts in Mexico remembered not anything of the promise and profession they made in baptism, save only their names which many times they also forgot; and in the kingdom of Congo, of Africa, the Portuguese, at their first arrival, finding the people to be neathens, induced them to be baptized in great abundance, allowing the principles of Christianity till such times as the priests pressed them to lead lives according to their profession, which the most part of them in no case enduring, returned again to their Gentilism. Such renegades are to be found in the midst of us this day, such as give themselves up to Christ in profession; but, when it comes to a holy life, they leave Him in the open field, forsaking their colors, renouncing their baptism, and running away to the enemy." *Spencer.*

12, 13. driveth, Mk. uses a stronger word[f] than either Ma.[g] or Lu.[h] **tempted,**

a Ma. iii. 4; Zec. xiii. 4; 2 K. i. 8; *cf.* Ma. xi. 8.
b Le. xi. 22.
Latchet, a *lace* for fastening a shoe; dim. of *latch*, akin to L. *laqueus*, a noose; hence *lace*, a *noose* or *tie*. "A little bande: a garter; a *latchet* wherewith they fastened their legge harneys." *Fasciola.*

c Joel ii. 28; Ac. i. 5; ii. 4; x. 45; xxii. 15, 16; 1 Co. xii. 13.

"The true function of the predicted herald, the best levelling of the rugged ways of humanity for the Promised One to traverse, was in this universal diffusion of the sense of sin. For Christ was not come to call the righteous, but sinners to repentance." *Chadwick.*

baptism of Jesus

Ma. iii. 13—17; Lu. iii. 21—23.

d *W. H. Dixon, Holy Land; Bonar, Land of Promise, 307 ff.*
e Ma. iv. 15, 16.
Meekness is throned now. Gentleness is stronger than force. The dove conquers Rome's eagles and every strong-taloned, sharp-beaked, bird of prey. "The Prince of the kings of the earth" is anointed by the descending dove and his second coronation is with thorns, and a reed is His sceptre; for His kingdom is based on purity and meekness, is won by suffering, and wielded in gentleness. *Maclaren.*

the temptation

f ἐκβάλλει.
g ἀνήχθη.
h ἦγετο.

see Mat. **Satan,** who not only, as always, suited the temptation to circumstances, but even quoted Scripture to serve his purpose, as oft. his servants now do.

> "But then I sigh, and with a piece of Scripture,
> Tell them that God bids us do good for evil.
> And thus I clothe my naked villany
> With old odd ends, stolen forth of holy writ;
> And seem a saint when most I play the devil."
> *Shakespeare.*

wild beasts, could not injure Him, not even that "old serpent," the wildest and most furious and crafty of them all. **angels,** representing the angel-world, whose Lord He was. **ministered,** *lit.* "deaconed." How great must have been the trials that needed such helpers!

The ordeal. I. Time. Immediately after His heavenly recognition. Great trials follow in the wake of great joys. II. Occasion. The Holy Spirit urged Him into the wilderness. Our trials may be sent of God as tests of character and trials of faith. III. Duration—40 days. IV. Source—Satan. V. Circumstances—desert, wild beasts, no food, etc. VI. Succors—ministry of angels. VII. Results—came off more than a conqueror—strengthened morally and spiritually for His work—Satan weakened by defeat. Christ able to sympathize with the tempted.

The wild beasts.—St. Mark relates the Temptation very briefly, but he alone adds the graphic touch to the picture that the Saviour was "with the wild beasts." "The oppressive solitude, the waste region so unlike His blooming Nazareth, and the ferocity of the brute creation, all would conspire to suggest those dread misgivings and questionings which are provoked by 'the something that infects the world.'" "Surely we may believe that He Who was tempted at all points like as we are, felt now the deadly chill which falls upon the soul from the shadow of our ruined earth." *Ministry of Angels.*—"Like a beam of light striking through some orifice, they shine upon Zacharias in the temple. As the morning light finds the flowers, so they found the mother of Jesus. To the shepherds' eyes, they filled the midnight arch like auroral beams of light. They communed with the Saviour in His glory of transfiguration, sustained Him in the anguish of the garden, watched Him at the tomb; and as they thronged the earth at His coming, so they seem to have hovered in the air in multitudes at the hour of His ascension. We could not imagine Christ's history without angelic love. The sun without clouds of silver and gold, the morning on the fields without dew-diamonds, but not the Saviour without His angels." *H. W. Beecher.*

14, 15. came into Galilee, "and commenced the great Galilean ministry. This is not the first return, which occurred not long after the temptation. Galilee was the most northern and the most populous of the three provinces, into which the Romans had divided Palestine. It was to Roman Palestine what the manufacturing districts are to England, covered with busy towns and teeming villages, Roman custom-houses and thriving fisheries." **gospel,** "good news." Although intrinsically and essentially *good* news; yet *good* news to some, may be *ill* news to others. To the carnal Jews it had been better news to have proclaimed the setting up of an earthly political power. **kingdom . . God,** *i.e.*, of grace, in wh. He was to reign in men's hearts. **saying,** this being the substance of His preaching. **time,**[a] "the *right* time; the great, fore-ordained, predicted and longed-for time of Messianic expectation." **repent**[b] **. . believe,**[c] John preached repentance; Jesus, repentance and *faith.*

Repent ye.—I. Repentance is a change of mind; concerning—1. God; 2. The law; 3. Sin; 4. Self; 5. Christ; 6. Holiness. II. Repentance is manifested by its effects: 1. Contrition; 2. Confession; 3. Self-abhorrence; 4. Self-abandonment. *Whythe.—The scope of our Lord's ministry.*—I. The kingdom here spoken of: 1. The kingdom of God; 2. It was at that time to be established. II. What must we do to become subjects thereof: 1. Repent of sin; 2. Believe the Gospel. Application: (1) Inquiry; (2) Humiliation; (3) Thankfulness. *Simeon.*

Repentance.—A theological student once called on Archibald Alexander in great distress of mind, doubting whether he had been converted. The old doctor encouraged him to open his mind. After he was through, the aged disciple, laying his hand on his head, said, "My young brother, you know what repentance is—what faith in Christ is. You think you once repented and once believed. Now don't fight your doubts; go it all over again. Repent now; believe in Christ; that's the way to have a consciousness of acceptance with God. I have to do both very often.

A.D. 27.

"We draw this happy inference: in whatever Jesus overcame we can overcome. We walk in His footprints: we can ascend by the rock-hewn steps which His Agony has cut." *Edersheim.*

desert of Judæa

Ma. iv. 1—11; Lu. iv. 1—13.

"'Then,' etc.—that is, after a special manifestation to him of the Divine favor. Thou shalt be sure to be assaulted by Satan, when thou hast received the greatest enlargements from heaven, either at the Sacrament or in prayer, or in any other way, then look for an onset. This arch-pirate lets the empty ships pass, but lays wait for them when they return richest laden." *Leighton.*

Jesus commences His public ministry

Ma. iv. 17; Lu. iv. 15, 16; Jo. iv. 43—45.

a Da. ii. 44; ix. 25; Ga. iv. 4; Ep. i. 10.
b μετανοεῖτε. *See Lex.*
c Ac. ii. 38; xvi. 31; Ro. xvi. 26.

"Repentance hath a purifying power, and every tear is of a cleansing virtue: but these penitential clouds must be still kept dropping, one shower will not suffice; for repentance is not one single action, but a course." *South.*

A.D. 27.

call of the apostles

Ma. iv. 18—22; Lu. v. 10, 11.
a Jo. i. 41, 42.
b Mk. iii. 14.
c Pr. xxii. 29; Ro. xii. 11.
"Jesus utters no call without a promise." It was already a case of "my sheep hear my voice, and I know them, and they follow me." *Clarke.*

Go to your room, and give yourself to Christ this very moment, and let doubts go. If you have not been His disciple, be one *now.* Don't fight the devil on his own ground. Choose the ground of Christ's righteousness and atonement, and then fight him."

16—18. **walked,** alone, but purposing even now to select His future companions. "The recent cure of the son of the officer in Herod's court had roused much interest at Capernaum, and many pressed upon the Saviour to '*hear the word of God*' (Luke v. 1)." **Simon . . Andrew,** (*see Mat.* iv. 18—22; *Jo.* i. 25—35), they were both disc. bef.,[a] "they had been among His very earliest followers, had witnessed His first miracle, had been with Him at the passover, had been His companions in labor in Judæa, even baptizing disciples for Him, and had come with Him through Samaria into Galilee," now called to be attendants, and aft. apostles.[b] **casting . . net,**[c] Christ does not call idle men to work in His vineyard. **fishers . . men,** at every step of their new work they would see the analogy betw. it and the old. **forsook,** with us to follow Christ there must be the *inward* forsaking of self and sin; though not, necessarily, the *outward* abandonment of worldly calling.

"To these men, accustomed to a joy and gladness when they took great or great store of fish, He presents His comforts to their taste; they should be fishers still. Christ makes heaven all things to all men, that he might gain all." *Donne.*

Suggestiveness of human callings.—I. In every lawful human calling may be seen moral analogies, and emblems of processes in the higher life; II. It would be for the comfort and help of Christians if they would try to trace these resemblances; III. Our Lord made many of them the basis of his most instructive parables—merchant, master and servants, sower, harvest, marriage feast, wheat and tares, etc.; IV. We might be more constantly placed in connection with the higher by the daily reminders of the lower and secular life.

Precede and follow.—It is observed of Cæsar, that he never said to his soldiers "*ite,*" go on, but "*venite,*" come on, or follow me. So our great Exemplar, while He commands us to duty, has shown us the way. "Follow me," is the Divine injunction. *Rules for fishing.*—I watched an old man trout fishing the other day, pulling them out one after another briskly. "You manage it cleverly, old friend," I said; "I have passed a good many below who don't seem to be doing anything." The old man lifted himself up, and stuck his rod in the ground. "Well, you see, sir, there be three rules for trout fishing, and 'tis no good trying if you don't mind them. The first is, keep yourself out of sight; and the second, keep yourself further out of sight; and the third is, keep yourself further still out of sight. Then you'll do it." "Good for catching men, too," thought I. *Mark Guy Pearse.*

d Jo. i. 41.
e Mk. xv. 40; Ma. xxvii. 56.
f Lu. v. 6.
g Jo. xxi. 11.
"According to the Talmud, the Sea of Galilee was famous for its fisheries: and to this day the traveller who visits Tiberias will find his table amply supplied with fresh fish." *Porter.*

19, 20. **farther,** along the coast. **James,** first mention of him. **John,** a disc. bef.[d] (their mo. Salome[e]). **Zebedee,** = *Jehovah gave.* As we hear no more of him aft. this event, it is prob. that he did not live much longer. **mending . . nets,** wh. were broken;[f] on another remarkable occa. they were not.[g] **hired servants,** thus it is clear how they could without impiety forsake their father. A proof that Z. did not follow his craft in a petty way, and that he prob. was not without means. They forsook a thriving business.

Care for the lower in the supreme regard for the higher.—I. Lower calling left for the higher; II. The lower relationship left for the higher; III. The lower cared for in that the father was not bereft of help; nor was any portion of the property claimed. *Prompt obedience.*—I. Followed at once; II. They left the attractions of home; III. They abandoned a familiar calling.

Fishing mentioned in the Gospels.—Four kinds are alluded to—1. With a *hook* and *line* (Ma. xvii. 27). 2. With a *hand-net* (ἀμφίβληστρον), thrown fr. a rock or boat, at any particular fish wh. a keen eye may detect. This is the net wh. Andrew and Peter were *casting* (*see supra*). 3. With a *bag-net* (σίκυνον) shaped esp. for fishing in deep water. These were the nets descr. as being mended (*above*) and washed (*see Luke*). *McCheyne* desc. the nets he saw used in Egypt, and at the sea of Galilee, as a sort of purse net. 4. With a *drag-net* (σαγήνη), very large, and requiring several men to work it (see Mat. xiii. 47—50).

the synagogue at Capernaum

Lu. iv. 31—37.
h Ma. iv. 13.
i *Thompson, Central Palestine* 416 *ff.*
j *Robinson, Bib. Res.* iii. 348.
k Ma. iv. 13; Lu. iv. 30, 31.
l Ma. ix. 1; Mk. ii. 1.
m Ma. viii. 5—17; ix. 1—8, *q. v.*

21, 22. **Capernaum,**[h] site not yet certainly ascert. By some[i] thought to be at *Tell Hûm,* ab. 2 m. fr. influx of Jordan; by others[j] at *Khan Minyeh,* ab. 4 m. fr. the same point. C. was our Lord's home for some time after quitting Naz.,[k] hence it was called His "own city."[l] It was the scene of several miracles.[m] **sabbath,** on wh. He ill. His own saying, "It is lawful to do good on the Sabbath-day," for it was marked by preaching in the s., the cure of the demoniac, the restoration of Peter's

mother-in-law, and healing many in the street in the evening. **taught,**[a] His works prepared them to receive His words.

The old teachers and the new.—I. They expounded the law of Moses; He gave a new law, expressing His will as the manifestation of the Divine will, "*I say unto you.*" II. They gave traditional interpretations; He made truth evident to the judgments and consciences of men. III. They spoke and did not; His conduct and character enforced all He taught, for He ever sought the good of men and the honor of God, nothing for Himself. *Goodwin.*

The Synagogue.—"At Tell Hûm, on the lake, remains of a synagogue of unusual size and beauty have been excavated, the style of which belongs to the Herodian period of architecture. The lintel of the chief doorway has a carving in the centre, of 'the pot of manna,' which is encircled with the vine and clusters of grapes. And it is this which enables us to identify 'His own city,' as well as the building where He delivered one of His most important discourses. (Ju. vi. 36.) It was in this building that our Lord spent the morning of His first Sabbath-day in Galilee." *Luckock.*

23, 24. synagogue . . spirit, subjects of Satan in house of God. **cried out,** he had been a decorous worshipper in the absence of Jesus. How oft. had he been there without crying out. **let . . thee,** lit. "*what to us and to thee.*"[b] **destroy,** "the demoniac consciousness in its involuntary presentiment."[c] **I . . thee,**[d] not men alone were looking for the Messiah; evil spirits were expecting Him. The anc. promise to fallen man involved a threat to fallen angels;[e] both were now ab. to be fulfilled. **Holy . . God,** that special and concealed title of our Lord wh., at this time, only spiritual natures knew.[f]

The great contrast existing betw. the state of fallen men and fallen angels, according to their dif. relations to the mediatorial economy.—The unclean spirit—I. Intimates that Jesus had come to *destroy them*, and *save men.* II. That fallen angels are fully aware that they have no interest whatever in Christ as a Saviour, and that men alone are interested in Him in that character. III. That their knowledge of Jesus, as the Son of God and the Saviour of men, filled the fallen angels with the keenest apprehension and despair; the very same knowledge being the life and salvation of men. IV. Observe how dif. is the conduct of Jesus towards a fallen angel in distress, to the compassionate tenderness wh. He always manifested towards men in a similar condition. Application: (1) Behold and adore both the goodness and severity of God; (2) To what an infinite state of dignity and glory we behold our nature exalted in the person of the Son of God! so that mankind can lay claim to a closer and a more intimate affinity with the Deity than any other created nature; (3) Are we warranted in supposing that, had a similar offer of a Saviour as that made to fallen man, been made to fallen angels, it would have had a dif. reception? (4) How awfully important the position occupied by men under the Gospel dispensation betw. holy angels in heaven and fallen angels in hell. *W. Rees.*

Evil Spirits.—"It alarms and shocks us to think that evil spirits have power over the human mind, and still more that such power should extend, as in cases of possession, even to the body. Evil men, however, manifestly wield such power. 'They got rid of the wicked one,' said Goethe, 'but they could not get rid of the wicked ones.' Thus it appears that such a narrative need startle no believer in God, and in moral good and evil, who considers the unquestionable facts of life. And how often will the observant Christian be startled at the wild insurrection and surging up of evil thought and dark suggestions, which he cannot believe to be his own, which will not be gainsaid or repulsed. How easily do such experiences fall in with the plain words of Scripture, by which the veil is drawn aside, and the mystery of the spiritual world laid bare. Then we learn that man is not only fallen but assaulted, not only feeble but enslaved, not only a wandering sheep but led captive by the devil at his will." *Expositor's Bible.*

25, 26. rebuked,[g] involuntary testimony, esp. fr. such a source, is sternly rejected. **hold . . peace,** silencing the instrument of evil. The term[h] is used of *muzzling* oxen. **torn,** convulsed. What the devil cannot retain, he will damage. Defects, blemishes, etc., of Christians may be the lingering marks of the old tearing by the evil one.

Final struggle for supremacy.—I. Preceded by a lip confession of the nature and work of Christ. The devil will be willing that the sinner's creed shall be right if he may only remain in possession. Many sinners verbally confess Christ. II.

A.D. 28.

a Ma. vii. 28, 29. "The scribes were mere copyists and interpreters; everything came at second-hand; they neither had nor claimed any independent authority. In the midst of their small and narrow questionings and their stale utterances of second-hand opinion the strong and positive preaching of Jesus came in like a breath of morning air. 'We speak that which we do know,' He said of Himself (John iii. 11)." *Clarke.*

cure of man with unclean spirit

Lu. iv. 31—37.

b 2 S. xvi. 10; Jo. ii. 4; Ma. viii. 29.

c Lange; Ac. xvi. 16.

d Ja. ii. 19.

e Ge. iii. 14, 15.

f Jo. vi. 69; Ac. iii. 6, 8; *cf.* Jo. x. 36; Ps. lxxxix. 18, 19; Lu. i. 35; Ac. iii. 14; Ps. xvi. 10. "As Jesus drove out the demons, He suffered them not to speak because they knew Him. Any help which might have come to Him from the lips of hell was shocking and revolting to our Lord." *Chadwick.*

g Mk. i. 34; iii. 12; Lu. iv. 41.

h φιμώθητι; see 1 Ti. v. 8. "O that ministers would so reply, when the devils offer them a flattering testimony." *Stier.*

"He who would fight the devil with his own weapon must not wonder if he finds him an over match." *South.*

A.D. 28.

Marked by a last effort of diabolic malice. Often darkest just before day; the sinner often most torn by Satan just before he surrenders to Jesus. III. Followed by expulsion. Jesus will not be content with lip service while the devil lives in and rules the heart.

The devil worsted.—Tasso tells us, that when the Crusaders, who had vowed to rescue the Holy Land from the infidel's power, arrived at the Holy City, Satan held a council to devise seme means to defeat the plans of the Christians; and Armida, a beautiful sorceress, was commissioned to try her arts upon them. She conducted Rinaldo to her splendid palace, on a remote island, surrounded by delightful gardens and pleasure grounds, where he utterly forgot his vows, the great object to which he had devoted his life. Carlo and Ubaldo hastened from the Christian army to rescue him, which they did by a remarkable influence, which even the sorceress could not resist. Rinaldo succeeded at length in converting her to the Christian faith.

27, 28. amazed, at finding one in their presence so much mightier than spirits who had such power. **doctrine,**[a] mighty words conjoined with mighty deeds. **they . . obey,** demoniacal possession a popularly recognized fact. All attest the expulsion of the evil spirit. "The period of our Lord's being on earth was, more than any other in the world, under the dominion of evil. The foundations of man's moral being were broken up, and the *hour and power of darkness* prevailing." *Alford.* **fame . . Galilee,** through G. and beyond its boundaries.

Wonder, inquiry, popularity.—I. Wonder, and what excited it: 1. What they had seen—men delivered from the power of Satan; 2. What they had heard—the all-powerful Word of Jesus. II. Inquiry, and to what end it was directed: 1. Into the nature and reality of His works; 2. Into the character of His doctrine. III. Popularity, and how it was extended: I. By the reports of wondering men; 2. Swiftly spreading through the land.

Human fame contrasted with that of Jesus.—"When we had smoked our pipes awhile, and all the servants gone away, I presented a letter of the Archbishop of Canterbury. It was received in due form, and after a short explanatory exordium, was read aloud to the patriarch, first in English, and then translated into Greek. 'And who,' quoth the Patriarch of Constantinople, the supreme head and primate of the Greek Church in Asia,—'who is the Archbishop of Canterbury?' 'What?' said I, a little astonished at the question. 'Who,' said he, 'is the Archbishop of Canterbury?' 'Why, the Archbishop of Canterbury.' 'Archbishop of *what?*' said the patriarch. '*Canterbury*,' said I. 'O!' said the patriarch: 'ah, yes! and who is he?' Here all my friends and myself were taken aback sorely." *Curzon.*

29—31. they entered, Jesus, Peter, Andrew. **with . . John,** the four whom he had called. **fever,** a great fever.[b] **anon,** at once. "Here also we have εὐθέως thrice in rapid succession. *Immediately* into the house, *immediately* to the matter, *immediately* healed." **took . . hand,** without fear of infection. **ministered,** with joy and gratitude. "The afflicted should receive sympathy and succor, and return kindness and help."

The house of God, and the home of man.—I. Some worshipping, others at home sick; II. The worshippers return straightway; III. News for the sickroom from the sanctuary; IV. Jesus Himself a visitor of the sick; V. The Great Preacher in a poor man's home; VI. Sympathy with the afflicted—"they tell Him of her"; VII. The Divine recognition of human sympathy—He came and took her by the hand; VIII. The gratitude of the healed—she ministered unto them; Jesus, the good physician, and those who had brought Him.

Peter's wife.—"Especial interest attaches to the mention of the mother-in-law of Peter, as proving that Jesus chose a married man to be an apostle, the very apostle from whom the celibate ministry of Rome professes to have received the keys. The evidence does not stand alone. When St. Paul's apostolic authority was impugned, he insisted that he had the same right to bring with him in his travels a believing wife, which Peter exercised. And Clement of Alexandria tells us that Peter's wife acted as his coadjutor, ministering to women in their own homes, by which means the gospel of Christ penetrated without scandal the privacy of women's apartments." *Expositor's Bible.—Her death.*—It appears from a very touching account given by Clement of Alexandria, that they were living together when she was called to martyrdom. "They say, accordingly, that Peter, on seeing his wife led to death, rejoiced

a Lu. iv. 36. A "great" or "violent fever," according to the physician St. Luke. Intermittent fever and dysentery, the latter often fatal, are ordinary Arabian diseases.

"If a man do not erect in this age his own tomb, ere he dies, he shall live no longer in monument than the bell rings and the widow weeps." *Shakespeare.*

Boerhaave once received a letter from China directed "To the Illustrious Boerhaave, Europe," which reached him as safely as if it had been addressed to Leyden, Holland, his place of residence.

"Fame is like a river, that beareth up things light and swollen and drowns things weighty and solid." *Lord Bacon.*

Peter's mother-in-law restored

Ma. viii. 14—17; Lu. iv. 38—41.

b Lu. iv. 38. "Think of the wonder, the gladness and gratitude of their humble feast." *Chadwick.*

"Ingratitude is the treason of mankind." *Thompson.*

"Those who will not thank God for His mercies on earth, need not expect to share His blessings in heaven." *Bowes.*

"One ungrateful man does an injury to all who stand in need of aid." *Publius Syrus.*

on account of her call and conveyance home, and called very encouragingly and comfortingly, addressing her by name, 'Remember thou the Lord.' Such was the marriage of the blessed, and their perfect disposition towards those dearest to them." *Sadler.*

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many others are cured

32—34. even,[a] Ma. names the *evening.* Mk. and Lu. supply the *cause*—it was the Sabbath. The crowd of sick evidently waited till sunset when the day legally ended, to avoid a breach of the Sabbath.[b] **diseased . . possessed,** distinc. drawn betw. physically sick and demoniacs. **city . . door,** i.e., the door of St. Peter's house, "the door so well known to him who supplied St. Mark with materials for his Gospel. St. Matthew connects the cures now wrought with the prophecy of Isaiah liii. 4." *Cam. B.* **many,** both as to number of persons, and variety of ailments. **devils,** this should be "demons." *Vincent.* **not . . speak,** either for or against. They were *muzzled.* **knew,** their knowledge was both intuitive and experimental. They knew Him of old, even fr. everlasting; they knew Him in the days of His flesh: they know Him now.

Preachers of truth must be divinely commissioned—I. The evil spirits knew Jesus; II. Because they were evil spirits He would not suffer them to speak; III. The message may be weakened by the character of the messenger; IV. Jesus may be compromised by self-sent teachers; V. Jesus healed without receiving reward or praise.

Sympathy of Jesus with the afflicted.—"They tell us, that, in some trackless lands, when one friend passes through the pathless forests, he breaks a twig ever and anon as he goes, that those who come after may see the traces of his having been there, and may know that they are not out of the road. Oh! when we are journeying through the murky night, and the dark woods of affliction and sorrow, it is something to find here and there a spray broken, or a leafy stem bent down with the tread of His foot and the brush of His hand as He passed; and to remember that the path He trod He has hallowed, and that there are lingering fragrances and hidden strengths in the remembrance, 'in all points tempted as we are,' bearing grief *for* us, bearing grief *with* us, bearing grief *like* us." *J. Maclaren.*

a Ma. xii. 10.
b See *Blunt Scrip. Coincidences*, 255.
"He drank deeply of the well of which He would have His followers to be ever drinking, the bliss of doing good." *Stalker.*

One in affliction, when asked how he bore it so well, replied, "It lightens the stroke to draw near to Him who handles the rod."

"Affliction is the wholesome soil of virtue, where patience, honor, sweet humanity, and calm fortitude, take root and strongly flourish." *Mallet.*

retirement and prayer

35—39. morning . . early, lit., "*Having risen bef. the dawn, He went out in the morning.*" **solitary,**[c] never less alone than when alone. "I am not alone, for the Father is with Me." By His nature, character, etc., He was isolated in the crowd. **prayed,**[d] and by His prayers converting the desert into a temple. **Simon,** named first, as the head of the house. **followed,** *better* "followed after" or "pursued." **they,** Andrew, Jas., Jo. **found him,** praying in weakness of humanity: we find Him clothed with Divine power. **all men,** thus early in the day, all were asking "where is He?" **next towns,** neighboring country towns. **preach . . forth,** preaching His great vocation in opp. to pressure of individual applicants for aid in Capernaum. **in . . synagogues,** lit., "*into.*" "The accusative twice occurring makes it emphatic that He filled the s.'s and all Judæa with a might of preaching that formed a contrast to the synagogue style."

The Saviour's secret prayer.—I. How diligent was the Saviour in the improvement of His time. II. No crowd of company, or calls of business, could divert Jesus fr. His daily devotions. III. What care our Lord took to find a place of solitude and prayer: 1. We should in like manner avoid the appearance of ostentation; 2. Another reason for secresy is that we may be undisturbed; 3. In secresy and solitude we can enjoy greater freedom in communion with God. IV. This example may be applied: 1, for reproof of the irreligious; 2, for encouragement of the godly. *Lathrop.*

Communion with God.—"Long before night was ended the Chief Worker was up from His couch and out at the door, through the city that was wrapped in slumber, into the open country, to some solitary place, to pray. A day of such teaching, of such healing, of such blessing, cannot be lived without a close, continuous communion with God; and as He was the beloved Son of God, well pleasing to the Father, it was the more necessary that He should keep in contact with the Father. Common men can do, it appears, with very little prayer; bad men can do without communion at all; but the better we are the more communion we want, and the Son of God Himself reveals His Sonship first in this necessity of constant prayer." *Horton.*

Duty and prayer.—Colonel Gardiner used constantly to rise at four in the morning, and to spend his time till six in the secret exercises of the closet—reading, meditation, and prayer; in which last he acquired such a fervency of spirit as "I

c Lu. iv. 42.
d Ma. xiv. 23; Lu. v. 16; vi. 12; ix. 28; Jo. xi. 41; He. v. 7.
"This well sets forth the character of His mission; he did not come to fasten Himself to any single place and give Himself to the service of any single people: he must reach outward, to other regions. An example of the missionary impulse." *Clarke.*

"Yes, every praying soul needs to meet God absolutely alone." *A. T. Pierson.*

"We never need prayer so much as when we are indisposed for it." *Mrs. Cameron.*

"There is no greater argument in the world of our spiritual weakness

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and the falseness of our hearts in matters of religion, than the backwardness most men have always, and all men sometimes, to say their prayers; so weary of their length, so glad when they are done, so ready to find an excuse, so apt to lose an opportunity." *Jeremy Taylor.*

believe," says his biographer, "few men living ever attained. This certainly very much contributed to strengthen that firm faith in God, and reverent animating sense of His presence, for which he was so eminently remarkable, and which carried him through the trials and services of life with such steadiness, and with such activity; for he indeed endured and acted as if always seeing Him who is invisible. If at any time he was obliged to go out before six in the morning, he rose proportionately sooner; so that, when a journey or a march has required him to be on horseback by four, he would be at his devotions by two."

cure of a leper

Ma. viii. 2—4; Lu. v. 12—16.
a Ge. xviii. 14.
b He. iv. 15.
"But misery which He could relieve did not repel Jesus; it attracted Him." "It is a parable of all His course, this laying of a clean hand on the sin of the world to cleanse it." *Cartoons of St. Mark.*

c Le. xiii. xiv.; Nu. v. 2, 3.
d Ps. xxxiii. 9; Jo. xiv. 10.
"Hope is like the sun, which, as we journey towards it, casts the shadow of our burden behind us." *Smiles.*

e Le. xiv. 2—4, 10.
"The spiritual leper." *Starke.*

"Prayer, humility, and faith as the source (the organs for the reception) of all righteousness." *Quesnel.*

As physicians judge of the condition of men's hearts by the pulse wh. beats in their arms, and not by the words which proceed from their mouths; so we may judge the thankfulness of men by their lives rather than their professions.

40, 41. leper, *see Mat.* His faith must have been great, since leprosy was regarded as incurable by any ordinary medical treatment. Hence "the cure of leprosy was more extraordinary than that of other diseases, and produced a greater impression on the people." **If . . wilt,**[a] and He was willing, for no disease more perfectly symbolized the sin wh. Jesus came to put away, than leprosy. **canst,** the leper believed that it was a case of willinghood and not power. **compassion,**[b] at a glance Jesus took in the whole of his physical, social, and ceremonial relations. **touched,** thus claiming a right that belonged only to the priest, and asserting His own exemption fr. ceremonial defilement.[c] **I will,**[d] very blessed are the "I wills" of Scripture.

Hope for the hopeless.—I. A humanly hopeless character—a leper: 1. Taught to regard his disease as all but incurable; 2. Hindered of approach to man by ceremonial uncleanness; 3. Avoided as suffering from "the finger of God." II. An occasion of Divine compassion: 1. Whom men avoided Christ touched; 2. Whom they spurned He welcomed; 3. Whom they could not aid He healed.

"*The world's treatment of lepers, and Christ's.*—You remember the story of the leper which the poet Swinburne has woven into one of his most beautiful, most painfully realistic, poems. He tells about a lady at the French Court in the Middle Ages, who was stricken with leprosy. She had been courted, flattered, idolized, and almost worshipped for her wit and beauty by the king, princess, and all the royal train, until she was smitten with leprosy. Then her very lovers hunted her forth as a banned and God-forsaken thing; every door in the great city of Paris was slammed in her face; no one would give her a drop of water or piece of bread; the very children spat in her face, and fled from her as a pestilential thing, until a poor clerk, who had loved the great lady a long way off, and had never spoken to her until then, took her to his house for pity's sake, and nursed her until she died, and he was cast out and cursed himself by all the religious world for doing it. That was what the leper had become in the Middle Ages, and something like that he was among the Jews of our Saviour's time. That was the thing that lay at Christ's feet, and on which that pure, gentle hand was laid." *Greenough.*

42—44. immediately, a *rapid* cure of what would else have been a *lingering* disease (comp. case of Naaman). **straitly,** strictly. **charged,** commanded. **say nothing,** otherwise his course might be embarrassed by the popular agitation. **show . . priest,** the ceremonial law not being yet repealed, Christ would have him strictly observe it. **offer . . things,**[e] the *lamb*, etc., pointed to sin of wh. this disease was so eminent a symbol. **testimony,** a witness that Christ had cured him, and would have the law observed.

The leper a pattern of those who seek help, but not of those who give thanks.—I. His perfect trust and humble submission—"if thou wilt," etc.; II. Regardlessness of his friends, lack of the disposition to follow, and of discipline. The leper presses into the house, like the paralytic through the roof, and the sinner into the Pharisee's house. *Lange.*

Condition of seeking Christ.—A celebrated philosopher of antiquity, who was accustomed to receive large sums from his pupils in return for his instructions, was one day accosted by an indigent youth, who requested admission into the number of his disciples. "And what," said the sage, "will you give me in return?" "I will give you myself," was the reply. I accept the gift," replied the sage, "and engage to restore you to yourself at some future period, much more valuable than you are at present." In similar language, does our Great Teacher address those who apply to Him.

45. publish, how silent are many who ought to speak! However disobedient, this man shows how hard it is for the really grateful to keep silent. **blaze . . matter,** wh. ran rapidly through the country like fire across a prairie. **enter . . the city,** *better*, "a city," bec. of the crowd. It is also suggested that, having

touched a leper, Jesus was ceremoniously unclean for a season. **came . . Him,** under the pressure of great needs they were not deterred by distance or fear.

Gathering to the centre.—I. Of the open or PROFESSIONAL coming to Christ. The gospel when it is preached draws many to itself who are not saved by it. Many come to Christ from the lowest motives; to receive benefits; some out of transient enthusiasm. Out of the best haul a fisherman ever makes, there is something to throw away. II. Of the first real SPIRITUAL coming to Christ by faith. Let us try to help those who are coming to Christ. All who come to Christ from every quarter never one was disappointed with Him yet. III. The DAILY coming of saved souls to Jesus. They come from every quarter as to mental pursuits; from all points of theological thought; from every quarter of spiritual experience. IV. THAT GREAT GATHERING WHICH IS APPROACHING NEARER EVERY MOMENT. Saints come to Jesus in glory from every quarter. *Spurgeon.*

Coming to Christ by various roads.—Seeking rest and health last week, I seated myself for a little while near a very rustic church which stands embowered in a wood, and as I sat there I moralized upon the various paths which led up to the church porch. Each trackway through the grass came from a different quarter, but they all led to one point. As I stood there this reflection crossed me: even thus men come to Christ from all quarters of the compass, but if indeed saved, they all come to Him. I remarked a path, which came in from the farmer's fields, through lands where the plough and the sickle are busy, each in its season; so that those who come from that quarter to worship come across the place of toil, and may fitly represent those who are full of earnestness and effort, but have as much need of Jesus as any. *Spurgeon.*

CHAPTER THE SECOND.

1, 2. Capernaum (see Ma. ix. 1; Mk. i. 21), fr. the desert pts. of Galilee. **after . . days,** when the excitement had subsided; or the ceremonial uncleanness had departed (see note i. 45). **in . . house,**[a] = at home, prob. Peter's house. **door,**[b] doorway, porch, and passages leading to interior court. **preached . . word,** lost no opp. of expounding Scriptures, esp. those relating to Messiah.

Preaching the word.—The word of God: I. Supplies a universal need—gives certain information on subjects of highest importance; II. Puts forth its claim on the basis of our nature and relations; spiritual and immortal natures; relation of creatures, responsible, filial, etc.—a father's letter to his children; III. Its special theme —Redemption; IV. This word constitutes a court of final appeal; V. Christ, a model preacher, preached the *Word*—the *whole* Word—not traditions of elders, etc.

Different kinds of preaching.—An English merchant, visiting Scotland in 1650, and being asked, on his return, what he had heard, answered, "Rare things. I went to St. Andrew's, where I heard a majestic-looking man (Blair); and he showed me the majesty of God. After him, I heard a little fair man (Rutherford); and he showed me the loveliness of Christ. I then went to Irvine, where I heard an old man (Dickson); and that man showed me my own heart."

3, 4. bringing, if they had not *brought* him he had not been cured. **palsy,** = paralytic. **borne . . four,** on his bed, *i.e.*, a mattress. **nigh . . him,** He being prob. in the inner court of the house, wh. was covered by an awning (tiling); or else *under* the interior gallery (surrounding this court), the roof of wh. would be the tiling removed. **press,** crowd around the door. **they,** having ascended the external stairway or ladder, with wh. houses in E. are oft. furnished. **uncovered . . roof,** (*see above*), "taking off a portion of the braided covering of the verandah, or removing the awning over the impluvium (*το κέσον*) in the former case let down the bed *through* the verandah roof, or, in the latter, *down by way of* the roof (*διὰ τῶν κεράμων*), and deposited it bef. the Saviour."

Persevering sympathy.—"They come . . bringing—I. The subject of their care: 1. A helpless man; 2. An incurable man; 3. The source of much anxiety to friends, etc. II. The hindrances in their way: 1. The crowd; 2. Difficulty of carrying recumbent figure up a stairway; 3. Then of letting him down. III. The success of their efforts: 1. They look down on the scene of the miracle; 2. They see their friend restored; 3. They rejoin him presently carrying his own bed."

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Blaze, a flame. A.-S. *blæse, blysa,* a torch, fr. *blæsan,* to blow. Hence blazon, to *blaze* abroad: pompous display. Fr. *blasonner.* "The heavens themselves *blaze* forth the death of princes." *Shakespeare.* "Babblers of folly, and *blazers* of crime." *Spenser.*

"The healed leper was like those who, out of thankfulness of heart indeed, but yet inconsiderately, neglect the inward commandment of the Holy Spirit, and make too much talk about the grace of God, to their own and others' hurt." *Gerlach.*

at Capernaum

Ma. ix. 2—8; Lu. v. 17—26.

a Ma. iv. 13. "The second journey of Christ through Galilee had commenced in autumn. The return to C. after a considerable interval, must have been in winter which explains His teaching in the house."

b See plan of E. house, *Topics* ii. 16.

cure of the paralytic

Thomson says, speaking of similar houses that are still to be seen, "The roof is only a few feet high, and by stooping down and holding the corners of the couch—merely a thick padded quilt, as at present in this region —they could let down the sick man without any apparatus of ropes or cords to assist them. The whole affair was the extempora-

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neous device of plain peasants accustomed to open their roofs and let down grain, straw, and other articles, as they do still in this country."

The Gk. trans. *bed* is dif. in each Gospel. Ma. uses the com. word (κλίνη, bed, couch). Lu., more elegant in language than the others, uses the more classical term (κλινίδιον, little bed). Mk. specifies the kind of bed (κράββατος, small couch, pallet, mat).

a Ac. xiv. 9; Eph. ii. 8.
b Ps. xxxii. 1.

"There comes before my mind a fact to which my attention was called some years ago of a young man, barely twenty-one, lying in precisely the condition that is here described, unable to move a limb, the result simply of his youthful debaucheries. And one would gather, from the unexpected course which Jesus pursues with this young man, that He suspected a similar cause in this case of illness which was before Him." *Horton.*

c Is. xliii. 25; Da. ix. 9; Mi. vii. 18.

"'That was excellently observed,' say I, when I read a passage in an author where his opinion agrees with mine. When we differ, there I pronounce him to be mistaken." *Swift.*

"Christ, by His visible miracles, taught men to understand His invisible miracles." *Quesnel.*

"The ungodly change the best medicines into

Human sympathy.—Though the lower animals have feeling, they have no fellow-feeling. Have I not seen the horse enjoy his feed of corn when his yoke-fellow lay a-dying in the neighboring stall, and never turn an eye of pity on the sufferer? They have strong passions, but no sympathy. It is said that the wounded deer sheds tears; but it belongs to man only to "weep with them that weep," and by sympathy to divide another's sorrows, and double another's joys. When thunder, following the dazzling flash, has burst among our hills, when the horn of the Switzer has rung in his glorious valleys, when the boatman has shouted from the bosom of a rock-girt loch, wonderful were the echoes I have heard them make; but there is no echo so fine or wonderful as that which, in the sympathy of human hearts, repeats the cry of another's sorrow, and makes me feel his pain almost as if it were my own. They say that, if a piano is struck in a room where another stands unopened and untouched, who lays his ear to that will hear a string within, as if touched by the hand of a shadowy spirit, sound the same note; but more strange how the strings of one heart vibrate to those of another; how woe wakens woe; how your grief affects me with sadness; how the shadow of a passing funeral and nodding hearse casts a cloud on the mirth of a marriage party; how sympathy may be so delicate and acute as to become a pain. There is, for example, the well-authenticated case of a lady who could not even hear the description of a severe surgical operation, but she felt all the agonies of the patient, grew paler and paler, and shrieked and fainted under the horrible imagination. *Dr. Guthrie.*

5. saw, both the confidence of their hearts, and the evidences of it in this determined perseverance. **their faith,**[a] both of the paralytic, and of those who brought him. **son,** expression of tenderness, inspiring confidence. **sins,** all suffering is in some way connected with sin; *this* may have resulted from some special sin. **forgiven,**[b] you are absolved fr. present and future consequences of your past sin.

The power of the forgiveness of sins a free and legitimate prerogative of Christ's rule: I. A free exercise of His love. II. A legitimate administration betw. free grace and free faith. III. Therefore the free prerogative of Christ. *The harder and the easier miracle.* I. The internal miracle was, in the Lord's judgment, greater and harder, inasmuch as it was the condition of the external. II. Both were equally hard, in as far as both were impossible to man; and hence the external miracle was Christ's authentication in opposition to His enemies. The unlimited gift of healing a witness for the unlimited gift of forgiveness of sins. *Lange.*

Faith for others.—An evangelist of to-day tells that, after one of his meetings, he observed that a little girl kept her seat after all others had left. Thinking that the child was asleep, he stepped forward to awaken her, but found she was praying that God would send her drunken father to that meeting-house that very night, there to be converted. The evangelist waited, and soon a man came rushing in from the street and knelt tremblingly at the child's side. He had been brought thither by a sudden impulse which he could not resist, and then and there he found Christ. The child's faith was honored in the conversion of her father. *Sunday School Times.*

6, 7. scribes, "emissaries from the hostile party at Jerusalem, where the Lord's death had already been decreed (John v. 18)." **hearts,** not speaking out their thoughts; fearing the crowd perh. or being in awe of His power. **this man,** etc., *lit.*, "such a man as this speak thus? He blasphemeth." "For the claim to forgive sins implied a distinct equality with God in respect to one of his most incommunicable attributes." **forgive . . only,**[c] and who save "*God only*" could cure that man? Were they not bound to accept the miracle as a proof of His divinity? and then His divinity as evidence that He had authority even to pardon sin?

A Divine Saviour.—A proof of Christ's saving power, for—I. No human being can forgive sin; II. Christ's healing miracle proves that he can forgive sins; III. The agency of Christ in the forgiveness of sin proves that He is God. *Wythe.*

The Freeness of Divine Forgiveness.—A Christian man found in one of his visits of mercy a young female, about twenty years of age, living in sin, and wretched beyond all description. He soon learned her history. She had left her home some months before, had fallen into sin, and ever since had been sinking lower and lower in guilt. "Oh!" she exclaimed, with bitter grief, "that I were at home once more! But my father will not receive me: I am sure that he will not. He cannot love me *now:* he will never forgive me; I am confident he must always hate

and despise me; I have lost his affection forever." "Have you ever tried him?" inquired this Christian friend. "No, I dare not." "Does your father know where you are?" "No, I have never written to him since I left home." "Then I will write to him at once." "It is of no use, sir, no use." "Well, we shall see about that; we can but try." The letter was accordingly written, and well prayed over. By return of post such an answer came back as made the good man rejoice, and the wanderer weep abundantly. "*Immediate*" was written large on the outside; and the substance of the epistle was, "Ready to forgive." "This," said the father, "is what I have been earnestly praying for: I have longed to know where my wanderer was, and yearned to hear that she was willing to return. Let her come back at once: I will forgive all, and love her still." Now, observe that the readiness of this father to forgive his child, and to receive her again, was a *fact before* the letter was written,—a *fact* all the time she thought so hardly of her father, and judged his heart by her own deservings. *Sunday at Home.*

8, 9. immediately, prompt detection of secret thoughts. Christ, the searcher of hearts.[a] **perceived . . spirit,** the knowledge was "*supernatural*, as is most carefully and precisely here signified." "The prophets had their knowledge in the Spirit of God, not in their own spirit; Christ had His in *His own* Spirit, which is omniscient and divine[b] . . we must understand by the Spirit of Jesus, His divine nature dwelling in His human nature." **easier . . say,** "any one could *say* either of these things; and only by the power of God could either be said *effectively*.

Christ the searcher of hearts.—1. This has a many-sided confirmation; 2. It is full of comfort; 3. It is full of terror. *An appeal to common sense:*—"whether is easier;" by which they were to understand doing as well as saying. 1. Many such questions proposed to the human understanding; 2. Many replies, favorable to conviction, registered in the conscience; 3. The condemnation of the finally impenitent will be ratified by many a previous decision of their mind and conscience.

The heart, the seat of trouble.—I recollect a story of a monk, who resolved to leave his monastery, on the ground that he there too frequently met with causes of provocation, and was betrayed into anger and other sins. Accordingly he retired into the desert, in the hope that solitude would enable him to serve God with an easier mind. One day, however, his pitcher happened to be upset, and, when lifted up, fell a second time; which kindled his anger to such a pitch, that he dashed it to the ground, and broke it into a thousand pieces. He soon, however, came to himself, and said, "I now see that I cannot be at peace, even in solitude; and that the fault lies not in others, but in myself." He then returned to the monastery, and, after many strenuous efforts, succeeded in subduing his passions, not by flight, but by mortification and self-denial. *Gotthold.*

10—12. that . . know, "they should know Him to be the Messiah, not acc. to their *false* Messiah-notions, but acc. to His *true* demonstrations of Messiahship; and the expression was meant to lead them to this." **saith,** with a double purpose: to bless the sick man; and to convince them, or leave them without excuse if they rejected this evidence. **arise,** and, with the command, there went—in response to the man's faith—power to obey. **immediately,** he yielded a glad and prompt obedience. **went . . all,** those who would not make way for Him to enter now falling back with wonder to gaze on Him as he passed. **all amazed,** even the scribes. **glorified God,**[c] recognizing the Divine power. **fashion,** "His miracles were attestations of Divine authority."

Aids to faith.—"That ye may know." I. Things that we *ought* to know; II. Things that we *may* know; III. Helps to our knowing; IV. Knowledge to be useful and saving should be practical. "If ye know these things; happy are ye if ye do them."

Sin a deep disease beyond the reach of human remedies.—"One of our modern novelists has written the story of a man who was haunted with remorse for a particular sin, and though sometimes weeks would pass without the thought of it, yet every now and then the ghost of the old transgression would rise before him to his infinite discomfort. It is the story of almost every human life. Sin is not something which a man commits and has done with it. It becomes a part of his being. His moral fibre is changed, his moral stamina is weakened. A traveller soon drives through the malarious air of the Roman Campagna and is out of the poisonous atmosphere; but during his brief transit disease has found its way into his blood, and even

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poisons and pervert the holiest truths." *Canstein.*

"We must somehow come to Christ, whether through the door or through the roof; that is, either in an ordinary or in an extraordinary way." *Canstein.*

"We can thus, by one faith and one intercession, be helpful to the good of others." *Bauer.*

a 1 Ch. xxix. 17; 1 S. xvi. 7.

b Cf. Mk. viii. 12. "Conscience is a great ledger-book, in wh. all our offences are written and registered, and wh. time reveals to the sense and feeling of the offender." *Burton.*

"A man's own conscience is his sole tribunal: and he should care no more for that phantom 'opinion,' than he should fear meeting a ghost if he cross it at dark." *Bulwer.*

c Matt. ix. 8, 33. "*The Son of man.* This is the first time the title occurs in St. Mark, where we find it 14 times. This title is never applied by the writers of the Gospels themselves to the Eternal Son of God. Whenever it occurs, it is so applied by our Lord, and no other. There are only three exceptions to this rule, (1) where the title is used by Stephen (Acts vii 56), and (2) by St. John (Rev. i. 13, xiv. 14). During, however, the period of his sojourn here on earth, there was no title our Lord was pleased so often and so constantly to apply to Himself."

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the call of Levi or Matthew

Ma. ix. 9; Lu. v. 27, 28.

"Matthew, or Mattathias, a favorite name amongst the Jews after the Captivity, and = *Theodore*, the 'Gift of God.'"

"Theocritus, in answer to the question which were the worst kind of wild beasts, said, 'On the mountains, bears and lions; in cities, publicans and pettifoggers.'"

"We cannot doubt that the new disciple had already listened to some of the discourses and beheld some of the wondrous miracles of Christ, so that he was now in the eyes of Him, Who read the heart, prepared for His call."

"No liberal man would impute a charge of unsteadiness to another for having changed his opinions." *Cicero.*

a Lu. v. 29.

Blunt's Scripture Coincid. 257.

"Spite is a little word, but it represents as strange a jumble of feelings and compound of discords as any polysyllable in the language." *Dickens.*

"The choice of the apostles, and most of all that of Levi, illustrates the power of the cross to elevate obscure and commonplace lives. He was born, to all appearance, to an uneventful, unobserved existence. We read no remarkable action of the Apostle Matthew: as an Evangelist he is simple, or-

though he sits under the cool shadow of the Alps, or on the shore of the blue Mediterranean, the inward fever rages and burns. A man sins, and in sinning introduces disease into his moral nature, and even though he abandons his evil courses the old malady works on. The forgiveness of sin which is so thorough and central that it rids a man of the power and guilt of sin—who is competent to give us that? There is only One, Jesus Christ, who has power on earth to forgive sin in that complete and efficient fashion. I do not know Jesus Christ until I know Him in my experience as the One who has power on earth to forgive sins." *Bib. Ill.*

13, 14. forth, fr. the house and the city. **sea-side,** where there was more room for the crowd. **taught,** so apt to teach, seizing every opp.; having such wonderful knowledge to impart; the people prepared by what they had seen to receive His word. **Levi,** Heb. name of Matt. It was the cust. for a Jew on becoming a Rom. citizen to take a Rom. name. Matt. gives himself a name dif. fr. the other two Evang. wh. is the name in ea. list of Apost. Hence he may have had a religious reason for giving his new name. **custom,** *see margin A. V.*, also note on Ma. *in loc.* and intro. to his Gospel.

A righteous defiance of public opinion.—I. Christ called Matthew—one of a class much disliked. Jesus not likely to be rendered popular by such fellowship. II. Matthew followed Jesus. Disliked before as a publican, likely to incur still greater hatred now. His apostolical successes not likely to be great among men who had any knowledge of his antecedents. III. The Lord called Matthew, because it was right to bring down the haughtiness of man, and manifest the power of God, by things that are not, and things despised. IV. Matthew foll. Christ bec. he was commanded to do so. He committed his way unto the Lord.

15, 16. his house,[a] Ma. nat. said "the house:" fr. Mk. and Lu. we learn *whose* house. **sat . . meat,** a valedictory entertainment given by Ma. to intro. Christ to his friends, and "to make an occa. for publicly professing Christ." *Jacobus.* **publicans,** old friends of Ma.; nat. that he should invite such. **when . . saw,** having observed that he went for this purpose. They, being Pharisees, were not present. **they,** having a great reputation for sanctity. **said . . disciples,** prob. to unsettle their minds, rather than to learn the reason. **how . . it?** can he be a good man who will make companions of such, and lead you into their fellowship?

The narrative of the gradual boldness of our Lord's opponents.—I. The features of its development; II. Its symbolical character.

The help of opposition.—A certain amount of opposition is a great help to a man. Kites rise *against*, and not *with*, the wind. Even a head-wind is better than none. No man ever worked his way anywhere in a dead calm. Let no man wax pale, therefore, because of opposition. Opposition is what he wants and must have to be good for anything. Hardship is the native soil of manhood and self-reliance. He that cannot abide the storm without flinching or quailing, strips himself in the sunshine, and lies down by the wayside to be overlooked and forgotten. He who but braces himself to the struggle when the winds blow, gives up when they have done, and falls asleep in the stillness that follows. *J. Neal.*

17. heard, His disc. repeated the question to Him. Perh. their minds were made uneasy by the sugg. **whole,** those who are in sound health. **physician,** doctor of medicine. **I . . not,** the Good Physician—the Great Healer. **righteous,** men who deem themselves so, and would therefore be vainly called upon to repent. **to repentance,** "an addition that has scarcely any manuscript authority here, and no sufficient authority in Matthew. The words stand unquestioned in Luke, whence copyists have introduced them in Matthew and Mark."

The call to repentance.—I. Christ does not call the righteous—1. Because there are none to call; 2. Because, if there are, they need neither call nor repentance. II. Christ does call sinners—1. Conscious sinners; 2. All sinners. III. Christ calls sinners to repentance—1. This call is an invitation, not a command; 2. It is conditional, not absolute. *Wythe.*

The sinner's hope.—A Hottentot of immoral character, being under deep conviction of sin, was anxious to know how to pray. He went to his master, a Dutchman, to consult with him; but his master gave him no encouragement. A sense of his wickedness increased, and he had no one near to direct him. Occasionally, however, he was admitted with the family at the time of prayer. The portion of Scripture which was one day read was the parable of the Pharisee and publican. While the prayer

of the Pharisee was read, the poor Hottentot thought within himself, "This is a good man; here is nothing for me;" but when his master came to the prayer of the publican—"God, be merciful to me, a sinner"—"This suits me," he cried; "now I know how to pray." With this prayer he immediately retired, and prayed night and day for two days, and then found peace. Full of joy and gratitude he went into the fields, and, as he had no one to whom he could speak, he exclaimed, "Ye hills, ye rocks, ye trees, ye rivers, hear what God has done for my soul! He has been merciful to me, a sinner." *Biblical Illustrator.*

18—20.[a] (See on these *vv.* notes on Ma. ix. 14, 15.) **fast,** "It appears fr. this acc., wh. is here the more circumstantial, that the Phar. and disc. of Jo. asked the question in *the third person as of others.*" *Alford.* Some think that these disc. were *at that particular time keeping a fast.* "Christians have times of favor and joy, of privation and sorrow." **days,** they came in a short time.[b]

Fasting.—We may distinguish: I. Legal, symbolical fasting (Le. xvi. 29; xxiii. 27). II. Personal, real fasting—Moses (Ex. xxiv. 18)—Elias (1 K. xix. 8)—Christ (Ma. iv.) III. Ascetic, penance fasting—the Baptist. IV. Hypocritical fasting (Is. lviii. 3, 4), which may be easily combined with I. and III. Fasting generally is the ascetic symbolical exercise of real renunciation of the world, in which all true fasting is fulfilled. *Lange.*

The origin of fasting.—In the early stages of civilization, no idea is more prevalent and operative than that the Deity is propitiated by voluntary sufferings on the part of His creatures. Hence ensued all kinds of bodily mortification, and even the sacrifice of life itself. The notion that the gods are jealous of man's happiness runs through the entire texture of Greek and Roman mythology. But what more pleasurable than food to man, especially to the semi-barbarian? The denial of such a pleasure must, then. be well pleasing to the Divinity. Abstinence, which seemed imposed by Providence, if not in expiation of guilt, yet as an accompaniment of sorrow, easily became regarded as a religious duty. *Kitto.*

21, 22. (See note on these *vv.* in Ma. ix. 16, 17.) **bottles,** made of skins. Such was Hagar's,[c] such were the bs. of the Gibeonites,[d] and it was the kind of b. opened by Jael.[e] They were sometimes square bags made of large pieces of leather holding sev. galls., such were Abigail's.[f] The material *ill.* the words of the Psalmist.[g] **marred,** injured.

The new wine.—Christ says, "I shall have new bottles for my new wine. The penance and the feasting of the old dispensation; the whole system of calculated balance for sin—so much payment for so much sin, and then a clean bill and the acquittal, I have done with it for ever. Into that system you cannot pour the new wine of the Kingdom. I have come with the large pardon of God, with the love of God towards sinful men and women; and into that old worn bottle this new wine cannot and shall not be poured; or, if it is, it will break the old bottle and the wine will be spilled." *Cartoons of St. Mark.*

23, 24. (See note on Ma. xii. 1—6.) **He . . through,** the Gk.[h] marks the circumstance that He opened His way right and left through the overhanging ears; whereas the disc. began to make their path by plucking and rubbing those ears. **pluck . . corn,** Dr. Robinson "saw travellers eating the grain raw, as they gathered it in the way like the disc." Plucking corn in another's field, legal;[i] and is still a recognized cust. in E.; Drs. Hanna,[j] Porter,[k] and Thomson,[l] observed it. **lawful,** *plucking* = a kind of reaping; and *rubbing* = threshing.

Christ in the corn-field.—I. The blessing of nature and the blessing of grace in their unity. II. The picture of a banquet—for body and soul. III. Man doth not live by bread alone. IV. Bread meets a want, and satisfies a craving, so does Christ. V. The ears become food only by rubbing:—it pleased the Lord to bruise Him.

The Sabbath for man.—An association of twenty physicians voted yea unanimously on the question: "Is the position taken by Dr. Farre, in his testimony before the Committee of the British House of Commons, in your view, correct?"—that men who labor six days in a week will be more healthy and live longer, other things being equal, than those who labor seven; and that they will do more work, and do it in a better manner.

25—28. (See notes on Ma. xii. 3—8.) **in the days,** *R.V.* "when A. was high priest." **Abiathar,**[m] there is a difficulty here bec. *Ahimelech* was h.-priest at the

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derly and accurate, as becomes a man of business, but the graphic energy of St. Mark, the pathos of St. Luke, the profundity of St. John are absent. Yet his greatness will outlive the world." *Chadwick.*

a Ma. ix. 14, 15; Lu. v. 29—39.
b Jo. xvi. 20. "When the body would fain rise up against the spirit, it must be kept under and brought into subjection (1 Cor. ix. 27). When the closest domestic joys would interrupt the seclusion of the soul with God, they may be suspended, though but for a time (1 Cor. vii. 5)."

c Ge. xxi. 14.
d Jos. ix. 4.
e Jud. iv. 19.
f 1 S. xxv. 13.
g Ps. cxix. 83.

the corn plucked on the Sabbath-day

Ma. xii. 1—8; Lu. vi. 1—5.
h παραπορεύεσθαι
i De. xxiii. 25. "The Law of course forbade reaping and threshing on that day, but the Rabbis had decided that even to pluck corn was to be construed as reaping, and to rub it as threshing. They even forbade walking on grass as a species of threshing, and would not allow so much as a fruit to be plucked from a tree on that day." *Lightfoot.*
j *Ministry in Galilee,* 36.
k *Giant Cities of Bashan,* 194.
l *Land and Book,* 648.
m 1 S. xxi. 1.

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time this was done. There is, however, much confusion of names at that period of the hist.[a] *Alford.*

The use and benefit of the Sabbath.—I. The end for which the Sabbath was instituted. As a benefit—1. To individuals; 2. To the whole community. II. The manner in which it should be improved—1. With a grateful sense of our privilege; 2. With a humble sense of our responsibility. Application—(1) Reproof; (2) Encouragement. *Simeon.*

CHAPTER THE THIRD.

healing of the withered hand

Ma. xii. 9—14; Lu. vi. 6—11.

"This forms one of seven miracles wrought on the Sabbath-day." "Sunday is the golden clasp that binds together the volume of the week." *Longfellow.*

"True courage is unassuming; true piety, serious and humble." *R. Hall.*

"A great deal of talent is lost to the world, for want of a little courage." *S. Smith.*

"We fear man so much, because we fear God so little; one fear cures another, as one fire draws out another." *Gurnall.*

1—3. (See notes on Ma. xii. 9—14.) **entered again,** "in spite of all the machinations of Phar. and Scribes"—"a week bef. feast of Passo." **watched,** insidiously. Not to learn or imitate, but to find occa. against Him. **stand forth,** "Up! into the midst!" *Meyer.*

Stand forth.—I. Let the penitent "stand forth," acknowledging his weakness; II. Let the trembling believer "stand forth" to receive a cure; III. Let the rejoicing disciple "stand forth" to speak and act for Jesus; IV. The man who will not thus "stand forth" in this world, shall presently "stand forth" to receive the sentence.

Result of confessing Christ.—A chaplain related an incident of a young soldier, who, an one occasion, had consulted him upon a question of Christian duty. "Last night," said the young man, "in my barrack, before going into bed, I knelt down, and prayed in a low voice; when suddenly my comrades began to throw their boots at me, and raised a great laugh." "Well," replied the chaplain; "but suppose you defer your prayer till you get into bed, and then *silently* lift up your heart to God?" A week or two afterwards, the young soldier called again. "Well," said the chaplain, "you took my advice, I suppose? How has it answered?" "Sir," he answered, "I did take your advice for one or two nights: but I began to think it looked rather like denying my Saviour; and I once more knelt at my bedside, and prayed in a low whisper, as before." "And what followed?" "Not one of them laughs now, sir; the whole fifteen kneel and pray, too." "I felt ashamed," added the chaplain, "of the advice I had given him. That young man was both wiser and bolder than myself."

4—6. saith . . them, the man standing up bef. them, whom no one save Christ could cure. Would they hinder the cure by quibbles ab. the Sabbath? **lawful,** not simply *allowable* as an exception, but *right* as a rule. **do good . . evil,**[b] was it lawful for Him to do good by saving the man, or for them to do evil by hindering Him? **peace,** conscience-stricken. **grieved,** more grief than wrath. **hardness . . hearts,** untouched by human sympathy, yet so scrupulous ab. little points of ceremony. **Herodians,**[c] a political party, partisans of the *Herodian* fam., opponents of Phar. The worst enemies make common cause against Christ. Hatred of Him swallows up all other enmities.

The anger of Jesus.—I. Review some of the circumstances and occasions in wh. the Lord appears to have had His anger excited—context—cleansing the temple, etc. II. Consider some qualities of this anger: 1. Well-founded—*hardness of hearts;* 2. Unselfish; 3. Transient. III. Inferences from the anger of Jesus—1. It exhibits the possibility and illustrates the nature of anger without sin; 2. It is instructive to faith, as showing a moral identity between Him and the God of Old Test.—"angry with the wicked every day;" 3. A foreshadowing of the wrath that will overwhelm the wicked in the last great day—"Depart, ye cursed"—"great day of his wrath;" 4. A motive to urge men to flee for refuge to Christ. *J. Hoyt.*

Righteous Indignation.—One of the late Dr. Spencer's parishioners in Brooklyn, N. Y., met him hurriedly urging his way down the street, one day; his lip was set, and there was something strange in that gray eye. "How are you to-day, doctor?" he said, pleasantly. He waked as from a dream, and replied soberly, "I am mad!" It was a new word for a mild, true-hearted Christian; but he waited, and, with a deep, earnest voice went on: "I found a widow standing by her goods thrown in the street. She could not pay the month's rent: the landlord turned her out; and one of her children is going to die. And that man is a member of the church! I told her to take her things back again. I am on my way to see him!"

Jesus at the Sea of Tiberias

Ma. xii. 15—21; Lu. vi. 12—17.

7, 8. withdrew, fr. their plots. His time was not yet. **multitude,** two multitudes. *One* fr. Galilee; the *other* fr. more remote districts. **Idumæa,**[d] Gk.

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a *Cf.* 1 S. xiv. 3; xxii. 20; 2 S. viii. 17; 1 Ch. xviii. 16.

b Hos. vi. 6.

c Ma xxii. 16. "He does anger too much honor who calls it madness, which, being a distemper of the brain, and a total absence of all reason, is innocent of all the ill effects it may produce, whereas anger is an affected madness, compounded of pride and folly, and an intention to do commonly more mischief than it can bring to pass" *Lord Clarendon.*

d Is. xxxiv. 5, 6; Ez. xxxv. 15; xxxvi. 5.

name for the anc. Edom (*red*), the country of Esau. John Hyrcanus, who subjected the people, compelled them to conform to the Mosaic law.[a] They were aft. gov. by Jewish prefects, one of whom, Antipater, an Idumæan by birth, obtained the authority over Judæa;[b] his own son was Herod, the Gt. prob. *These* were Jews who had been dispersed so far as Idumæa and Arabia. **They . . Sidon,** Jews fr. that region.

The thronging of the people to Christ, in its various aspects.—I. A confused impulse to seek help, confused by a craving for the miraculous in that help; II. An act of homage to the Prince of Life: at Calvary a band of deadly enemies, who cast him out as if he had been the great enemy of man and destroyer of the people. *Lange.*

Practical hearers.—There are some diseases that are called the reproaches of physicians; and there are some people that may be truly called the reproaches of ministers: and those are they who are great hearers, and talkers, and admirers of ministers, but never obey the doctrines delivered by them. *T. Brook.*

9—12. disciples, who fr. their former vocation would be the more able to obey the command. **small ship,** skiff boat. **wait . . Him,** be in readiness for Him to use as a place to speak from. **throng,** wh. might both hinder Him, and prevent them fr. hearing Him. **pressed upon,** rushed upon. **plagues,** lit. "*scourges:*" various maladies. **unclean spirits,** demons, real and personal; they *spoke,* were *commanded, came out,* etc. **charged . . known,** this was not the time, nor were these the heralds.

The test of right coming to Jesus.—I. A coming to Him alone, not only with, but also in spite of, the multitude; II. A being alone with Him, whether among many or few; III. A remaining alone with Him, and entering through Him into the fellowship of the saved.[c]

They thronged Him.—"Two centuries ago—and the superstition is not dead yet—it was believed that the touch of a king could heal a certain painful disorder: how eagerly people sought for that touch is seen in the case of Charles II. of England, who, in his reign, touched over a hundred thousand persons for the healing of the 'king's evil.' During the recent famines in India and in Turkey, the houses of the missionaries were besieged by crowds of hungry people seeking relief. When a medical missionary first appears in a new district, and his mission is made known to the people, the sick are brought to him from all the country around. It was therefore one of the commonest instincts of humanity that brought the needy to Jesus, in whom only they could find all that they sought." *Bib. Ill.*

13—15. mountain, for prayer.[d] **whom . . would,** our Lord's choice; and not at man's sugg. Prob. sent a messenger to "*whom he would.*" **they came,** at His bidding, only those He called. The men who were to found the Church, etc. Let it be noted that they were disc. bef. they were called to be Apost. **ordained,** solemnly and authoritatively set apart. **with Him,** friends, companions, scholars, witnesses. **forth,** when the time and oppor. arrived. **preach,** Christ and Him crucified,—Jesus and the resurrection. **power,** or authority, wh. Christ communicated.

Apostolic marks.—I. A direct call; II. A sustained intercourse with Christ; III. Personal observation of Him; IV. Preaching everywhere; V. The gift of miracles. *Crit. E. Test.*

Casting out devils.—The Chinese have names for insanity, and for the various forms of nervous and mental disease, and they distinguish sharply between all these and another very different condition in which the patient is said to be "possessed of devils." Miss Cumming tells us "the symptoms are so precisely those which were thus described in Biblical times, that foreigners are fain to accept the Chinese solution." Miss Cummings says, "In a considerable number of cases such as these, the native Christians have been appealed to by their heathen neighbors to see whether they could do anything to help them; and these have wrestled in prayer with passionate earnestness, pleading that the true God would reveal His power in the presence of the heathen, and concluding with the apostolic words, 'In the name of Jesus Christ I command thee to come out.' Again and again their prayer has been granted, the wild tempest has been allayed, and the sufferer lulled to a condition of deep peace, whence, after a while, he has arisen to go forth 'clothed and in his right mind' to tell his heathen brethren of the marvellous way in which he has been cured, and, in

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a Jos. Ant. xii. 5, 6; xiii. 9, 1.
b B.C. 47.
"His miracles were only the bell tolled to bring the people to hear His words." *Stalker.*

Christ was always willing to accept service: He borrowed a boat, an ass, a grave. He accepted a draught of water from a well, a few fishes from a net, and the money of those women who ministered unto Him. He who loves the Saviour will be surprised to find how many things there are that He can consecrate and that Christ can use.

c Lange.

"When Julius Massillon preached before the French court, some envious persons would have made a crime of the freedom with which he announced the truths of Christianity to King Louis XIV. His majesty very spiritedly rebuked them, saying, 'He has done his duty; it remains for us to do ours.'" *Percy.*

choosing the Apostles

Ma. x. 2—4; Lu. vi. 12—19; Ac. i. 13.

d Lu. vi. 12.
The number of Apostles. The number selected, answering to the twelve sons of Jacob.

"The scene of His retirement and lonely vigil was in all probability the singular elevation now known as the Karûn Hattin, or Horns of Hattin, the only conspicuous hill on the western side of the Lake, and

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short, to become from that hour a faithful worker in the Master's cause." *Wanderings in China.*

16—19. surnamed Peter, sugg. to him of the Lord's will—that he should be as firm as a rock. The surname to remind them of *what they should strive to be,* rather than representing what they at that moment were. **Boanerges,** "perh. on acc. of their *vehement and zealous disposition.*" True we have some *ills.* of this;[a] but (as Alfd. says) "it is uncertain. It seems rather to indicate a Divine mission; and indicates force of character, or qualities to be given for their work. A son of thunder is a fit person for bearing voices of thunder." "The son of thunder is the thunderbolt, wh. follows the shock of the rent clouds." *Hiller.* **Canaanite,** for *Καναίτην, Canaanite,* read *Καναναῖον, of Cana (Tisch. Alf.)* See also note on Ma. x. 2—4.

Judas Iscariot among the twelve an eternal sign.—I. Of the all-devouring love of Christ; II. Of the greatness of human depravity; III. Of the dangers of the spiritual office (or of a mere external connection with the Lord), without perfect fidelity in the spiritual life (an internal union with Him); IV. Of the end of the Church (not a community of perfect saints, but of redeemed men).

The Apostles.—"I look over this first church-roll with curiosity and admiration. Five of them we have already met—Andrew and Simon, James and John and Matthew were personally summoned at the beginning. Half of them—six in number—begin and end in complete obscurity: you cannot paint their features on the canvas. Only three of the twelve attained any distinction, or even distinctness—Peter, who is forthwith named Rock; James and John, who are surnamed the Sons of Thunder. And the twelfth wins all his notoriety from the exceptional fact of his being a traitor. These were the best—not the best only, they were the sole followers whom He could call to be with Him, to announce Him, to cast out demons; and of them He makes His Church." *Cartoons of St. Mk.*

20, 21. multitude, a vast number, fr. many regions, urged by many wants, impelled by various thoughts and views of Christ. **together,** crowding into and around the house. **not . . bread,** they could not find either space or time for ordinary meals. **friends,**[b] kinsmen. Christians, too, are often hindered by their kinsmen, moved both by affection and worldly motives. **lay hold,** if He were so careless of Himself, they would care for Him. Good intentions springing fr. fear, and little knowledge of Christ, or faith in Him. But even they could not enter the house.[c] Providence interposes difficulties betw. well intentioned but misdirected efforts and their accomp. **beside Himself,**[d] so it was said of Paul.[e] Better, sometimes to be guided by one's own conscientious convictions, than by the wishes or fears of best earthly friends; *i.e.,* by the voice of God within, than the voice of man without. He who seems a fanatic to others, *may* be most reasonably obedient to the higher law of duty and right.

The false and the true family of Jesus.—I. The one would watch over Him and His cause, the other will be watched over by Him; II. The one would lead Him, the other will be led by Him; III. The one would save Him, the other will be saved by Him; IV. The one would restrain and bring Him into danger, the other will be restrained and bound by His word and spirit. *Lange.*

Imperfectly understood Scripture characters.—The kinsmen of Jesus sought Him to lay hold on Him, saying, "He is beside Himself," implying that His mind was affected by His excess of zeal, as Festus said to Paul, "Thou are beside thyself" (Acts xxvii. 24). The verses 22—27 are to be read parenthetically, and it will be seen in verse 28 that Mary was with those who in verse 21 went out to lay hold on Him. This will explain the conduct of the Saviour, in not receiving His mother, and His meaning in declaring that only those who do the will of His Father (not those who thwart it) can be His mother and His brethren.[f]

22—24. (See note on Ma. xii. 24—30.) **scribes,** Mk. *alone* tells us whence they came. Their character, position, and purpose evident, and to be closely observed. The selection and sending of these leading learned men a tacit admission of His influence and wisdom. It was not any ordinary scribe who was thought able to confute this mighty teacher. **said,**[g] they must say *something* not only to convince the people, but approve themselves to their party. **called . . him,** did not seek to evade these great doctors, invited discussion. His miracles and teaching both tended to destroy the works of the devil.[h]

'singularly adapted by its conformation both to form a place for short retirement, and a rendezvous for gathering multitudes.'" *Cam. B.*

Surname, a *name over and above* the Christian name. Fr. *sur;* L. *super,* over and above; and name. A.-S. *nama;* Ger. *name;* L. *nomen—nosco,* to know; Gk. *ὄνωμα,* fr. root of *γιγνώσκω* to know; Sans. *nâman—jna,* to know.

a Lu. ix. 54; Mk. ix. 38; x. 37; 2 Jo. 10.

fears of the kinsmen of Jesus

b Jo. vii. 5.
c See *v.* 31.
d Hos. ix. 7; Jo. x. 20.
e Ac. xxvi. 24; 2 Co. v. 13.

They said to one another as they came, "He appears to be in a kind of ecstacy. (*ἔλεγον γαρ ὅτι ἐξέστη*). He is hardly responsible. For decency's sake, we must get Him home." There was upon His face that exalted, that inspired expression which comes from a very intimate communion with God, and always seems to unspiritual people to be a sign of madness. To the world, unworldliness and madness are synonymous. It is a reproach difficult to bear.

f See *Sunday Mag.* Feb. 1866, "On an imperfectly understood Scripture character."

discussion with the Jerusalem scribes

Ma. xii. 22—37. Lu. xi. 14, 15, 17—23.
g Jo. vii. 20.
h 1 Jo. iii. 8.

The false charge rebutted.—I. The charge itself: 1. The source fr. whence it emanated—scribes, their reputation for learning—wisdom of this world; 2. The admission it contained—devils *were* cast out, and thereby man benefitted; 3. The malice it betrayed—if good was done, it was by the aid of Beelzebub. II. The refutation, a question. *How?* If they could show how He cast out Satan, surely they can show a little more, *i.e.*, how Satan casts out himself:—1. The folly of Satan's doing so; and, 2. The impossibility of it suggested; 3. Ought they not to rejoice that Satan's kingdom was falling to pieces, even if it were by internal strife?

25—27. house, either a kingdom or a fam. is weakened by division. **divided . . itself,** separation and antagonism—two sources of weakness. **stand,** abide in its power, influence, etc. **Satan . . end,** you should therefore rejoice that there appears to be the beginn. of that end. **strong man's,**[a] *all.* to the evil spirit. **house,** *all.* to the soul in wh. that spirit dwells. **goods,** *all.* to mental and moral powers of which the spirit has possessed himself. **bind . . man,** he must be therefore *stronger* and an *enemy.*

Weakening effects of divisions.—I. Political—historical ills., Greece, etc., weakened by internal strife, an easy prey to enemy. II. Social—parties split up by cliques, great principles abandoned through contentions about small points. III. Domestic—trade—home—etc., broken up by independent action of individuals. IV. Ecclesiastical—churches split into factions by the mischievousness of thoughtless or wicked men.

Union is strength.—An aged man, who was dying, requested his sons to assemble in his chamber, each one being provided with a stout stick. These, he requested them to bind together. He then commanded each one to try to break the whole bundle. Not one could do this. Once more the sticks were distributed, when each one easily broke the stick he held. "Learn from that," said the old man, "that union is strength. While you are united, and stand by each other, no enemy or adverse circumstances will destroy you. But become disunited, and your overthrow will be easy."

28—30. (See note on Ma. xii. 31.) **damnation,** *R.V.* correctly, "of an eternal sin." *Vincent.* **because . . said,** it all hinges on this. This not only shows why Christ uttered this awful denunciation; but discloses the nature of "the unpardonable sin."[b] They had *knowingly* and *wilfully* attributed the work of the Holy Spirit to Satan. (See nature of blasphemy.)[c]

Blasphemy against the Holy Ghost.—Blasphemy against the Spirit, eternal guilt, and therefore exposed to eternal condemnation. The peaceful declaration of Christ, that He wrought in the power of the Holy Ghost, in opposition to His blaspheming enemies, who charged Him with being possessed by a spirit of darkness, and working under his influence. *Lange.*

God will vindicate His honor.—During the prevalence of infidelity in America after the reign of terror in France, Newbury, New York, was remarkable for its abandonment. Through the influence of "Blind Palmer," there was formed a Druidical Society, so called, which had a high priest, and met at stated times to uproot and destroy all true religion. They descended sometimes to acts the most infamous and blasphemous. Thus, for instance, at one of their meetings they burned the Bible, baptized a cat, partook of a mock sacrament, and one of their number, with the approval of the rest, administered it to a dog. Now, mark the retributive judgments of God, which at once commenced falling on these blasphemers. In the evening he who had administered this mock sacrament was attacked with a violent inflammatory disease; his inflamed eyeballs were protruded from their sockets, his tongue was swollen, and he died before the following morning in great bodily and mental agony. Another of the party was found dead in his bed the next morning. A third, who had been present, fell in a fit, and died immediately, and three others were drowned a few days afterwards. In short within five years from the time the Druidical Society was organized, all the original members met their death in some strange or unnatural manner. There were thirty-six of them in all, and of these two were starved to death, seven drowned, eight shot, five committed suicide, seven died on the gallows, one was frozen to death, and three died "accidentally." Of these statements there is good proof; they have been certified before justices of peace in New York. *Hodge.*

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a Is. xxvii. 1; xlix. 24; Jo. xii. 31; He. ii. 14, 15. "Christ's defence is, in its own nature, also a victorious attack." *Lange.*

"As in music, if the harmony of tones be not complete, they are offensive to the cultivated ear; so, if Christians disagree among themselves, they are unacceptable to God." *Cawdray.*

"The force of powerful union conquers all." *Homer.*

"Men's hearts ought not to be set against one another, but set *with* one another, and all against the evil thing only." *Carlyle.*

the unpardonable sin

Ma. xii. 31; Lu. xii. 10.

b Ac. viii. 18, 19, 22; 1 Jo. i. 9; v. 16; He. x. 29; Ma. xxv. 41, 46. "*But he that shall blaspheme.* The sin, against which these words are a terrible but merciful warning, is not so much an *act*, as a *state* of sin, on the part of one, who in defiance of light and knowledge, *of set purpose* rejects, and not only rejects but *perseveres* in rejecting, the warnings of conscience, and the Grace of the Holy Spirit. Such a state if persevered in and not repented of excludes from pardon, for it is *the sin unto death* spoken of in 1 John v. 16."

c Ma. ix. 3, 4. "The devil never gives up the work that his name imports—slandering the good; nor do

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those that are on his side (Jo. viii. 44)." *Zeisius.* "Of all relationships, spiritual ones are the closest; and there is but one permanent relationship to God, wh. is conformity to His will." *Sadler.*

Christ's disciples are His nearest relatives

Ma. xii. 46—50; Lu. viii. 19—21. "Children must honor their parents; but in matters that pertain to office, and the things of God and conscience, they should not be overruled by any There is no carnal prerogative in the kingdom of God." *Cramer.*

a Mk. vi. 3; Jo. ii. 12; vii. 5; Ac. i. 14; 1 Co. ix. 5. "The tenderness of His love for His earthly mother, which he displayed so clearly upon the Cross, only brings out in stronger relief the devotion, with wh. He gave Himself up to the performance of the Will of His Father in heaven 'He despises not His Mother, He places before her His Father.'" *Bengel.*

teaching by the seaside

Ma. xiii. 1, *ff.*; Lu viii. 4, *ff.* *b* v. 34; Ps. lxxviii. 2. "It would seem the peasants were just casting abroad the grain on their sterile and rocky fields, to Him immediately this crowd appears to be the field, and He is the sower casting the seed of the Word. He begins to speak what is in His mind, as if He were simply describing

31, 32. standing without, one of the graphic touches and precise details of Mk. **sent,** Lu. gives the reason. "They could not come at him for the press." **they said,** perh. they desired to see how far these earthly relationships would be permitted to hinder His divine work.

Spiritual and material relationship.—The text teaches—I. The fact of spiritual relationship. II. The ground of spiritual relationship—"He that doeth the will" (Ma.), obedience: not 1. ecclesiastical ties; 2. nor mere theological affinities. III. The superiority of the spiritual relationship: 1. more close than the natural; 2. more delightful; 3. more dignified; 4. more extensive; 5. more durable. *Homilist.*

A king's daughter.—A poor, but pious, woman, called upon two elegant young ladies, who, regardless of her poverty, received her with Christian affection, and sat down in the drawing-room to converse with her upon religious subjects. While thus employed, a dashing youth by chance entered, and appeared astonished to see his sisters thus engaged. One of them instantly started up, and exclaimed, "Brother, don't be surprised; this is a king's daughter, though she has not yet got her fine clothing." *Cope.*

33—35. saying, proposing this question to excite attention. **looked round,** with kindness, not as in *ver.* 5. **sat . . him,** in the attitude of scholars, disciples. **will . . God,** obedience, and not earthly bonds, united men to God; and therefore to Him who was one with the Father. **same . . mother,** "The claims of natural kindred are not the highest." The four *brethren*[a] of our Lord are distin. fr. the Apostles. They are conn. in the hist. with Mary, of whom Jesus is called her *firstborn.*

Christ's regard to His obedient followers.—I. The light in which our Lord regards them: 1. As exclusively the objects of His regard; 2. As the persons on whom He will confer all honor and happiness. II. The inferences we may deduce fr. that regard: 1. We should honor them; 2. Seek to be of their number; 3. Choose them for our companions; 4. Do them all the good in our power. *Simeon.*

Mariolatry.—At one time the Collyridians were branded as heretics for offering, as to a goddess, cakes to Mary. Epiphanius, A.D. 368, has said, "We adore no saints; let Mary be honored, but the Father, Son, and Holy Ghost be alone adored; let no one adore Mary." The festival of her birthday was instituted by the Greeks in the 7th, and adopted at Rome in the 8th, and in France in the 9th century. Her departure from the world ordered to be observed as an "Assumption" by Council of Mentz, A.D. 813. Hymns to her praise intro. by Ulric, Bp. of Augsburg, ab. A.D. 924; soon aft. wh. an officium or daily service was appointed, and Saturday was consecrated to her honor. The Psalterium B. V. attributed to St. Buonaventure, and found certainly in the best editions of his works, was a blasphemous adaptation of the Psalms to the Virgin as their object, substituting the word "lady" for "Lord." It was very popular bef. the Reformation. *Baxter's Ch. Hist.*

CHAPTER THE FOURTH.

1, 2. began again, a divergence from the usual order of things. Instead of keeping to the "house," or "the synagogue," He preaches in the open air. **sea . . land,** adopting the readiest means at hand for reaching, with His voice, the largest possible number. **parables,**[b] "This is the first of three series of parables, differing in nature according to the time and circumstances of their delivery: the second delivered after the Transfiguration, the third on the last Tuesday in the Temple." **said . . doctrine,** said, *i.e.*, in the course of His teaching.

The preaching of our Lord.—I. Its peculiar characteristics: 1. Wisdom—knowledge of Divine law, luminousness of statement; 2. faithfulness; 3. authority. II. Effect produced on His hearers: 1. wherein good—"they were astonished," etc.; 2. wherein it was defective. *Simeon.*

An earnest preacher.—The amount of his (Baxter's) labors, and the success which attended them, form of themselves a most interesting study for every minister. The well-known lines, associated with his name, were abundantly exemplified in his practice:—

"I'd preach as though I ne'er should preach again,
And as a dying man to dying men."

Toward the end of his days a man followed him into the pulpit to prevent his falling backward, and to support him, if needful, in the pulpit. It was feared, the last time

he preached, he would have died preaching. Yet such was his humility, that when reminded of his labors on his deathbed, he replied, "I was but a pen in God's hand, and what praise is due to a pen?" *Bowes.*

3. hearken,[a] He both opens His teachings, and concludes the various parts of His discourse with the exhortation to thoughtful attention. **behold,** consider how the most familiar human occupation may serve to *ill.* Divine things. **went out,** there might then be going out, into a field near by, a sower to whom the Great Teacher pointed. **sower,** with defined purpose, a trust in Providence, to a fatiguing labor. **sow,** apparently throwing good corn away, but with the hope of a harvest.

The sower.—A good minister, like a good sower, must be—I. Discriminating—able to discern betw. tares and wheat.[b] II. Diligent: 1. in preparing for his work;[c] 2. in his work.[d] III. Resolute; not deterred—1. by cold, etc.[e]—*ill.* ingratitude; or 2. by storms—*ill.* persecution, or temptation, or delay.

4. came . . pass, happened as a matter of course; unavoidable, not intentional, waste. **sowed,** not carelessly, but heedful that *all* the good ground should be sowed. **some,** not more than he could help. **wayside,** the hard path across or beaten margin round the field. The seed lay on the surface, exposed. **fowls,**[f] birds on the watch.

The outward hearer.—Wayside. I. Relation to the field—in it, but not of it, within the fence, but not *of* the field. The occasional, or accidental hearer. II. Relation to the sower. Is not the subject of intentional or special and continuous effort. Does not excite hope in sower's mind. III. Relation to the seed. It lodges, as a sound, in the outward ear only. No place in the heart. Passing thoughts, etc., soon catch it away. IV. Relation to the harvest. A barren wayside in the end. No fruit; no improvement.

Seed by the wayside.—This circumstance has no difficulty in our conception of it, but it would strike an Eastern imagination more forcibly than our own. For Thevenot informs us, "On that road I observed a pretty pleasant thing, which is practised in all that country, as far as Bender Abassi: I saw several peasants running about the corn-fields, who raised loud shouts, and now and then clacked their whips with all their force; and all this to drive away the birds, which devour all their corn. When they see flocks of them coming from a neighboring ground, that they might not light on theirs, they redouble their cries to make them go farther, and this they do every morning and evening. The truth is, there are so many sparrows in Persia that they destroy all things; and scarecrows are so far from frightening them, that they will perch upon them." "We ascended to an elevated plain where husbandmen were sowing, and some thousands of starlings covered the ground, as the wild pigeons do in Egypt, laying a heavy contribution on the grain thrown into the furrows, which are not covered by harrowing, as in Europe." *Buckingham's Travels.*

5, 6. stony ground,[g] rock beneath a thin covering of earth, and stones among the earth. **not . . earth,** for the roots and needful moisture. **immediately,** unnaturally forced. **when . . up,** with increased heat as the season advanced. **scorched,** no vigorous life to resist the heat. **withered,**[h] bef. coming to perfection.

Sudden responses to the truth, and swift decay.—This is no argument against sudden conversions; but a disclosure of the causes of the decline of religion in some who may *appear* to be converted on the sudden. I. Causes of this sudden response to the truth: 1. The novelty of the truth presented; 2. The specially favorable circumstances of the hearer—a recent trial, etc.; 3. His mental and moral constitution—superficial, emotional, given to change. II. The causes of the sudden decline: 1. Internal—want of root—no depth of character—lack of thought; 2. External—sudden prosperity (sun)—tribulation, etc. (see Ma.).

The stony ground.—It is not a soil mingled with stones that is meant here, for these, however numerous or large, would not certainly hinder the roots from striking deeply downward, as those roots, with the instinct which they possess, would feel and find their way, penetrating between the interstices of the stones, and would so reach the moisture below; but what is meant is ground where a thin superficial coating of mould covered the face of a rock which stretched below it, and presented an impassable barrier, rendering it wholly impossible that the roots should pene-

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the action of the sower which they had often seen, and they are kept in spell-bound attention, as simple people usually are when they hear only what is quite familiar to them." *Horton.*

parable of the sower

a vv. 9, 23—25, 33.
b 2 Ti. ii. 2; Tit. ii. 1.
c 2 Co. xii. 14; Mal. iii. 7.
d 2 Ti. iv. 2; Da. xii. 4.
e Pr. xx. 4; Ec. xi. 4; Ja. v. 7.

the wayside

f Ge. xv. 11.
"Learning is but the sowing of the ground; a holy and virtuous life is the harvest." *Adams.*

"My aim, in every sermon, is a short and lusty call to sinners, to quicken the saints, and to be made a universal blessing to all." *Rowland Hill.*

"Seek for such things as would be likely to strike and stick." *W. Jay.*

"True obedience neither procrastinates nor questions." *Quarles.*

the stony ground

g Ez. xi. 19; xxxvi. 26.
h Ps. i. 3; Ja. i. 11.
"Keep in mind that excellent rule: Never preach a single sermon from which an unenlightened hearer might not learn the plan of salvation, even though he never afterwards heard another discourse." *Legh. Richmond.*

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seed among thorns

trate beyond a certain depth, or draw up any supplies of nourishment from beneath. *Trench.*

7. thorns, of which there would be patches here and there, noxious, rank, fast-growing weeds of dif. kinds. **choked,**[a] strangled, suffocated. **it . . fruit,** though it grew nearer maturity than the former.

Worldliness in the Church.—The thorn-patch in the field. I. Characters illustrated: 1. Worldly Christians who meet to criticize sermons; 2. Theological disputants who meet to discuss doctrines; 3. Factious Christians who meet to make one-sided applications of practical truth. II. Results anticipated: 1. Truth pierced, like the head of "the Truth," by the sharp thorn of criticism; 2. Truth choked by dense network of involved theology; 3. Truth strangled by interlacing briars of narrow interpretations.

The sower, the wayside, the stony ground, the thorns, etc.—A sower "*went forth.*" There is a nice and close adherence to actual life in this form of expression. These people have actually *come forth* all the way fr. Jûne to this place. The expression implies that the sower, in the days of our Saviour, lived in a hamlet, or village, as all these farmers now do; that he did not sow nr. his own house, or in a garden fenced or walled, for such a field does not furnish all the basis of the parable. There are neither *roads*, nor thorns, nor stony places in such lots. He must go forth into the open country as these have done, where there are no fences; where the path passes through the cultivated land; where thorns grow in clumps all around; where the rocks peep out in places through the scanty soil; and where, also, hard by, are patches extremely fertile. Now here we have the whole four within a dozen rods of us. Our horses are actually trampling down some seeds wh. have fallen by this wayside, and larks and sparrows are busy picking them up. That man, with his mattock, is digging about places where the rock is too near the surface for the plough; and much that is sown there will wither away, bec. it has no deepness of earth. And not a few seeds have fallen among this *bellan*, and will be effectually choked by this most entangled of thorn bushes. But a large portion, after all, falls into really good ground, and four months hence will exhibit every variety of crop, up to the richest and heaviest that ever rejoices the heart even of an American farmer. *Thomson.*

8. good ground, properly prepared, with depth of earth, free fr. weeds, stones, and hardness. **sprang up,** surely if slowly. **increased,**[b] compensating for the toil, etc. **thirty . . hundred,** acc. to the nature of the seed, and the soil.

Profitable hearers.—They are: 1. Intelligent—(see Ma.)—they comp. Scripture; exercise memory; reduce to practice, etc., in order thereunto. 2. Fruitful—this made all the difference. 3. Variously fruitful. There may be degrees of true grace.

9. ears . . hear,[c] the usual formula for calling attention to something needing special notice. The inner ear to detect the hidden meaning. **hear,** not only so as to remember the words, but to understand and apply the sense.

Hearing the Word.—We should take heed, and be careful to hear. I. Cautiously: bec.—1. God's Word can promote salvation;[d] 2, may be deceived by false teachers.[e] II. Seriously: the kind of effect depends on manner of reception—hence preparation,[f] and prayer before,[g] while, and after,[h] hearing. III. Fruitfully: fruit of: 1, every possible kind; 2, in highest degree; 3, ever increasing.[i] IV. With self-examination: 1, modestly suspect yourselves;[j] 2, faithfully examine yourselves;[k] V. With incessant circumspection.

10. when, shortly after. **alone,** apart fr. the thronging multitude. **the . . him,** disc. dis. fr. the crowd of curious hearers. **asked . . parable,** they saw that the story of the sower was designed but as the vehicle for imparting some doctrinal truth. They now wished to be instructed in the hidden meaning.[l]

The teacher in public and private.—I. The teacher in public: 1, deals with generalizations of truth; 2, announces general principles, cannot minutely apply or explain; 3, His object being to awaken attention, and provoke inquiry. II. The teacher in private: 1, accessible to the earnest; 2, patient with the dull; 3, pains-taking to leave no doubt, explain things that seem obvious.

The diligent scholar.—Long ago, a little boy was entered at Harrow school. He was put into a class beyond his years, and where all the scholars had all the advantage of previous instruction denied to him. His master chid him for his dulness; and

a Ma. xiii. 22. "Thorns are a good guard to the corn, when they are in the hedge; but a bad inmate when they are in the field." *Mat. Henry.*

"Conviction of ignorance is the doorstep to the temple of wisdom." *Spurgeon.*

"In this world it is not what we *take* up, but what we *give* up, that makes us rich." *Beecher.*

"There is one's trade and one's family, and beyond it seems as if the great demon of worldly-mindedness would hardly allow one to bestow a thought or care." *Matthew Arnold.*

b Jo. xv. 5; Col. i. 6; ii. 7.

That clear voice from the boat, ringing out over the crowd and up the mountain-side, has reached us too. It is coming to us whenever we read or hear the Gospel, and in the strange Hebrew phrase, which is wrongly translated in the modern version, He is saying, "He that hath ears, let him hear with all his might." *Horton.*

ears to hear

c Ma. xiii. 9; xi. 15; Ez. iii. 27; xii. 2.
d Ja. i. 21.
e 1 Jo. iv. 1; *cf.* Ac. xvii. 11; 1 Th. v. 21.
f 1 Pe. ii. 1, 2.
g Ps. cxix. 18, 73.
h Ps. cxix. 80.
i 2 Pe. i. 5—10.
j Ma. xxvi. 22.
k Ga. vi. 4.

disciples request an explanation of the parable

l Pr. iv. 7; Ma. xiii. 10; Lu. viii. 9, 10.

all his efforts then could not raise him from the lowest place in the class. But, nothing daunted, he procured the grammars and other elementary books which his class-fellows had gone through in previous terms. He devoted the hours of play, and not a few of the hours of sleep, to the mastering of these; till, in a few weeks, he gradually began to rise: and it was not long before he shot ahead of all his companions, and became not only leader of the division, but the pride of Harrow. You may see the statue of that boy, whose career began with this fit of energetic application, in St. Paul's Cathedral; for he lived to be the greatest Oriental scholar in modern Europe: it was Sir William Jones. The most illustrious in the annals of philosophy once knew no more than the most illiterate now do. And how did he arrive at his peerless dignity? By dint of diligence; by downright painstaking. *Dr. J. Hamilton.*

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"Chill after warmth is always dangerous; but how many, after being warmed at the church, directly they get out of it, begin some worldly conversation; and lose all the warmth they get." *Bowes.*

11, 12. unto you,[a] who are disc., earnest and sincere inquirers. **mystery,** the *hidden meaning* of the figures under wh. the nature and processes of the kingdom of God are represented. **them . . without,**[b] men with carnal ears, whose senses, steeped in worldliness, are too dull to understand the spiritual significance of emblems and parables. **seeing,**[c] using their nat. powers of perception. **see,** all that lies within the range of those powers. The outsides of things, and so much of the inside as they can easily connect with worldly matters. **not perceive,** the true sense,—the truth presented in the picture on wh. the eye rests. **lest . . time,** *etc.* "This expresses, not the *object* of the Divine method, but the *result* of their dull understanding, and of the judicial blindness to wh. they are given over." *Jacobus.* They are not willing and anxious to perceive and understand, "*lest*," *i.e.*, for fear they would be converted—turned away fr. sin. Those who were anxious inquired of Jesus, etc.

the Saviour's reply

a Ma. xi. 25; Lu. x. 21; 1 Co. ii. 10. Mystery, *that wh. is closed or concealed.* The *mystics* are a sect professing to have direct intercourse with the Spirit of God, who reveals *mysteries* to them.

b 1 Co. v. 12; Col. iv. 5; 1 Co. i. 18.
c Is. vi. 9; Jo. xii. 40; *cf.* De. xxix. 2, 4; Jo. vi. 36, 37; v. 40; 2 Co. iii. 15; *see* Ma. iii. 13—15.
d 1 Ti. iii. 16.

Mysteries.—Mystery, said to be derived fr. Heb. *mistar*, to hide. *Sacred* Ms., a term app. to doc. of Christianity; of wh. the chief is the incarnation of Christ.[d] "It is necessary that the glories of the spiritual should be veiled for their own sake to dim eyes. Eyes in that condition see a ray where they would not see the blaze. Put the bushel on the light and the few straggling beams that appear in view will awaken the desire for the rest; put the blaze before them, and the poor weak eyes, startled, will take refuge in the dim corners of the caves with the bats and the owls. For it is a well-known fact that souls outside the Kingdom dread nothing so much as coming in; their great fear is 'lest they should be converted and it should be forgiven them.' They have to be wooed with parables; to those who are within, the parables can be explained." *Horton.*

"If you desire knowledge only to know, it is *curiosity*; if to be known, it is *vanity*; but to edify, it is *charity*; or that you may be edified, it is *wisdom.*" *Palmer.*

13. know . . parable, the meaning of wh. is so self-evident. **all parables,** *better*, "all the parables" (which I speak). How, when I am not here to explain? Yet we have the Spirit to guide us into all truth.

Advancement in learning.—I. Common dulness of the scholar,—it is not safe to assume that the scholar or hearer knows much. II. Make the scholar's ignorance obvious to his own mind,—"knowest thou not?" III. Impress the truth that the difficult cannot be comprehended till the easy be understood.

"Small draughts of knowledge lead to Atheism; but larger bring men back to God." *Bacon.*

Diligence in study.—There came to our boarding-house one Sabbath evening a tall, gawkish, white-haired boy, with an eye that danced and rolled like a snake's, wearing a broken, rusty, seedy "beaver;" with pantaloons covering about half of the calf; bearing under his arm a half-washed shirt tied up in a greasy red silk handkerchief; in which plight he was ushered into the parlor, where he seemed as restless as a fish out of water. He was going to attend school, and engaged board. On speaking, he proved to be miserably tongue-tied, and, withal, lisped so shockingly, that you would be reminded of the hissing of a goose. Of course, he was the laughing-stock of the school; and, strange to tell, those who were the nearest akin to him in circumstances made him most frequently the object of their silly jests and cruel taunts. To the surprise of all, he was well prepared in the languages and mathematics, and soon rivalled the best scholars of the school, whose former contempt gave place to jealousy and envy. He became a finished speaker, a first-rate scholar, and, the last time I heard of him, was professor in a Southern college. Such success should provoke to patience and perseverance those who have to contend with obstacles such as he so readily surmounted. There are few cases more hopeless. *Biblical Recorder.*

"To know and to conjecture differ widely." *Æschylus.*

"The most difficult thing in life is to know yourself." *Thales.*

14. sower, of whom I spoke, represents the preacher. He can sow only what he has *received*, and *stored* for that special purpose. **soweth,** he both lives upon, and distributes, for "there is that scattereth and yet increaseth." It is hard work to

the parable expounded

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the sower and the seed

sow, but he soweth in hope. **the word,**[a] the living word, the quickening, life-giving principles of truth. "The words that I speak unto you they are spirit and they are life."

The seed that is sown.—The Word of God, wh. may be considered—I. As a gift of heaven: 1, so represented by Author;[b] 2, so proved by nature; 3, and by its tendency.[c] II. As a cause of fruitfulness; it produces fruit of: 1, Saving knowledge;[d] 2, Reformation;[e] 3, Conversion;[f] 4, Edification;[g] 5, Consolation.[h]

15. these . . wayside, idle speculators, curious, critical, caviling hearers; who watch the sower, but not their own hearts. **heard,** the sound but not suffered the sense to sink into their heart. **Satan,**[i] "The introduction of Satan into this parable is unexpected and uncalled for by any demand save one, the necessity of telling all the truth." **immediately,** bef. the seed has time to germinate. **sown . . hearts,** and where it lay on the surface of feeling and emotion.

Hearing with profit.—There is a story of two men, who, walking together, found a young tree laden with fruit. They both gathered, and satisfied themselves for the present; but one of them took all the remaining fruit and carried it away with him; the other took the tree, and planted it in his own ground, where it prospered and brought forth fruit every year; so that though the former had more at present, yet this had some when he had none. They who hear the Word, and have large memories and nothing else, may carry away most of the Word at present; yet he that perhaps can but remember little, who carries away the tree, plants the Word in his heart, and obeys it in his life, shall have fruit when the other has none.

16, 17. these . . ground, another class of hearers. The shallow, flippant; easily pleased or offended; cheered or discouraged. **immediately,** without much thoughtful weighing its meaning and practical purpose. **gladness,**[j] pleased with the sound; charmed by its bright pictures of heaven, etc. **no root,** having no depth of heart or thought, there is no room for the seed to take root. **endure,** they are discouraged if they have anything to endure—trial, duty, persecution, cross-bearing. **time,**[k] a very little time, while the feeling lasts. **immediately,** for the test of sincerity and faith soon comes. **offended,** they find a *stumbling block* in very trifles. The superficial are easily offended.

You and me.—"When attending the ministry of a devoted servant of God," said one, "he once preached upon the Diotrephesian spirit, in his usual faithful manner; and when he came to the application, brought the subject home so closely, that I felt persuaded that there was some one who had been a peculiar trial to the church. Knowing the harmony there was in that church, however, I felt puzzled, and said to a neighbor, who sat near me, and was an elder, 'Mr. L——, who does Mr. S—— mean?' 'You and me,' was the quick reply." *Bowes.*

18, 19. these . . thorns, yet another sort of hearers. Jesus recognizes only *one kind* of sower—*the man who preaches the Word. He* censures the hearers, *they* usually condemn the preacher. **cares . . riches . . lusts,**[l] *ill.* by the thorns. Comp. trifles suffered to interfere with the development of the spiritual life.

Cares of riches.—The Duke of Brunswick, whose diamonds are valued at two million two hundred and fifty thousand dollars, dares not leave Paris at any period of the year; his diamonds keep him chained there. He dares not sleep away a single night. Then he lives in a house constructed not so much for comfort as security. It is burglar-proof, surrounded on every side by a high wall: the wall itself is surmounted by a lofty iron railing defended by innumerable sharp spear-heads, which are so contrived, that, if any person touches one of them, a chime of bells begins instantly to ring an alarm: this iron railing cost him nearly 15,000 dollars. He keeps his diamonds in a thick wall; his bed is placed against it, that no burglar may break into it without killing, or at least waking him, and that he may amuse himself without leaving his bed. The safe is lined with granite and with iron; if it is opened by violence, a discharge of fire-arms, which will inevitably kill the burglar, takes place; and, at the same time, a chime of bells in every room in the house is set ringing. He has but one window in his bedroom; the door of the stoutest iron, and cannot be entered unless one be master of the secret combination of the lock. A case of a dozen six-barrelled revolvers, loaded and capped, lies upon a table within reach of his bed. *Jeffers.*

the wayside hearer

i Lu. viii. 12; 2 Co. ii. 11; 1 Pe. v. 8.
"It is said by naturalists that if water and wine be poured into a vessel made of the ivy-tree, the wine will leak out, and leave the water behind. Such are all worldly, careless hearers of God's Word." *Spencer.*

stony-ground hearer

j Ez. xxxiii. 31, 32; Mk. vi. 20.
k Jo. v. 35; Ac. xxvi. 28.
"Learning is like mercury, one of the most powerful and excellent things in the world in skilful hands; in unskilful, the most mischievous." *Pope.*

thorny-ground hearer

l Mk. x. 21—23; 2 Ti. iv. 10; 1 Ti. vi; 9, 10, 17; Ps. lii. 7; Pr. xxiii. 5; Lu. xiv. 18—20; xxi. 34.
"There are other dangers to dread, besides absolute indifference to truth. And the first of these is a too shallow and easy acquiescence."

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20. these . . ground, *many* evil classes of hearers, only *one* good. **hear,** thoughtfully, prayerfully, humbly. **receive,**[a] into affection, conscience, understanding. **bring . . fruit,**[b] doers, not forgetful hearers. **some . . hundred,** acc. to means, opportunities, gifts, powers.

fruitful hearers

a Lu. viii. 15; Ja. i. 21, 22.
b Ro. vii. 4; Col. i. 10; 2 Pe. i. 8.

A hint to hearers of the Word.—The Rev. Mr. Erskine mentions a fact which may afford a very useful hint to every hearer of the Gospel. A person who had been to public worship, having returned home perhaps somewhat sooner than usual, was asked by another member of the family, who had not been there, "Is all done?" "No," replied he; "all is *said*, but all is not *done!*" How little is commonly done of all that is heard! "Blessed are they that hear the Word of God and keep it."

"Fruitfulness is never in the gospel the condition by which life is earned, but it is always the test by which to prove it."

21, 22. candle, *lit.*, a portable light—a lamp, etc. **bushel,**[c] see Gk. the *modios* = 1.916 gall. Eng., or nearly *one peck*. **candlestick,** lamp-stand. **hid,** no truth necessary to salvation, and for spiritual advantage, shall be concealed. The parable was a lamp lighted up with Divine truth. The lamp might be simple or chased, but the truth it bore was the chief matter. **manifested,** (*R. V.* "save that it should be manifested"), made as plain for willing learners, as the simplest *ill.* can make it. **but . . abroad,** at the right time, in the right way, among earnest souls.

the candle and the candlestick

c Ma. v. 15; Lu. xi. 33; *Jos. Ant.* ix. 4, 5; *Adams' Rom. Ant.* 505.

The Great Teacher.—I. Taught by parables, not to conceal, but illustrate the truth. The truth is not to be hidden beneath ornament and illustration, till men miss the truth, and see only the lamp. II. Encouraged inquiry, did not check it: though he had a reproof ready for mere caviling disputants.

Your own, and borrowed light.—Remember, it is to be *your* "light." You are not to shine in the light of others, reflector of their light, but to be yourself a light in personal contact with the "Father of lights." "I was walking one day," says one, "in Westminster Abbey. As I paused to survey the monuments of the illustrious departed that are gathered there, my attention was arrested by the appearance of the pavement near to where I stood. A beautiful many-colored light rested upon it, and gave it an aspect that I could not but linger to behold. The cause was apparent. A painted window above me explained the reason. And the pavement, beautiful as it appeared, had no color in itself, it was the window above that gave it the beauteous hue. How many are like that pavement! they appear beautiful, and we are apt to mistake it for 'the beauty of holiness,' but it is a borrowed light: contact with the wise and good it may be; remove that, and their true color appears."

"There are many sorts of bushels. One very bad one, and much employed to cover the light, is modesty (falsely so called). Modesty pretends to be not good enough or wise enough to speak, and turns the soul into a dark lantern. Sometimes a little scientific knowledge, creating conceit, makes a bushel; men being so anxious to mix the earthly with the heavenly light that the grave, sweet light of godly knowledge cannot get through the mistiness of the earthly mixture." *Glover.*

23—25. let . . hear, for the sincere hearer shall not hear in vain; it being the true preacher's purpose to make the truth as plain as he can. **what . . hear,**[d] for if ye hear *error*, you may be corrupted; if it be the truth that you hear, your responsibility is great. "We should not run after novelties and errors like the Athenians."[e] **mete . . measured,** as you deal with the truth so will it deal with you. The truth scorned, despised, etc., will presently be a sting in memory, and fill the conscience with dismay. The truth loved, obeyed, etc., will fill the heart with peace, comfort, hope. **hear . . given,** the more you understand the greater your power of understanding. Practical hearing leads to increased knowledge.[f] **hath . . given,** he will carefully place himself in a posture to receive. His receptivity is increased by what he knows. **taken . . hath,** the little, ill-understood and producing no joy, is not carefully guarded, and is taken away by temptation, etc., or judicially.

on hearing the word

d 2 Co. ii. 14—17; iv. 2—7.

e Ac. xvii. 21; *Jacobus.* "Never was the warning to be heedful what we hear, more needed than at present. Men think themselves free to follow any teacher, especially if he be eloquent, to read any book, if only it be in demand."

The Gospel demands and deserves attention (*ver.* 23).—View the text: I. As implying the authority of the speaker. II. The importance of the subject. III. As an appeal to impartial consideration. IV. As the Saviour's demand for a practical improvement of His word. *W. Jay.*

Attentive hearing.—A gentleman once said to Rowland Hill, "It is sixty-five years since I first heard you preach; and the sermon was well worth remembering. You remarked that some people are very squeamish about the manner of a clergyman in preaching; but you then added, 'Supposing one is hearing a will read, expecting to receive a legacy, would you employ the time in criticizing the lawyer's manner while reading it? No: you would give all your interest to ascertain if anything were left to yourself, and how much. Let that, then, be the way in which you listen to the Gospel.'"

"Satan enters in at ear-gate." *Bunyan.*

f Jo. vii. 17.

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the seed growing secretly

a Jo. iii. 8; 1 Co. iii. 7—9.
"We know as little of the growing above ground, as of the growing underground." *Stier.*

"Generally He perceived in men of devout simplicity this opinion: that the secrets of nature were the secrets of God,—part of that glory into which man is not to press too boldly." *Bacon.*

from the blade to the fruit

b Is. lxi. 11.
"Now, it is so also with the growth of a holy character in a man, from the upspringing of the good seed of the word in his heart. There are times, indeed, when it appears as if a great start were taken, and it develops more rapidly than at others. Such, for example, are seasons of trial and affliction. But commonly the growth from day to day is all but imperceptible, like that of the child at your feet who seems no bigger to-day than he was yesterday, and will appear no bigger to-morrow than he is to-day." *Taylor.*

kingdom of God

c Is. xl. 18; 1 Co. iii. 1, 2.
d Ja. v. 7; Mk. xvi. 20; 1 Co. iii. 6; Ac. xvi. 14.
e Is. xxxvii. 31; Jo. iii. 8.
f 2 Pe. iii. 18; i. 5—7; Hos. xiv. 7.
g Job v. 26.
h Ma. xiii. 30.
i Ps. cxxvi. 5, 6; 1 Th. ii. 19; Ja. v. 4; Jo. iv. 36.
j Je. i. 18.

26, 27. "This parable is recorded by Mark alone. It is the only one that is thus peculiar to him." *Taylor.* **so,** after this fashion also. The *last* par. *ill.* the kingdom of God in its external aspects: *this,* in its secret development. **k. . . God,** of grace in the soul, and of truth in the world. **man . . ground,** should do his part faithfully. **sleep . . rise,** having done all he can do, he waits and watches for and expects the result. **he . . how,** no one knows *how;* but we all know it *is* so.[a]

> "How awful is the thought of the wonders underground,
> Of the mystic changes wrought in the silent, dark profound!
> How each thing is upward tending, by necessity decreed,
> And the world's support depending on the shooting of a seed!"

Mysterious growth.—Interval between seed-time and harvest. I. The growth and fruitfulness of the Divine Word in the entire history of the Christian Ch. 1. The certain growth of the truth through this dispensation; 2. The orderly development of the truth; 3. The mystery of the Gospel's extension and development. II. The growth and development of the Divine Word of the Gospel in individual lives. 1. Hearers should consider the consequences of their conduct in relation to it; 2. Sowers should be cheerfully confident; 3. All Christians should rejoice at the prospect opened by this parable. *Heath.*

There must be a time to grow.—"Watch and pray against failures, but take heed against desponding under them. Be content to travel as you are able. The oak springs from the acorn, but it does not become a tree at once. Because the stage-wagon cannot travel to York as fast as the stage-coach can, would you say it will never get there? The mushroom springs up in a night; but what is a mushroom? Do not be satisfied to be a dwarf; but remember that there must be time to grow." *Mrs. Hawkes.*

28, 29. earth . . herself,[b] *i. e.,* the earth that is sown: as it seems to the farmer. Still there is tillage, air, heat, etc., **blade,** *lit.,* grass (which at first the corn resembles). **ear . . ear,** gradual but certain growth. **when . . fruit,** not before. "Ye laborers in the kingdom, follow not along with your wagons, as soon as you have sown a little, but give the ground time with the seed." *Stier.*

Religious progress.—From the blade to the full corn in the ear. This progress of the soul is the Divine life: I. Is agreeable to Word of God; II. Is reasonable in itself; III. We can have no reasonable hope of being Christians unless we have this evidence in us; IV. We cannot consistently exhort others to consecrate themselves to God unless we are willing to renew our own consecration; V. It accords with the feelings and convictions of all; VI. A Christian expects to make higher attainments; VII. The great mission of the Church cannot be accomplished without it. *W. Warren.*

The two seeds.—A gardener was about to sow some seeds, when one exclaimed, "Oh, let me not be buried in the dark, damp earth! Why should I not remain in this warm sunshine where I am?" But the gardener threw the seed into the ground, and covered it, without regarding its complaint. As he did so, another seed fell out of his hand upon the stone close by, where it remained exposed to the sunshine and heat. In a short time it was parched and shrivelled up; while the buried seed was just at the same time beginning to shoot up a delicate little stem, which ripened into a flower, and afterwards into the full-grown fruit. Was it not better to pass through the darkness first? *Bowes.*

30. Whereunto, selecting the best, most appropriate, simple, and familiar of nat. objects that the truth may be manifest. **k . . God,** God's reign of grace on earth, and in the human heart. **comparison,**[c] so that the unknown may be explained by points of resemblance betw. it and the well known.

Religion in the soul.—I. Its mysterious origin: 1. The agency of man does not quicken it;[d] 2. The sagacity of man cannot explain it.[e] II. Its progressive development: 1. Its origin is humble; 2. Its advancement is progressive;[f] 3. Its maturity is obtained. III. Its completion is glorious: 1. The sickle is endured;[g] 2. The garner is prepared;[h] 3. The joy of harvest is realized.[i] Learn—(1) The value of the Word preached;[j] (2) The need of Divine influence; (3) The advantage of the humblest grace.

Kingdom of grace and glory.—These two kingdoms of grace and glory differ not superficially, but gradually: they differ not in nature, but only in degree. The

kingdom of grace is nothing but the inchoation or beginning of the kingdom of glory; the kingdom of grace is glory in the seed, and the kingdom of glory is grace in the flower; the kingdom of grace is glory in the daybreak, and the kingdom of glory is grace in the full meridian; the kingdom of grace is glory militant, and the kingdom of glory is grace triumphant. There is such an inseparable connection between these two kingdoms, grace and glory, that there is no passing into the one kingdom but by the other. At Athens, there were two temples,—a temple of virtue and a temple of honor; and there was no going into the temple of honor but through the temple of virtue. So the kingdoms of grace and glory are so joined together, that we cannot go into the kingdom of glory but through the kingdom of grace. Many people aspire after the kingdom of glory, but never look after grace; but these two, which God hath joined together, may not be put asunder. The kingdom of grace leads to the kingdom of glory. *T. Watson.*

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"The people are fashioned according to the example of their king, and edicts are of less power than the model which his life exhibits." *Claudian.*

parable of the mustard-seed

Ma. xiii. 31—33.

31, 32. (See notes on Ma. xiii. 31—33.) **grain,** "The berries are much smaller than a grain of black pepper, having a strong aromatic smell, and a taste much like that of garden cresses." *Dr. Roxburgh.* **mustard,** the Khardal (Chardal of the Talmud) is the same plant that in N. W. of India is called *Kharjal;* it is the *Salvadora Persica,* a large shrub, or tree of mod. size, growing in var. parts of the E. It is found nr. Jerusalem, abundant on banks of Jordan, seed used as substitute for mustard.

Small beginnings.—I. In world of nature—creation by a *word:* rivers fr. *small fountains;* the oak, fr. an *acorn,* etc. II. Realm of Providence—small events have been the harbingers of mighty revolutions; *ill.* fr. hist. and biog.; small begin. of Christianity in the world; how great a matter a little fire kindleth. III. Kingdom of grace in the soul—out of the "one corn of wheat" has been developed the Christian system, in theory and practice; out of small seeds of truth have been developed the piety of a Wesley, a Chalmers, etc. Learn—1. To admire the wisdom of God; 2. Not to despise the day of small things.

"A wise man scorneth nothing, be it never so small or homely:
For he knoweth not the secret laws that may bind it to great effects." *Tupper.*

"'Small as a grain of m.-seed,' was a saying among the Jews for something extremely minute; and the Lord, in His popular teaching, adhered to the popular language." *Trench.*

The mustard-seed.—"We are not to suppose that the mustard-seed is the least of all seeds *in the world;* but it is the smallest which the husbandman was accustomed to *sow;* and the 'tree,' when full-grown, was larger than the other herbs in his garden. To press the *literal* meaning of the terms any further would be a violation of one of the plainest canons of interpretation. This ample size, with branches shooting out in all directions, yet springing from the very smallest beginning, contains, as I suppose, the special meaning and intention of the parable. It is in this sense only that the kingdom of heaven is like a grain of mustard-seed. Our Saviour did not select it because of any inherent qualities, medicinal or otherwise, which belonged to it. True it is *pungent,* and *penetrating,* and *fiery,* and *searching,* and must be *bruised* or crushed, before it will give out its special virtues; and one might go on enumerating such qualities, and multiplying analogies between these properties of mustard and certain attributes of true religion, or of the Church, or of the individual Christian; but they are foreign to any object that Jesus had in view, and must, therefore, be altogether fanciful." *Thomson.*

Thomson, *Land and the Book,* p. 414, tells us he has seen it on the rich plains of Akkâr as tall as the horse and his rider.

teaching by parables

33, 34. many, of wh. only a few specimens are given, for it is equally true of the *words,* as of the *works* of Jesus, "if they should be written every one, I suppose that even the world itself could not contain the books that should be written." [a] **such,** similar in form and intention. **able . . hear,** as their circumstances required, and their capacity warranted; not too little to leave them unfurnished, or too much to overload the mind and memory. A man may be "blasted with excess of light." **without . . not,** no other way by wh. the truth might be manifested to the inquiring, and concealed fr. the thoughtless. **expounded . . disc.,** who came to Him (see *ver.* 10) in a spirit of devout and humble inquiry.

a Jo. xxi. 25. "He is His own interpreter, and He will make it plain."

How the scholars affect the teacher and the teaching.—I. The true teacher will seek out a great variety of illustrations and arguments. II. He will consider not only all he may be able to impart, but what the scholar is able to receive. III. Out of his reserve stock he will bring such truth, and illus. of truth, as may be best suited to times and classes of hearers. IV. He will consider the scholar's needs more than his own tastes. V. He will gladly supplement public teaching with private exposition.

"We have reached a point at wh. St. Mark records a special outshining of miraculous power. Four striking works follow each other without a break, and it must not for a moment be supposed that the narrative is thus constructed, cer-

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tain intermediate discourses and events being sacrificed for the purpose, without a deliberate and a truthful intention. That intention is to represent the effect, intense and exalting, produced by such a cycle of wonders on the minds of His disciples." *Horton.*

Christ's teaching.—"Our Lord found many a topic of discourse in the scenes around Him; even the humblest objects shone in His hands, as I have seen a fragment of broken glass or earthenware, as it caught the sunbeam, light up, flashing like a diamond. With the stone of Jacob's Well for a pulpit, and its water for a text, He preached salvation to the Samaritan woman. A little child, which He takes from its mother's side, and holds up blushing in His arms before the astonished audience, is His text for a sermon on humility. A husbandman on a neighboring height between Him and the sky, who strides with long and measured steps over the field he sows, supplies a text from which He discourses on the gospel and its effects on different classes of hearers. In a woman baking; in two women who sit by some cottage door grinding at the mill; in an old, strong fortalice perched on a rock, whence it looks across the brawling torrent to the ruined and roofless gable of a house swept away by mountain floods—Jesus found texts. From the birds that sung above His head, and the lilies that blossomed at His feet, He discoursed on the care of God—these His text, and Providence His theme." *Guthrie.*

they cross the sea

Ma. viii. 18, 23–27; Lu. viii. 22, 25.
a See Ma.
b See Ma.
"And they wake Him up. You may see Him there, the calm pilot of that little fleet. Suddenly aroused from sleep, He is not at all alarmed; living with God as He does, with God, who controls all the forces of Nature, He sees all these things in His Father's hands." *Cartoons of St. Mark.*

35, 36. same day, *i.e.*, on which the parables were delivered. Mk. fixes the times: Ma. gives another order of events. **even . . come,** and the thronging multitudes[a] precluded retirement and rest. **pass over,** a scribe wished to accom. them,[b] from the W. side, prob. Capernaum, to E. side. **sent away,** or "*leaving.*" **as . . was,** without preparation. **other . . ships,** many of the eager people following Him.

Christ stilling the tempest.—I. Here is an *ill.* of Christ's compound nature—the human asleep; the Divine speaking, etc. II. The disciples showed their faith in Christ's Divinity—they did not pray to God the Father. III. Here is a type of a class of men who always appeal to the supernatural in times of trouble. IV. Faith in the rectitude of God's moral government will sustain us in every crisis. V. Trials arise in the discharge of duty. Learn—(1) Let us undertake no enterprise in wh. Christ does not go along with us; (2) Distinguish betw. a permissive and an ordinary Providence; (3) Without Christ's bodily presence there is the greater scope for our faith; (4) Sinner! shall all nature respond to the voice of Christ, and wilt thou be silent? *Parker.*

A storm on the Sea of Galilee.—"While gazing upon the suggestive scenery around us, our earnest conversation was suddenly disturbed by a movement among our Arab crew. All at once they pulled in their oars, stepped their mast, and began to hoist their long and very ragged lateen sail. What can the fellows mean to do with a sail in a dead calm? But they were right. There comes the breeze, rippling and roughening the lately glassy surface of the lake. It reaches us before the sail is rightly set. A few minutes more, and it is blowing hard. The bending and often-spliced yard threatens to give way, and the tattered leech of the sail seems as if it would rend right up, and go away in shreds. To go upon a wind with such a craft is impossible. There is nothing for it but to slack away, and run before it. . . 'And where are we going now?' was our first inquiry, when things had been gotten a little into shape. 'Where the wind will take us,' was the reply of the old gray-beard at the helm. And away we went, the lake all now tossed into waves, and covered with foaming white heads, as if a demon had got into its lately tranquil bosom—an adventure that afforded us a fresh illustration of the reality of those events which the narratives of the Scripture relate." *Dr. Buchanan.*

"Other little ships."—Those "other little ships" gained a great deal that day from Christ's saying, "Peace be still!" which we do not discover that any body was candid enough to acknowledge. The whole sea became tranquil, and they were saved. The world receives many unappreciated benefits from Jesus Christ's presence in the Church. Why do not men of the world recognize what the Church of Christ is doing daily and yearly for them, their wives, and their children? Why do not men of the world see that the men in the "other little ships" were the safer from the

37, 38. arose . . storm, though the distance was but small. Short journeys may be fraught with great peril. **waves . . full,** rapidly filling with water and in danger of sinking. **hinderpart,** stern, nr. the tiller. **asleep,** wearied by the exhausting toils of the day. **a pillow,** *R.V.* "the cushion." **awake,** or they will sleep in death themselves. **carest,** the only one in that vessel whose *care* could save them.

The storm at sea (*ver.* 38). I. The influence of danger—caused by—1. Imperfect knowledge of the Lord; 2. Natural impatience; 3. Satanic temptations. II. The folly of suspicion; "carest thou not?"—consider: 1. God's former dealings; 2. Known character of the Lord; 3. Our relationship to Him. III. The secret of tranquillity: 1. Meditation; 2. Prayer; 3. Resignation. IV. The blessedness of holy confidence: 1. It honors God; 2. It blesses our own souls afterward; 3. Hereby we obtain more speedy relief. *Stems and Twigs.*

A word to sailors.—Mr. Hervey, in a sermon which he preached to the sailors at Bideford, says, "What we have mentioned of our Lord's saying '*Peace*' to the

raging waves may instruct you whom I address in the hour of danger; may also teach the wisdom of securing an interest in the Lord Jesus whose Divine Word even the winds and sea obey. The hour is coming, dear sailors, when you shall hail with shouts your native land no more. Oh! then, come unto Christ; get an interest in His merits; give yourselves up to His guidance; let His word be your compass; let His grace hold the helm, and steer your course; let His blessings fill your sails; let His blood, His righteousness, His spirit, be the prize of your calling; let this be the precious merchandise you court—this the pearl of price you seek."

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storm the nearer their boats were to that Jesus was in?"

39. arose, at the cry of helpless humanity, in the might and grandeur and repose of Divine Omnipotence. **rebuked,** sternly commanded. **winds,** which, blowing whence and whither they list, must yet do His bidding. **peace,**[a] be silent, hush! **wind . . calm,** winds and waves obey Him. "He here shows how perfect harmony and peace, even in the natural elements, can be restored by Him." The calm was as strikingly *great* as the storm had been before.

the great calm

"Every deepest manifestation of His humanity is ever followed by the highest display of His divinity." *Edersheim.*

The tempest hushed.—I. An illustration of Christ's Divine repose. What storms often rage while Providence may seem to be sleeping. II. An *ill.* of Christ's human sympathy. He promptly responded to the cry of endangered men. An *ill.* of His superuat. power—"Hush!" Learn: 1. God is not so *regardless* of human interests as some suspect. 2. He needs to be sought unto by men in the time of calamity.

"*God's storms.*—They only measure Christ aright, who are forced to carry to Him some great grief, and find by experience He is great enough to save them. It is when men have weighed Him in the balances of some great necessity, and found Him not wanting, that they believe in Him. So the disciples are sent to school. Storm and danger are for the night to be their schoolmasters, bringing them to Christ, not with wonder or service merely, but with suppliant prayers. So starting, they get on their journey a little way, hoping, I suppose, that an hour and a half will see them comfortably across; when lo! this gale breaks on them with the fury of a wild beast. They are stunned with its suddenness. Such is life! The sea calm; no occasion of solicitude disturbs the heart, and you are making good progress to some haven of rest, when suddenly a storm of cares overwhelms the soul; or a storm of grief rises from some bereavement; or a storm of temptation assails and seems to make goodness impossible, and ruin inevitable. And still Christ seems asleep. Murmur not. Others have been in storms, and thought the Saviour listless; but He is never beyond the call of faith." *R. Glover.*

a Ps. xlvi. 3; lxxvii. 16; cxxiv. 4.

"Power shows the man." *Pittacus.*

"Even in war, moral power is to physical as three parts out of four." *Napoleon I.*

"Power! 'tis the favorite attribute of gods,
Who look with smiles on men who can aspire
To copy them."
Martyn.

40, 41. said . . them, for there was yet another storm to quell. Winds of fear, and waves of doubt, a storm of wonder in their minds. "If they had but considered (1) the Divine knowledge and power which they had seen in their Lord, they would have understood that no storm could frustrate His plans; or (2) the work to which they had been recently appointed, but which they had not yet begun, they would have been sure that their course could not thus be brought prematurely to a close." *Godwin.* **feared exceedingly,**[b] as men who felt they were in the presence of Omnipotence. **what . . Him?** "To them the mir. was the more striking fr. their daily occupation among those waters."

fear rebuked

b Ps. lxxxix. 7; xxxiii. 8.

"Wonder is a pause of reason, a sudden cessation of the mental progress, wh. lasts only while the understanding is fixed upon some single idea, and is at an end when it recovers force enough to divide the object into its parts, or mark the intermediate gradations from the first agent to the last consequence." *Johnson.*

Faith and fear.—I. Weak faith, a fruitful source of fear. "Because faith is courage, and cowardice is always unbelief." II. Faith prevents the arising of fear:—"If we believed, we should never tremble. If we had faith we should never hesitate."

The purpose of Christ's miracles.—"Our Lord Jesus Christ would that those things which He did on the body should be spiritually understood. For He did not merely do miracles for miracles' sake, but in order that the things which He did should inspire wonder in those who saw them, and convey truths to them who understand. As he who sees letters in an excellently written MS., and knows not how to read, praises, indeed, the transcriber's hand and admires the beauty of the characters; but what those characters mean or signify he does not know; and by the sight of his eyes he is a praiser of the work, but in his mind has no comprehension of it; whereas another man both praises the work, and is capable of understanding it,—such an one, I mean, who is not only able to see what is common to all, but who can read also, which he who has never learned cannot;—so they who understood Christ's miracles, and understood not what they meant, and what they in a manner conveyed to those who had understanding, wondered only at the miracles themselves; whereas others both wondered at the miracles, and attained to the meaning of them. Such ought we to be in the school of Christ." *Augustine.*

"In wonder all philosophy began, in wonder it ends, and admiration fills up the interspace; but the first wonder is the offspring of ignorance, the last is the parent of adoration." *Coleridge.*

"One thing only makes it impossible for Him to help, our unbelief."

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CHAPTER THE FIFTH.

the country of the Gadarenes

Ma. viii. 28—34; Lu. viii. 26—40.
a Ge. xv. 21; De. vii. 1.
b Is. lxv. 4.

"Satan as a master is bad: his work much worse; and his wages worst of all." *Fuller.*

1—3. Gadarenes, *R. V.* "Gerasenes." Mat. (*R. V.*) has "Gadarenes." They are prob. dif. names of same distr. fr. the chief towns *Gerasa*[a] and *Gadara.* **tombs,**[b] "while the rocks themselves, in all that wild region of country, are yet the abodes of men, sometimes of families, dwelling in the old tombs cut in their sides, like the vaults in the hillsides of our cemeteries." *Jacobus.* **man,** Ma. says *two.* Here the acc. of the more prominent one is given. **blind . . chains,** a fierce and utterly untamable maniac.

The other side.—I. We are often limited in thought and effort to our own side, our own nation, church, sect, family. Christ thinks and acts for the other side too. II. On the other side are men in great misery and peril, as well as on our own side. III. It is worth a great journey, great cost, and great risk to do a little good on the other side. IV. Such efforts, outside usual limits, may result in our leaving one more witness for Christ on the other side.

"The records of crime, the dark ways of passion, and, perhaps, above all, the appalling facts which all of us meet in our daily life connected with the use of intoxicating liquors, must suggest to every careful inquirer that there are active agents of evil which beset the human spirit in its earthly pilgrimage: and if an entrance is effected, obtain an irresistible mastery and dominance over the spirit that is thus possessed." *Horton.*

Gadara.—As the capital of Heræa, this was a city of considerable importance. Though it is difficult to identify the exact spot, it is supposed to have stood on the river Yarmuk, the ancient Hieromax, five or six miles from its junction with the Jordan. In this neighborhood are the remains of a large city, and the pavement of some of its streets may still be seen. The locality is chiefly interesting to Bible readers from our Lord having passed through it. After stilling the tempest on the Galilean lake, He, with His disciples, came, as Mark and Luke inform us, into the country of the Gadarenes. Matthew, describing the same event, speaks of it as the country of the Gergesenes, perhaps from Gerasa, another city of the Decapolis, now called Djerash (comp. Matt. viii. 28; Mark v.1; Luke vii. 26). Each might be equally correct, for any of the cities might give its name to the surrounding country. That there were Gentile settlers in these eastern towns is sufficiently indicated by the existence of a herd of two thousand swine. The tombs in which the demoniac dwelt were those hewn in the rock nigh to the sea. It would seem as if the afflicted man had witnessed Christ's approach in the vessel; for immediately on His leaving it he met Him.

4, 5. fetters . . chains, bonds for var. parts of body; or else of dif. material. **tombs,** "The most interesting remains of Gadara are its *tombs*, wh. dot the cliffs for a considerable distance round the city. They are excavated in the limestone rock, and consist of chambers of various dimensions, some more than 20 ft. square, with recesses in the sides for bodies. The present inhab. of *Um Keis* are all *Troglodytes*, 'dwelling in tombs,' like the demoniacs of old; and occasionally they are almost as dangerous to the unprotected traveler." *Smith.* **crying,** better, "crying out" or "shrieking." "Each Evangelist adds something to complete the picture of the terrible visitation, under which the possessed labored. St. Matthew that he made the way impassable for travellers (viii. 28); St. Luke that he was without clothing (viii. 27); St. Mark that he cried night and day and cut himself with stones (v. 5)." *Cam. Bib.*

the Gadarene demoniac

"The raven croaks and flaps his wings above corruption, and riots in luxury on the carcasses of the dead; so Satan feeds his infernal appetite upon the corrupt and dead souls of mankind." *Dr. Guthrie.*

Sin and salvation.—This singular and awful incident vividly illustrates certain aspects of sin and salvation. I. Some aspects of sin: 1. Its contagiousness—the devils try to reduce this man to their own level; 2. Its anti-social character—iniquity isolates man, as ferocity does the tiger; 3. Its embrutalization of man—naked, caves; 4. Its dread of righteousness—devils cry out on approach of Christ. II. Some aspects of salvation: 1. Begins with expulsion not repression; 2. Souls more valuable in eyes of God than swine; 3. Moral results have their evidence in improved condition; 4. Renunciation of personal preferences in obedience to Christ's command.

Warburton relates an encounter in a cemetery in Lebanon, with a naked maniac, who attacked and nearly unhorsed him. *Crescent and Cross*, ii. 352.

Demoniacs.—I begin by quoting a very curious passage from a letter written by St. Jerome, in the year 404 of our era, to a Roman lady named Eustochium, describing to her the journey of her mother Paula from Rome to Bethlehem. In that journey Paula passed through Samaria, and there, says St. Jerome, "she was filled with terror by the marvels she beheld, for she saw demons screaming under different tortures before the tombs of the saints, and men howling like wolves, baying like dogs, roaring like lions, hissing like serpents, and bellowing like bulls. They twisted their heads and bent them backwards until they touched the ground. Paula pitied them, shed tears for them, and prayed Christ to have mercy on them." *Cartoons of St. Mark.*

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6, 7. afar off,[a] "That he knew Him at once in this His appearance, can be explained only by an intensified spiritual presentiment." Some information ab. Christ may have reached him. **Jesus . . Son,** evil spirits know the true nature and dignity of Christ. **adjure . . God,** a daring misuse of name of God by the demoniac. **torment,**[b] the nearness and supremacy of Jesus tormenting to an evil spirit.

An evil spirit's estimate of Jesus.—I. He sees Him from afar. II. He recognizes Him. III. He acknowledges His supremacy. IV. He confesses His divinity. V. He dreads His indignation—anticipating only torment at His hands.

How men exceed the devil in wickedness.—An aged elder, still living, remarkable for the kindliness of his manner, and the unobtrusive facility with which he can introduce religious topics and pious counsel in ordinary conversation, was one day lately a passenger in one of the Forth and Clyde canal boats, in company with a number of soldiers, who shocked him exceedingly with their profane swearing. Aware that an abrupt reproof, instead of producing the effect intended, might only provoke to an aggravation of the crime, he entered into familiar conversation with them, and, seizing a proper opportunity, inquired if any of them could tell him what that sin was, in the commission of which men exceeded devils in wickedness? As he anticipated, the singularity of the question arrested their attention, and engaged them in an unsuccessful attempt to point out the character of the sin. Having thus excited their curiosity, he quoted the above passage, in which the devils address our Saviour, and remarked, that when men wantonly call upon God to damn their souls, they are far more wicked than the devils, who, knowing by experience how dreadful it is to suffer under the wrath of the Almighty, earnestly entreated our Saviour not to add to their torments. Such was the awe produced on their minds by this remark, that not an oath was uttered during the rest of the passage; and at parting, the sergeant in charge of the company shook hands with him, and cordially thanked him for his kind admonition and advice.

8—10. legion, "He had seen the thick and serried ranks of a Roman legion, that fearful instrument of oppression, that sign of terror and fear to the conquered nations." **not . . country,** *i.e.*, into "the deep" (Lu.) or abyss, out of their permitted abode on earth. "This is, of course, not the lake, or sea, that is meant, but their expected perdition, to wh. they begged not to be sent. Thus they acknowledged Him as having power to destroy them, and as their final judge." *Jacobus.*

An evil spirit's petition granted.—I. Not a prayer for mercy. II. Not a prayer for improvement. III. But a prayer to be suffered to remain at least in that land. IV. A prayer, which, being granted, led to an unforeseen result—they may have expected the swine, possessed, to have been in some way the instruments of their further mischief; certainly not of their overthrow. Or they thought that by causing the destruction of the swine they would bring Christ into odium in Gadara.

Sin destructive.—Satan's work is a work of destruction. Nearly seven hundred years ago, Jenghis Khan swept over Central Asia, and it is said that, for centuries after, his course could be traced by the pyramids of human bones—the bones of slaughtered captives—which his armies left behind them. If the bones of Satan's slain captives could be piled up in our sight, what a pyramid that would be!

Alo-ed-Din, the chief of the Assassins, succeeded in persuading his men that whoever would fall in his service was sure of Paradise; and so, at a nod of their chief, the poor dupes would stab themselves to the heart, or fling themselves over precipices. Satan's one aim is to blind his captives, and lead them to self-destruction. *Sunday School Times.*

11, 12. herd . . swine.[c] "Let me draw your attention to the fact that this Wady Semak is everywhere *ploughed* up by wild hogs in search of the esculent roots upon wh. they live at this season of the year. Whether there is any lineal connection bet. them and the herd that was feeding on this mt., I leave you and everyone to decide acc. to his particular fancy. It is a *fact*, however, that these creatures still abound at this place, and in a state as wild and fierce as though they were still 'possessed.'" *Thomson.* **send . . swine,** "To clear away the difficulty presented by this miracle of judgment, we must remember that pork was forbidden for food to Israel, and with good reason. The pigs and the dogs are the scavengers of Syria; the pig itself is vastly inferior to the animal as we know it, and furnishes a

he worships Jesus

a Phi. ii. 10.

b Ps. ii. 4; Jude 6. "It is also noteworthy that the phrase, the Most High God, is the name of Jehovah among the non-Jewish races. Except once, in a Psalm which tells of the return of apostate Israel to the Most High God (lxxviii. 35), the epithet is used only in relation with the nations outside the covenant. Its occurrence here is probably a sign of the pagan influences by which Gadara was infected, and for which it was plagued." *Chadwick.*

"Fear sometimes adds wings to the heels, and sometimes nails them to the ground, and fetters them from moving." *Montaigne.*

the demon expelled

Legion = 3,000 orig., but in time of Augustus 6,000, and 600 cavalry. The word came, in course of time, to express indefinitely a large number (*cf.* Ma. xxvi.; Lu. viii. 30), and so we often use it.

"The devil is, in truth, a poor spirit: he has nothing of his own, and is driven hither and thither by the glorious power of God."

the demon's request

c Le. xi. 7, 8; De. xiv. 8. Marvellous is that Divine touch by which a man, broken down and shattered, is raised up in his right mind, and made to sit, clothed, at the feet of Jesus. *Beecher.*

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"The demons enter gladly into the swine; the devilish nature into the animal nature—the old serpent, half serpent, half swine." *Lange.*

"Spiritual rebellion against God passes into the unbridled animal nature."

food too gross for such a climate. For these and other reasons Moses prohibited its use."

Subtlety of the devil.—You know that the devil spins silk as well as hemp or flax; and when he wants to catch a trout that will not bite where it can see the line, he spins a line so small that it cannot be seen, and puts the bait upon it, and the fish is caught. And if there is ever an invisible line, with bait at the end of it, and with the devil at the end of the rod, it is when a man is going to make money badly for the sake of using it to do good with. If there is ever a time when Satan laughs, and says, "I have caught a gudgeon!" it is then. If a man is ever drawn into the net of the Evil One, it is when he gives up his conscience, his moral sense, and his self-respect, cutting his manliness through and through, that he may have the means of acting more manly. There are multitudes of instances in which every man, first or last, is brought under circumstances where he is tempted to succeed at the sacrifice of moral scruples, on the ground that, when he has gained success, he will be in a position to act in accordance with his moral scruples again. *Beecher.*

the swine possessed

Mr. Macgregor desc. a spot S. of Chersa answering exactly to this hist., with very deep water close to the shore. *Rob Roy on Jordan,* 422.

Our Lord has just spoken peace to the winds and waves. Here He will do a yet mightier work and bring peace to the fierce madness of a human soul.

13. two thousand, the greatness of the herd emphasizes the lawless nature of the country (where Jews lived mingled with Gentiles), wh. pleased the demon's will. Their number thus possessed further explains the word "legion."

Image of corruption in Church or State.—I. Perverted morals—swine cared for, men abandoned; II. Perverse policy—trade unlawful, the ways given up to madmen; III. Perverted legislation—demons tolerated legionfold, Christ rejected; IV. Perverted religiousness—driving away Christ by prayers. *Lange.*

The scene of the miracle.—"In studying the details of the mir., I was obliged to modify one opinion or impression wh. had grown up with me fr. childhood. *There is no bold cliff overhanging the lake* on the E. side, nor, indeed, on any other, except just N. of Tiberias. Everywhere along the N. E. and E. shores a smooth beach declines gently down to the water. There is no '*jumping off place*' nor, indeed, is any reqnired. Take your stand a little S. of this Chersa. A great herd of swine, we will suppose, is feeding on this mountain that towers above it. They are seized with a sudden panic; rush madly down the almost perpendicular declivity—those behind tumbling over and thrusting forward those before; and as there is neither time nor space to recover on the narrow shelf betw. the base and the lake, they are crowded headlong into the water, and perish. All is perfectly natural just at this point; and here, I suppose, it did actually occur. Farther S. the plain becomes so broad that the herd might have recovered and recoiled fr. the lake, whose domain they would not willingly invade." *Thomson's Land and Book.*

strange tidings

"Many fly fr. this hist. as though the devils had entered into them and plunged them into the sea of unbelief." *Stier.*

14, 15. fled, in wonder and fear. **told . . country,** in the villages and swineherds' huts. **they,** those who heard the strange tidings. **see . . mind,**[a] "a beautiful and moving contrast." **afraid,**[b] consciously expecting other similar works from the presence of such supernatural power. To Jews it may have seemed a punishment for breach of law; Gentiles regarded the mir. with superstitious awe.

A strange spectacle.—A raving maniac recovered. I. They all knew the man. II. Amongst them were those whose ingenuity had been taxed to devise restraints, etc. III. They saw him now peaceable, yet without a visible fetter. IV. His material condition improved. V. His reason restored. VI. Using his reason in learning of Jesus. VII. They saw the presence of a power greater than that of the demons whom they had vainly sought to restrain.

The old chain.—A young man, an apprentice in an extensive tin factory in the State of Massachusetts, who had been very profligate, but was converted by reading a religious tract, having applied for admission into a church, the minister called on his master to inquire whether any change had been wrought in his conduct, and whether he had any objection to his reception. When the minister had made the customary inquiries, his master, with evident emotion, though he was not a professor of religion, replied in substance as follows: Pointing to an iron chain hanging up in the room, "Do you see that chain?" said he. "That chain was forged for W. I was obliged to chain him to the bench by the week together, to keep him at work. He was the worst boy I had in the whole establishment. No punishment seemed to have any salutary influence upon him. I could not trust him out of my sight; but now, sir, he is completely changed; he has really become a lamb. He is one of my best apprentices. I would trust him with untold gold. I have no objection to his being received into communion. I wish all my boys were prepared to go with him."

a 1 Co. vi. 11; Is. xlix. 25; Col. i. 13. *b* Job xiii. 11; Ps. xiv. 5; 2 Ti. i. 7.

"Habit is a power and ability of doing anything, acquired by frequent repetition of the same action. It is distinguished from custom. *Custom* respects the *action*, habit the *actor*. By *custom* we mean a frequent reiteration of the same act; and by *habit* the effect that custom has on the mind or body." *C. Buck.*

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16, 17. they . . saw, having returned to the spot with the crowd. **him . . devil,** whom they now saw "sitting at the feet of Jesus" (Lu.), in accord. with custom—pupils sitting at feet of masters,[a] indicating reverence and docility. **depart,**[b] perh. there were other demoniacs as well as other herds of swine in that region. **out . . coasts,** not to another part of same region, where other men—like themselves—needed restoration to a "right mind." "They dreaded the Divine power and regarded not the goodness shown with it."

a strange request

A strange request.—They prayed Him to depart. Why? I. They saw "concerning the swine,"—there were other herds in the land. They saw that the power and teaching of Jesus were opposed, incidentally, to some forms of material wealth. Other things beside swine might have to go. II. They saw the man. Thought it would be better to suffer from the presence of a few demoniacs, than be subject to the influence possessed by Jesus.

Service of sin.—A certain tyrant sent for one of his subjects, and said to him, "What is your employment?" He said, "I am a blacksmith." "Go home, and make me a chain of such a length." He went home: it occupied him several months; and he had no wages all the time he was making it. Then he brought it to the monarch; and he said, "Go and make it twice as long." He brought it up again; and the monarch said, "Go and make it longer still." Each time he brought it, there was nothing but the command to make it longer still; and, when he had brought it up at last, the monarch said, "Take it, and bind him hand and foot with it, and cast him into a furnace of fire." These were the wages of making the chain. Here is a meditation for you to-night, ye servants of the devil. Your master, the devil, is telling you to make a chain. Some have been fifty years welding the links of the chain; and he says, "Go and make it still longer." Next Sabbath morning, you will open that shop of yours and put another link on; next Sabbath, you will be drunk, and put on another link; next Monday, you will do a dishonest action; and so you will keep on making fresh links to this chain; and, when you have lived twenty more years, the devil will say, "More links on still!" And then, at last, it will be, "Take him, and bind him hand and foot, and cast him into a furnace of fire." "For the wages of sin is death." *Spurgeon.*

a Ac. xxii. 3.
b Job xxi. 14; Lu. v. 8; Ac. xvi. 39. "With slow and sorrowful steps the compassionate Saviour obeyed these requests, and departed from those souls whom He would have so gladly blessed."

"It is among the most potent of the energies of sin, that it leads astray by blinding, and blinds by leading astray; that the soul of man, like the strong champion of Israel, must have its 'eyes put out,' when it would be 'bound with fetters of brass,' and condemned 'to grind in the prison-house (Ju. xvi. 21.)'" *Archer Butler.*

18. come . . ship, leaving them at their own request. **prayed him,**[c] most conclusive proof of the transformation. "Every soul that is truly deliv. fr. Satan's bondage desires to be with Christ."

the prayer of the freedman

A new convert's request.—Desired that he might be with Jesus. I. Perh. bec. he feared that another "legion" might possess him; II. Or bec. he remembered that so far he had been the subject of much cruel usage at the hands of men; III. Or bec. he did not expect much sympathy from those who had no sympathy with Jesus; IV. Or most probably, the golden chain of gratitude bound him to Christ, and he wished to be with Him, to hear His words, and be kept by His presence.

"*Work for Christ the way to retain the vision of Him.*—A poor monk, who, in spite of his cowl, seems from the fact to have been one of God's hidden ones, was one day, according to a mediæval legend, meditating in his cell. A glorious vision burst upon him, it is recorded, with the brilliancy of noon-day, and revealed in its bosom the 'Man of Sorrows,' the 'acquainted with grief.' The monk was gazing on the spectacle charmed, delighted, adoring. The convent bell rang; and that bell was the daily signal for the monk to go to the poor that were crowding round the convent gate, and distribute bread and fragments of food among them. The monk hesitated whether he should remain to enjoy this splendid apocalypse, or should go out to do the daily drudgery that belonged to him. At last he decided on the latter; he left the vision with regret, and went out at the bidding of the bell, to distribute the alms, and bread, and crumbs among the poor. He returned, of course expecting that, because of his not seeming to appreciate it, the vision would be darkened; but to his surprise, when he returned, the vision was there still, and on his expressing his amazement that his apparent want of appreciating it and being thankful for it should be overlooked, and that the vision should still continue in augmented splendor, a voice came from the lips of the Saviour it revealed, which said, 'If you had staid, I had not.' This may be a legend, but it teaches a great lesson—that active duty in Christ's name and for Christ's sake is the way to retain the vision of His peace in all its permanence and power." *Cumming.*

c Phi. i. 23. "Christ passes a milder judgment upon the common ignorance of spiritual sloth, than upon the false knowledge of the hardened."

"He leaves a preacher of salvation for the Gadarenes in the person of the healed demoniac. The compassion of Christ in His final glance upon the land of Gadara." *Lange.*

"There is nothing more properly the language of the heart than a wish. It is the thirst and egress of it, after some wonted, but desired object." *Dr. South.*

19, 20. suffered . . not, many reasons for this, esp. that the man might better serve his deliverer by remaining where he was best known. Our wish and way to serve Christ to be subordinated to His will. **home . . friends,** the

the Saviour's command

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place and people that had suffered most fr. the poor maniac. **tell,** with lips and life. Relate the story and prove its truth. **compassion . . thee,** that others may take encouragement fr. thee. **departed . . publish,**[a] immediately obeying the command. **Decapolis** (see note on Ma. iv. 23). "That Jesus did not forbid, but commanded the promulgation of the matter, is explained by the locality, where He was less known, and where there was not the same danger as in Galilee fr. uproar concerning His person." *Meyer.*

The Home Missionary.—A converted man should be a missy. to his fellow-men. I. Christian missy. work, the duty of every converted man, should be undertaken—1. out of gratitude to God; 2. regard to human need; 3. promote glory of Christ. II. Christian effort should begin at home. III. Christian usefulness must be based on personal experience. "Lord hath done for *thee.*" IV. Christian obedience will be crowned[b] with the reward of success. *H. Phillips.*

The child missionary.—In the history of the American Revival we have read of a little maiden who besought everybody she met to love Jesus. When people told her she was crazy, she simply yet beautifully replied, "But if I am crazy, that is no reason why you should not love Jesus." *J. Bolton.*

21. other side, to his own town (Ma.). **people . . him,** they were expecting Him (Lu.). Christ, despised and rejected by one, becomes the Saviour of another; the truth, driven fr. one place, finds a home in another.

A welcome home.—I. Jesus welcomed by expectants, waiting for the vessel, and watching it approaching. II. Jesus welcomed by grateful friends—they were anxious to receive their benefactor. III. Jesus welcomed by needy people—an anxious father, Jairus, was waiting among the crowd. IV. Jesus welcomed to new toils. Much to do here, as well as on the other side.

Practical gratitude.—A rich youth in Rome had suffered from a dangerous illness. On recovering his health, his heart was filled with gratitude; and he exclaimed, "O Thou all-sufficient Creator! could man recompense Thee, how willingly would I give thee all my possessions!" Hermas, the herdsman, heard this, and said to the rich youth, "All good gifts come from above: thither thou canst send nothing. Come, follow me." He took him to a hut where was nothing but misery and wretchedness. The father lay on a bed of sickness, the mother wept, the children were destitute of clothing, and crying for bread. Hermas said, "See here an altar for the sacrifice; see here the Lord's brethren and representatives." The youth assisted them bountifully; and the poor people called him an angel of God. Hermas smiled, and said, "Thus turn always thy grateful countenance, first to heaven, and then to earth." *Krummacher.*

22—24. rulers . . synagogue, "ruler of the synagogue" (see Gk.), not, as Nicodemus, one of the Sanhedrin. **Jairus,** the Gk. form of *Jair* (= whom God enlightens). The chief local Rabbi, his office at Capernaum similar to that of Crispus at Corinth.[c] **little daughter,** use of diminutives is characteristic of Mk.[d] Twelve years of age and an *only* dau. (Lu.). **point . . death,** *lit.*, "my little dau. lieth at the point of death—that thou come," etc. In his anguish he speaks incoherently. *Vincent.* **much . . thronged,** the crowd increasing as it surged forwards to the ruler's house.

The influence of parental love.—I. Parental love stronger than the prejudices of party—"which of the rulers have believed on Him." II. Stronger than the force of official dignity—"fell at his feet." III. Stronger than the power of public prejudice and opinion—besought *Him* greatly. (1) How much this man overcame for his child's sake. (2) Let children learn the greatness of a father's love. (3) Let fathers learn Christ is the truest helper of children. (4) How many children are at the point of death (spiritual) while in apparent health.

A devoted father.—An Indian, having slain one of another tribe, fled to the French for safety. The offended Choctaws, whom no gifts would appease, demanded his blood. The Indian Mingo, being produced, declared himself a true man, and ready to die, but regretful on account of his aged father, his wife, and infant children. His father then rose up, and offered to suffer in his son's place, and was accepted. His friends gathered about him, and said their farewell with many tears. The aged father then laid his head upon the executioner's block, which was quickly cut off. A noble example of paternal devotion!

a Ps. li. 12, 13; lxvi. 16; Is. xxxviii. 9, 19; Jo. i. 40—42.
b Ro. xii. 1; 1 Co. vi. 20; Re. ii. 10.
"The greatest demoniac of the N.Test. narrative becomes a preacher of salvation to ten cities. In the dark land of Gadara Christ leaves for a while a representative of Himself, since they cannot bear His personal presence." *Lange.*

the sea crossed again

"As gratitude is a necessary and a glorious, so also is it an obvious, a cheap, and an easy virtue; so obvious, that wherever there is life, there is place for it; so cheap, that the covetous man may be gratified without expense; and so easy that the sluggard may be so, likewise, without labor." *Seneca.*

Jairus's daughter

the ruler's prayer

Ma. ix. 18—26. Lu. viii. 41—56.
"One of those who came to the Lord pleading for the centurion at Capernaum (Luke vii. 3). The aid he then asked for another he now craves for himself, but under the pressure of a still greater calamity."

c Ac. xviii. 8.
d Mk. v. 41; vii. 27 (Gk.); viii. 7.
"Distress is a great schoolmaster. It teaches men many things; among the rest the greatest of all attainments — the power to pray." *Glover.*

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25—28. issue . . blood, the nature of her disease accs. for her conduct in shunning publicity. **twelve years,** while Jairus' dau. had been growing, and filling the house with joy and hope, the disease of this woman had filled her heart and home with sadness. **suffered . . things,** bodily pain, and mental anxiety. **many,** whom she tried one aft. another. **physicians,**[a] whose utmost skill had utterly failed. **press,** weak though she must have been, she contrived, little by little, to approach Christ. **said,** within herself. **touch . . clothes,** "hem of his garment" (Ma., Lu.). "The law of Moses commanded every Jew to wear at each corner of his *tallith* a fringe or tassel of blue, to remind them that they were God's people (Num. xv. 37—40; Deut. xxii. 12). 'Two of these fringes usually hung over the shoulder where the robe was fastened round the person.'" **whole,** "if she had looked to the *garment* for healing it would not have been faith, but superstition." *Godwin.*

The riches of faith.—A dying woman said, "Is He not a precious Saviour? so great and good, and willing to save all us poor sinners?" She was lying on a hard bed in the dreary infirmary-ward of a workhouse; and the power of faith and love to create a happiness independent of circumstances came out with almost startling force in her answer to the inquiry, "You know Him, then, and love Him?" "Yes; I do know Him, and love Him: His presence makes a heaven of this room. If you heaped up my bed with gold and silver," she added; "and if you could give me the queen's carriage and horses, and her palace and her garden, and all her beautiful flowers, and health and strength to enjoy it all,—I would not take them, if they would hinder me from going home to my Saviour. They talk of the pains of dying: what will they be to me? They will but hurry me to heaven and to Jesus."

29—31. straightway, immediately. **felt,** she was not only cured at once, but was immediately conscious of it. Her happiest moment for twelve long years. **virtue,**[b] *lit.*, power. Same word is sometimes trans. "mighty work," or "miracle," etc. **gone . . him,** Jesus knew this, as certainly as the woman knew of her cure. **who touched,** not that He needed information, but He required acknowledgment. **disciples said,** much of the good that Jesus does, and men receive, will remain unknown till the last day.

Victorious faith.—In ancient history, there is a story of a valiant captain whose banner was almost always first in the fight; whose sword was dreaded by his enemies, for it was the herald of slaughter and victory. His king once asked to see his sword. He took it, quietly examined it, and sent it back with this message: "I see nothing wonderful in the sword. I cannot see why any man should be afraid of it." The captain sent the reply: "Your majesty has been pleased to examine the sword; but I did not send the arm that wielded it. If you had examined that, and the heart that guided the arm, you would have understood the mystery."

32—34. looked . . her, "He kept on looking all around; His eyes wandered over the many faces about Him." **fearing,** perh. bec. she knew that her touch was defiling; or bec. she was awestruck by His great knowledge. **told . . truth,**[c] what she had suffered, believed, done, received. **daughter,** "our Lord is recorded to have addressed no other woman by this title." **faith,**[d] this alone is mentioned, and praised. Faith saves not as the *cause*, but as the instrument: "Ye are saved *by* grace,—*through* faith."

Ashamed of confessing Christ.—A minister in Brooklyn was recently called upon by a business man, who said, "I come, sir, to inquire if Jesus Christ will take me into the concern as a silent partner." "Why do you ask?" said the minister. "Because I wish to be a member of the firm, and do not wish anybody to know it," said the man. The reply was, "Christ takes no silent partners. The firm must be 'Jesus Christ and Co.'; and the names of the 'Co.,' though they may occupy a subordinate place, must all be written out on the signboard."

35, 36. he . . spake, to the woman. **dead,** it, therefore, seemed that there was now an end of hope. They did not see that the power to restore the sick—even this woman—was suff. to raise the dead. **troublest,** Christ's great trouble is that men trouble Him so little. **saith . . ruler,** (1) He spoke to the father, not to the people; (2) To him He spoke words of comfort.

Simple faith.—I. What are we to believe? God's Word concerning—1. Himself; 2. Ourselves; 3. Religion. II. How are we to believe?—1. Simply; 2. Earnestly; 3. Obediently. III. Why are we to believe?—Because—1. Its authenticity is settled; 2. It is the best evidence; 3. Other evidence is gratuitous.

the afflicted woman

her secret approach

a Job xiii. 4; Ps. cviii. 12; Jer. xxx. 12, 13. "The heir must believe his title to an estate in reversion before he can hope for it; faith believes its title to glory, and then hope waits for it. Did not faith feed the lamp of hope with oil, it would soon die." *Ambrose.*

her cure and its discovery

b 2 K. xiii. 21; Ma. xiv. 36; Ac. v. 15; xix. 12. "We should act with as much energy as those who expect every thing from themselves; and we should pray with as much earnestness as those who expect every thing from God." *Colton.*

the cure confessed

c Lu. vi. 19.
d Ps. xxx. 2. "She learned th. it was not from the garment, but from the Saviour, that the power proceeded: that it was not the touch of it, but the faith in Him, that made whole, and such faith must ever be of personal dealing with Him."

"Even amid the pressure of thousands the Lord perceives the silent and gentle touch of a single believer." *Lange.*

the bereaved father and the Lord's consolation

"Jesus overhears the whispered word, and, with an exquisite tenderness, He turns to the man whose lips are a-

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quiver, whose face is pale, and whose eyes are filling with irrepressible tears, 'Do not fear; only believe.'"

arrival at the house of Jairus

"When Franklin grasped the principle of electricity, he could not only draw the lightning from a single cloud; all the electricity in the earth and in all the clouds was at his command, and he could send it upon his errands. When the Christian can grasp this truth of the power of faith, the infinite spiritual resources of the Father and the Son and the Holy Ghost are his. 'All power is given unto Me in heaven and in earth.' There is the reservoir." *Bib. Ill.*

evidence of the death of daughter of Jairus

a Ado, this the only instance of this old word in A. V. "Much *ado* about nothing." *Shakespeare.* "All the most *adoe* was like to be how the pietious creature might come to be in ye sight of Jesus." *Udall.* "I have had *ado* with many estates, even with the highest of all." *Latimer, Ser.* 216.

b 2 Ch. xx. 20; Jo. xi. 11, 40.

Jesus raises the daughter of Jairus to life

c Boanerges, iii. 17; *Corban, Ephatha*, vii. 11, 34; *Abba*, xiv. 36.

Fear not, only believe.—A poor widow was weeping in the room where lay the body of her husband. Their only child came in and said—"Why do you weep so, mother?" The mother told him of their loss, and especially referred to their poverty. "The poor-house will receive us." Looking into her face, the little fellow said, "Is God dead, mother?"

37, 38. save . . John, "this is the first time we hear of an election within the election. The other occasions when we read of such an election were equally solemn and significant, (1) the Transfiguration (Matt. xvii. 2); and (2) the Agony in the Garden of Gethsemane (Matt. xxvi. 37)." **tumult,** hurrying to and fro. Some comforting the mother; others preparing for the funeral; professional mourners arriving and commencing their lamentations.

A mourning scene.—"Among the sounds was one of loud wailing coming out of a house in one of the narrow streets. It was 'the wail above the dead,' but it seemed quite an *uproar*. It brought to mind such words as Jer. ix. 20, 21, and Amos v. 16. Still more exactly did it seem to resemble the scene at Capernaum in the house of Jairus, where the mourning is called a 'tumult,' and the mourners are said to have 'wept and wailed greatly.' The sounds appeared to me quite inarticulate; but I believe they formed a regular lament, repeated again for hours or days. If the deceased was a son, the cry of the parents is, 'Ya walladi, walladi; ya walladi, walladi!' 'Alas, my son, my son!'—just like David's bitter outcry over his dead, 'O Absalom, my son, my son!' (2 S. xviii. 33)." *Bonar's Desert of Sinai.*

39, 40. ado,[a] stir, tumult, noise. **sleepeth,**[b] the Lord of life takes away that word of fear, "*She is dead*," and puts in its room that milder word which gives promise of an awakening, "*She sleepeth.*" **laughed . . scorn,** what greater proof could be needed of the actual death of the child? **father . . mother,** those afflicted most shall be the first to rejoice.

Hidden things.—I will ask here a great clerkly or learned question,—Where was the soul after it went out of this young maid? It was not in heaven, nor in hell; "there is no redemption in hell." Where was it then? in purgatory? So the Papists have reasoned; it was not in hell, nor in heaven, therefore it was in purgatory; which no doubt is a vain, foolish argument. Now I will make a clerkly answer unto my question, and such an answer, that if the Bishop of Rome would have gone no further, we should have been well enough, and there would not have been such errors and fooleries in religion as there have been. Now, my answer is this: "I cannot tell; but where it pleased God it should be, there it was." Is not this a good answer to such a clerkly question? I think it is: other answer nobody gets of me; because the Scripture tells me not where she was. *Latimer.*

41—43. Talitha cumi, Aramaic. "In the ordinary dialect of the people, *Talitha* is a word of endearment to a young maiden, so that the words are equivalent to '*Rise, my child.*'" Doubtless St. Peter, who was now present, often recalled these words and told them to his friend and kinsman St. Mark. Other Aramaic words used by our Lord have been preserved by Mk.,[c] whence it has been thought that He comm. used that language, "but the more prob. conclusion would be that it was not used at all times." **they . . astonished,** etc., first the parents and those who were in the room with Jesus; aft. the mourners and friends who were still ab. the door of the house; finally the great multitude. Without doubt the child was shown to them *alive* and *well.* **know it,** a considerable knowledge of this mir. was unavoidable. Jesus able to raise the dead; did so on *three* occa.; but never gave encouragement to the hope that He would do so if asked. **something . . eat,** a proof that *health* was restored as well as *life.* "That the raising might not be regarded as only an appearance." *Theophylact.*

Miracles have no need to be repeated.—"What the seal is upon the lease or deed, the miracle is upon the Bible. And when people say, 'Would it not be better to have the miracle repeated?' we answer, 'If you once place your signature and the impression of your seal upon a deed or lease, lawyers would not think of asking you to come back and repeat it once a year, or once in six years, or twenty years. Once done, its significance lasts. So a miracle once done, as an appendage to the document, is never exhausted." *Ills. of Truth.*

A.D. 28.

CHAPTER THE SIXTH.

1—3. thence, fr. Capernaum. **his . . country,** *i.e.*, Nazareth (see note on Ma. ii. 23), ab. a day's journey. **from . . things,** this authority to teach, and power to work miracles. **carpenter,** "Save in this one place, our Lord is nowhere Himself called 'the Carpenter.'" "From this word we infer that Joseph taught Jesus his own trade and Jesus worked with him as a carpenter in his shop." Acc. to Jewish custom even the Rabbis learned some handicraft[a]—Paul a tent-cloth maker. This word carpenter seems not, therefore, to be necessarily in itself a reproachful epithet. Is not this that Jesus whom we have known as until lately working at His trade? To what great school has He since been? **son . . brother,** etc., do we not know all His life and family? **offended,** they ought to have been proud of their wonderful fellow-townsman: with what an ovation had they welcomed some illustrious stranger, with far less of power and wisdom.

Jesus returns to Nazareth

He is rejected

Ma. xiii. 54—58; *cf.* Lu. iv. 16—21.

a "He who teaches not his son a trade, teaches him to be a thief." *Jewish Prov.*

"In a country village like Nazareth a carpenter would be busied mainly with work of no great magnitude—somewhat with the construction of houses, but quite as much with the making of household implements and utensils. Not unlikely, the bushel and lamp-stand and the couch and the plough of which He spoke had been fashioned by His hands, and perhaps to His thoughts they had suggested while He was working, some of the illustrative uses that He made of them." *Clarke.*

Jesus Christ the carpenter.—"Is not this the carpenter?" I. A fact now most grateful: 1. It furnishes evidence that Christ's wisdom was from above; 1. It shows His teaching was intrinsically excellent; 3. It proves His disinterestedness; 4. It illustrates His condescension; 5. It sets forth His sympathy. II. A fact once most repugnant: 1. To their prejudices; 2. To their pride; 3. To their vanity. *Stems and Twigs.*

The synagogue at Nazareth.—"We visited the building which passes for this synagogue. A modern wall has been erected along the street. Passing through the gateway of this, we entered a plain room, twenty-eight by thirty-five feet, with vaulted roof, and two windows with arched heads on one side. An old grey-bearded priest was sitting at the door. In the centre, standing at a homely post, the top of which served as a desk, two native boys were jabbering Arabic, alternately, fr. a prayer-book, at the top of their voices, ending the sentences with a severe inflection. Standing over them, with spectacles in hand, and leaning on the short post or reading-desk, was an old doctor, occasionally muttering as if joining in the service, and looking upon the open MSS., which were in black and red letters. In high chairs against one wall sat two grey-bearded priests; and on the other side, near to the altar, sat another, as if engaged also in the service. Presently they commenced chanting, with responses in wh. the boys and doctors took part." *Jacobus.*

4—6. prophet,[b] etc., "He repeats to them once more almost the same proverb which he before uttered in their hearing and from the same place (Lu. iv. 24). **could . . work,** not bec. of His inability to perform, but theirs—because of unbelief—to receive.[c] **few,** there were who believed among all these rejecters. **healed them,** the believing few not hindered of the blessing by the unbelieving many. **marvelled . . unbelief,** "Only twice are we told that He marvelled to whom all the secrets of Nature and Life lay open—once at the unbelief of men, and once at their faith (Ma. viii. 10; Lu. vii. 9)." *Cox.* **teaching,** His miraculous *words* were not hindered.

the power of unbelief

b Lu. iv. 24—30.

c Ma. xiii. 58. "Faith is requisite to some exercise of Divine power." *Godwin.*

Unbelief a wonder—(ver. 6). "He marvelled," etc., because unbelief is:—I. Irrational: 1. Unlimited and perfect knowledge belongs to God alone; 2. Absolute uncertainty and doubt can be attributed to no intelligence whatever. Faith is a necessary condition in the spiritual life and prayers of all finite intelligences. II. It is inconsistent: 1. We are constantly exercising faith in inferior matters; 2. The evidence of the Gospel is of the highest and most satisfactory kind. III. It is criminal: 1. If it is the result of non-examination of evidence, there is sin of neglect; 2. If he has examined, and still does not believe, there must be mental inaptitude or moral resistance. *Homilist.*

"I would rather dwell in the dim fog of superstition than in air rarefied to nothing by the air-pump of unbelief, in which the panting breast expires, vainly and convulsively gasping for breath." *Richter.*

Distinguished men of lowly birth.—Euripides was the son of a fruiterer, Virgil of a baker, Horace of a freed slave, Anayot of a currier, Voiture of a tax-gatherer, Lamothe of a hatter, Sixtus the Fifth of a swineherd, Fletcher of a chandler, Massillon of a turner, Tamerlane of a shepherd, Greinault of a journeyman baker, Rollin of a herdsman, Molière of an upholsterer, J. J. Rousseau of a watchmaker, Sir Samuel Romilly of a goldsmith, Ben Jonson of a mason, Shakespeare of a butcher, Sir Thomas Lawrence of a custom-house officer, Collins of a hatter, Gray of a notary, Beattie of a farmer, Sir Edward Sugden of a barber, Thomas Moore of a grocer, Rembrandt of a miller.

"There never was found in any age of the world, either philosopher or sect, or law or discipline, which did so highly exalt the public good as the Christian faith." *Bacon.*

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third circuit in Galilee

the Apostles sent forth

Ma. ix. 35—38; x. 1—42; xi. 1; Lu. ix. 1—6.

"Learn the good of companionship in Christian service, which solaces and checks excessive individuality and makes men brave. One and one is more than two for each man is more than himself by the companionship." *Hom. Com.*

a Ma. x. 9; *cf.* Lu. ix. 3; also see Lu. xxii. 35.

b Ep. vi. 15.

"The messengers and pilgrims of Christ not without need, but without careful need."

their reception

c Ac. xiii. 51; xviii. 6.

d Ro. ii. 12—16; He. x. 31.

the Apostles go forth preaching and healing

"And from this point, you will notice, in the Gospel the Lord sets Himself deliberately and constantly to train these twelve, to prepare them to apprehend the things which the men of Nazareth regarded as a scandal. He sees that they will best apprehend Him by trying to do His work, and by seeking to exercise His powers." *Horton.*

Herod hears of Jesus

Ma. xiv. 1—13; Lu. ix. 7—9.

"He is the Ahab of the New Testament, and it is a curious coincidence that he should have to do with its Elijah."

e Ma. xvi. 14; Mk. viii. 28; Jo. i. 21.

7—9. twelve, having been some time with Jesus as attendants and scholars, are now sent forth as probationers on a testing and limited mission. **two . . two,** ea. the complement of the other. For company, counsel, mutual help. (These *couples* being pointed out by Ma.) **nothing,** "There was no departure from the simple manners of the country in this. At this day the farmer sets out on an excursion, quite as extensive, without a *para* in his purse, and a modern Moslem prophet of Tarshisha thus sends forth his apostles over this identical region." *Thomson.* **staff,** not an emblem of authority, but of their pilgrim mission. **money** (see Gk. and *cf.* Ma. and Lu.), the word sig. piece of brass money worth less than a farthing.[a] **shod**[b] **. . sandals,** with the staff, marks of travellers.

The mission of the Apostles by two and two, in its significance for the Church.—"I. As to ecclesiastical office. II. As to the people. The blessing of the mutual help of laborers in the kingdom of God. The embarrassments, dangers, and disgraces which so often follow a too early isolation in office, and in the religious life generally." *Lange.*

10, 11. (*see* notes on Ma. x. 11—13.) **place,** city or village. **house,** having first inquired as to worthiness of occupant (Ma.). **shake . . feet,**[c] "A symbolic act of renunciation such as Jews were accustomed to perform on crossing the border in returning from a Gentile country into their own." *Clarke.* **tolerable,** rejection of Gospel a greater sin than even the violation of the law.[d]

"*Apostolic labors and their reception.*—I. Christ's ministers receive from Him power for their appointed work. II. When called to high service, they need not care for common wants. III. The rejection of the greatest good leads to the greatest ill." *Godwin.*

"*There abide.*"—"When a stranger arrives in a village or an encampment, the neighbors, one after another, must invite him to eat with them. There is a strict etiquette about it, involving much ostentation and hypocrisy; and a failure in the due observance of this system of hospitality is violently resented, and often leads to alienation and feuds among neighbors. The Evangelists . . were sent, not to be honored and feasted, but to call men to repentance. They were, therefore, first to seek a becoming habitation to lodge in, and there abide until their work in that city was accomplished." *The Land and the Book.*

12, 13. preached, preaching an important part, yet only *one part*, of their work. **repent,** "their whole preaching had for its end the awakening of penitence, and change of mind." **cast out,** *etc.*, the other part of their work. **anointed,** "a symbolical medium of the miraculous work." "Its symbolical use, on sacred and festive occas., was com. and understood by all." "It was not applied as a nat. means of cure." "A visible token of spiritual grace, by wh. the healing was declared to proceed fr. the secret power of God; as, under the law, *oil* was used to represent the grace of the Spirit." *Calvin.* "The absurdity of attempting to make this a perpetual ordinance in the Church appears fr. the fact, that the gift of healing was not given as a perpetual grant, nor the Apostolic order as perpetual—but both for the temporal purpose of founding the Gospel Church." *Jacobus.*

Repentance.—I. Explain the nature of true repentance—1. Genuine sorrow for sin; 2. Unreserved and ingenuous confession; 3. A purpose to walk in newness of life. II. Point out its indispensable necessity—1. All have sinned; 2. Express commands of God; 3. Awful threatening against the finally impenitent. III. Consider the motives and encouragement wh. incite thereto—1. The call of the Gospel is encouraging; 2. Special promises to such; 3. Scripture examples; 4. Unspeakable happiness awaiting true penitent in the future. *David Black.*

14—16. Herod, tetrarch, (Ma., Lu.). "Lu. calls him aft. man. of Rom. a tetrarch; Mk. aft. man. of Jews, a king." "His reign covered almost the whole lifetime of our Lord, and continued beyond it, extending from B.C. 4 to A.D. 39." **heard,** the fame of the carpenter reached the palace. **John . . Baptist,** others also said this (Lu.); guilt had alarmed his conscience with superstitious fear. **mighty works,** he sees that *his* works are supernatural. May not such a conscience have apprehended danger fr. the risen John. **others . . said,**[e] all agreed that he was some great one. **Herod heard,** that others besides himself thought this was John. **whom I,** he evidently conn. the re-appearance of John with retribution. "A snatch of Herod's theology and philosophy. He knew th. John wrought no miracles when alive, but he thot. death had put him into connec. w. the unseen world, and enabled him to wield its powers." *Vincent.*

The retributive power of conscience.—The Earl of Breadalbane planned the massacre of Glencoe, and carried it into execution in the most cruel and dastardly manner. Macaulay, speaking of the effects produced upon the minds of the guilty perpetrators of this atrocious deed, says that "Breadalbane, hardened as he was, felt the *stings of conscience or the dread of retribution.* He did his best to assume an air of unconcern. He made his appearance in the most fashionable coffee-house at Edinburgh, and talked loudly and self-complacently about the important services in which he had been engaged among the mountains. Some of his soldiers, however, who observed him closely, whispered that all this bravery was put on. He was not the man that he had been before that night. The form of his countenance was changed. In all places, at all hours, whether he waked or slept, *Glencoe was forever before him.*"

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"Conscience is a clock which in one man strikes aloud, and gives warning; in another, the hand points silently to the figure, but strikes not; meantime hours pass away, and death hastens, and after death comes judgment." *Bishop Taylor.*

17—20. sent forth (*see* notes on Ma. xiv. 1—10). **Herodias,** "grand-dau. of the first Herod, and sister of H. Agrippa; she had mar. one uncle, and was divorced to marry another, who divorced his wife for her sake." **John . . Herod,** "The poor preacher of the wilderness, like another Elijah or Nathan, the only man honest and brave enough to reprove sin in high places." **quarrel,** or inward grudge. **killed,** "The word in the original is much stronger and denotes that she had a settled wish to kill him. Some Versions read '*she sought*' or '*kept seeking*' means to kill him." *Cam. B.* **could not,** happily much of human hatred is effectually chained by Providence. Yet the ingenuity of her hate triumphed over the hindrance. **feared,** superstitious fear. A common thing for guilt to stand in awe of goodness. **observed,** kept, or saved fr. Herodias' rage. **heard him,** where? Stealthy interviews in prison. **did . . things,** *better,* "he was much perplexed; and he," etc. **heard . . gladly,**[a] heard and did not. A mere complimentary hearer.

John's imprisonment the cause of it

[a] Ez. xxxiii. 31,32; Jo. v. 35. "The servants of the Lord should be as bold for their master as the devil's servants are for theirs." *Countess of Warwick.*

I have always noticed that people who live in the practice of vice think the servants of God ought not to allude to things so coarse. We are allowed to denounce the sins of the man-in-the-moon and the vices of savages in the middle of Africa: but as to the every-day vices of this city of London, if we put our finger upon them in God's name, then straightway some one cries, "It is indelicate to allude to these things." *Spurgeon.*

A strange court preacher.—I. Why kept?—1. Appearance's sake; 2. Popularity; people thought John a prophet; Herod had regard for public opinion; 3. Superstition. II. Where lodged?—In prison: 1. Convenience of access; 2. Esp. bec. of rage of Herodias; 3. This a compromise partly to please her, partly to save himself. III. When heard?—1. At secret times; 2. In the dungeon, etc.; 3. Picture these stolen interviews; the stern preacher; the trembling king.

Necessity for reproof.—There was a foolish law among the Lacedæmonians, that none should tell his neighbor any ill news befallen him; but every one should be left to find it out for himself. There are many that would be glad if there were a law that would tie up ministers' mouths from scaring them with their sins. Most are more careful to run from the discourse of their misery than to get out of the danger of it; are more offended with the talk of hell than troubled for that sinful state that shall bring them thither. But, alas! when, then, shall ministers have a fitting time to tell sinners of their danger, if not now? Hereafter there remain no more offices of love to be done for them. Hell is a pest-house; there cannot be written so much on the door of it as, "Lord, have mercy on them that are in it." *H. Smith.*

Herod's birthday and vow

Supper, the *drinking* feast. A. S. *supan;* Ice. *supa;* Ger. *saufen,* to drink; fr. the sound.

"Heaven has no rage like love to hatred turned:
Nor hell a fury like a woman scorned."
Congreve.

21—25. convenient, would that men could as easily find a convenient day for repentance as for sin and folly. **birthday,** a day that should be esp. marked by repentance for sin, and thankfulness for mercy. **lords,** nobles. **captains,** military men. **estates,** men of high station or *standing.* **ask,** *etc.,* first a *promise.* **sware,** then a solemn *oath.* **went forth,** as if to consider what her request should be. **head . . Baptist,** worth to her more than *half* the kingdom, since, obtaining it, she would continue to share the *whole,* besides gratifying her revenge and allaying her fear.[b] **by . . by,** *better,* "forthwith." This was the meaning of "by and by" when our translation was made.

Rash promises.—I. Be not too ready to make promises under any circumstances; II. Extreme folly to promise, and with an oath, to carry out the whim of another; III. Height of folly to make such a promise while in ignorance of what that whim may be (see homiletic note on Mk. x. 35—37); IV. If beguiled into making a rash vow, it may be less wrong to break than to keep it.

A father's opinion of dancing.—A young lady having requested her pious father to permit her to learn to dance, he replied, "No, my child, I cannot consent to comply with a request which may subject me to your censures at some future period." "No, father, I never will censure you for complying with my request." "Nor can I consent," replied the father, "to give you an opportunity. If you learn, I have no

[b] "Herodias was instigated partly by revenge, but partly by fear, that her present

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husband might in consequenceof the exhortations of the Baptist repent of his evil, and separate fr. her." *Beda.*

John is beheaded and buried

a Meyer; *cf. Seneca de Ira* i. 16. *b Ant.* xviii. 5, 1, 2; *cf. Michaelis* i. 51; see also *Dr. Marsh's Lectures* v. 78—82, and *Bible Lore* 200. *c Jacobus.* See *Stanley's Sin. and Pal.*

"At a stroke, his best followers were naturally transferred to Jesus, Whose way he had prepared. Rightly, therefore, has St. Mark placed the narrative at this juncture, and very significantly does St. Matthew relate that his disciples, when they had buriedhim,came and told Jesus." *Horton.*

"There was a custom which seems to come from undefiled Christianity, to bury the remains of saints, especially martyrs, under those stones upon which the Eucharist was celebrated." *Thorndike.*

return of the apostles

Ma. xiv. 13—21; Lu. ix. 10—17; Jo. vi. 1—14. *d* Ma. xiv. 13, 14; Lu. ix. 10.

popular enthusiasm

e Job xxiii. 12. "The distance from Capernaum to the vicinity of Bethsaida would not be more than six or eight miles, and could be traversed on foot about as quickly as by boat; if the boat was in no haste, more quickly." *Clarke.*

doubt but you will excel; and when you leave school you may then want to go into company to exhibit your skill. If I then object to let you, as I most likely should, you would very naturally reply, 'Why, father, did you first permit me to learn, if I am not permitted to practice?'" This reply convinced her that her father acted wisely, though he opposed her inclination. She has now become a parent, has often mentioned this occurrence as having had a powerful influence over her mind, in the days of her juvenile vanity, and has incorporated this maxim into her system of domestic economy—Never to comply with a request which may subject her to any future reflections from her children.

26—29. executioner, see Gk. word, sig. a soldier of the guard. "To them was committed the execution of cap. sentences."[a] "The use of a military term, compared with Lu. iii. 14, is in accordance with the fact that Herod was at this time making war on Aretas." How such an officer was sent is fully explained by Josephus.[b] **tomb,** "at Samaria, in a crypt of a ruined church, the degraded people pretended to show us the tomb of John the Baptist."[c]

Lessons taught by the events of Herod's birthday.—I. Depravity of human nature—wickedness of even a girl, one of the *gentler* sex; II. Frolicsome companies lead to rash promises and deeds; III. What begins with sport may end in crime; IV. Revenge prompts to violence; V. False honor may lead to bloody murder; VI. Conscience will torment the sinner in this life; VII. The faithful minister may expect to suffer fr. the debased and vile—this, exemplified and proved in all ages.

A noble revenge.—A young girl in South Africa was seized in a wood by a savage enemy of her father's, who cut off both her hands, and then sent her, bleeding, home. Many years passed: the poor girl recovered from her wounds. One day, there came to her father's door a poor man who asked for alms. The girl knew him at once as the cruel man that had cut off her hands. She went into the hut, ordered a servant to take him bread and milk, as much as he could eat; and sat down and watched him. When he had done, she dropped the covering that had hid her handless wrists from view, and, holding them up before him, uttered a sentence meaning, "I have had my revenge!"—the very sentence he had uttered when he so cruelly maimed her. The man was overwhelmed. The secret was, the girl had become a Christian.

30—32. (See parallels in Ma., Lu., Jo.) The Apostles, now first called by that name, because now first these "Messengers" had carried the message of their Lord, returned and told Him all. **gathered,** the place and time of this meeting having prob. been previously app. **unto Jesus,** so all teachers whom He sends will presently return to Him, and for the same purpose. **told . . all,** happy the returning one who can cheerfully tell *all*, who *would* conceal nothing even if he *could*. **done . . taught,** spreading their mission bef. Him, for correction, reproof, commendation. **he . . them,** seeing their weariness and need of further instruction. **desert place,**[d] away fr. haunts of men and highway of travel. **awhile,** only *awhile*, and that these temporarily suspended labors might be more vigorously renewed. **coming . . going,** for the Passo. was approaching (Jo.). **by ship,** crossing the sea to E. side.

Acknowledging our stewardship.—A beggar upon the way asked something of an honorable lady. She gave him sixpence, saying, "This is more than ever God gave me." "O madam!" says the beggar, "madam! you have abundance, and God hath given all that you have: say not so, good madam." "Well," said she, "I speak the truth; for God hath not given, but lent unto me what I have, that I may bestow it upon such as thou art." *Spence.*

33—36. saw . . departing, and judged their destination fr. the direction of the ship. **ran . . outwent,** hurrying round the head of the lake. **came out,** of the ship. **moved . . compassion,** and at once passed by the purpose of this private voyage. **sheep . . shepherd,** mental and religious wanderers without a guide to lead and feed. **teach,** as result of His compassion. **disciples,** who had learned to be content with Jesus, though in a desert place. **time . . passed,** for work and teaching. **send . . away,** though hungry, they would not go unless they were sent; spiritual desire rendered them oblivious of bodily hunger.[e]

The multitude fed.—(Part I.) "We have now reached that remarkable miracle which alone is related by all the four Evangelists." General reflections on this miracle: 1. It displays the gracious and benevolent sentiments of the Redeemer's

heart; 2. This miraculous bread ought to be regarded as significant of the higher blessing—Christ, the true bread—not to have, or not to eat is eternal death; 3. The scene must have presented a strange and singular spectacle (comp. the parallels); 4. There must certainly have been exercised a wonderful control to reduce so vast a company into perfect order; 5. We may also admire the dispositions of the people. *Preachers' Portfolio.*

The compassion of Christ.—"It is just here that one of the most beautiful traits of Jesus is made manifest. Frustrated of rest, confronted on that lonely spot by a crowd as great as that on the shore of Capernaum, He does not allow Himself any irritation or the slightest trace of impatience. His great heart is immediately moved with compassion. He is to His own fancy a Shepherd who has found a number of His hungering sheep in the wilderness, and He is all at their disposal, to feed and to tend, to teach and to help them. I venture to think when you come to reflect what this means you will see that from the human side He could not have given to His disciples a more perfect example of what is meant by self-sacrifice. *Cartoons of St. Mark.*

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"Never did any soul do good, but it came readier to do the same again, with more enjoyment. Never was love or gratitude, or bounty practised, but with increasing joy, wh. made the practiser still more in love with the felt act." *Shaftesbury.*

five loaves and two fishes

Ma. xiv. 15—21; Lu. ix. 10—17; Jo. vi. 1—14.

"The change of word from the general *symposia*, "company," to the purely descriptive *prasiai*, "garden-beds," shows how the scene arose pictorially in the memory of the narrator, and he again saw the people arranged in squares and looking, in their varicolored clothing, like flower-beds on the grass.' *Clarke.*

"The words, 'Give ye them to eat,' may serve as an eternal rebuke to the helplessness of the Church, face to face with a starving world, and regarding her own scanty resources with dismay. And her Master is ever bidding her believe that the few loaves and fishes in her hand, if blessed and distributed by Him, will satisfy the famine of mankind." *Horton.*

37—40. 200 pennyworth, = to ab. 30 dollars; this sum Philip said was insufficient. **go . . see,** this for their instruction; that they and the rest might presently perceive the reality and greatness of the miracle. **companies** (see Gk. *symposia symposia.* "The distributive repetitions of these words are Hebraisms"), arrangement to avoid hurry and confusion, and for convenience of distribution. **grass,** "Mark alone calls it **green grass**—a part, again, of the pictorial memory of the scene. The word corresponds, too, to the season, the passover-time, in spring." **ranks** (see Gk. as above *prasiai prasiai*), *lit.*, square plots, like garden beds. "The description of the sitting down is peculiar to Mark, and is unlike anything else in the New Testament."

The multitude fed.—(Part II.) Particular principles here illustrated: 1. The people ill. the truth of the words "seek first kingdom of God," *etc.*; 2. They ill. the life of faith on the Son of God—they see no means, but expect and wait; 3. The blessing of Christ can make a little of this world's good go a great way, and be sufficient, not indeed for a worldly mind, but for one whose heart is set upon the k. of heaven; 4. Our Lord is "all in all" to His people—they "need not depart" for anything; 5. Meat "is sanctified by Word of God and prayer;" 6. "There is that scattereth and yet increaseth." *Preachers' Portf.*

Christ's ability to do much with little.—"It is true that we have but our five coarse barley loaves and two small fishes; in themselves they are useless. Well, then, let us give them to Christ. He can multiply them, and can make them more than enough to feed the five thousand. A grain of mustard seed—can anything be smaller? Well, but when Zinzendorf was a boy at school he founded amongst his schoolfellows a little guild which he called the "Order of the Grain of Mustard Seed," and thereafter that seedling grew into the great tree of the Moravian Brotherhood whose boughs were a blessing to the world. The widow's mite! When they laughed at St. Theresa when she wanted to build a great orphanage, and had but three shillings to begin with, she answered, 'With three shillings Theresa can do nothing; but with God and her three shillings there is nothing which Theresa cannot do.' Is there a grander, nobler enterprise than missions? The mission of England to India was started by a humble, itinerant shoemaker, William Carey. These men brought to Christ their humble efforts, their five loaves, and in His hand they multiplied exceedingly." *Farrar.*

"Economy is of itself a great revenue." *Cicero.*

"Piety and faith never die of hunger." *Hedinger.*

41—44. heaven, the throne of power and grace; source of all good. Directing the thoughts of all to Him who gives every good, and every perfect gift; to God, in whom we live and move, and have our being. **blessed,**[a] invoking and pronouncing a benediction. **brake and gave,** Farrar remarks that the multiplication evidently took place in Christ's hands between the breaking and the giving. **among . . all,** giving to ea. Apostle a small portion to hand round. Conceive the wonder of each as he found that what he offered was not sensibly diminished by the quantity that ea. hungry man received. **filled,** not only with food, but with wonder and thankfulness. **twelve . . full,** more than twelve times the original quantity. **fragments,** they were not to be wasteful bec. the Lord was bountiful. **5,000,** "besides women and children" (*Ma.*) prob. as many more.

The divine lesson of economy.—Such economy, plainly unnecessary for Jesus. Intended as a lesson for us. We have nothing to waste: I. Bec. all we have, is in

[a] 1 S. ix. 13; Ma. xxvi. 26; Lu. xxiv. 30; 1 Ti. iv. 4, 5.

"Thanksgiving is good, thanksliving is better." *P. Henry.*

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trust; II. Bec. we are entrusted with no more than we should use for the Master's glory. Many illus. of the use to wh. fragments may be put:—*i.e.*, of time, opportunity, material refuse. If not even material fragments should be *lost*, how important that the soul should be saved.

Grace before meat.—"I came from my last voyage before Christmas," says a sailor, "and hastened home. Being late when I arrived, I had not the opportunity of seeing my eldest girl until the following day. At dinner-time, when we had sat down, I began to eat what was before me, without ever thinking of my heavenly Father, that provided my daily bread; but, glancing my eye towards this girl, of whom I was doatingly fond, I observed her looking at me with astonishment. After a moment's pause, she asked me, in a solemn and serious manner, 'Father, do you never ask a blessing before eating?' Her mother observed me looking hard at her, and holding my knife and fork motionless; it was not anger—it was a rush of conviction, which struck me like lightning. Apprehending some reproof from me, and wishing to pass it by in a trifling way, she said, 'Do you say grace, Nanny.' My eyes were still riveted upon the child, for I felt conscious I had never instructed her to pray, nor even set an example, by praying with my family when at home. The child, seeing me waiting for her to begin, put her hands together, and lifting up her hands to heaven, breathed the sweetest prayer I ever heard. This was too much for me; the knife and fork dropt from my hands, and I gave vent to my feelings in tears."

"I had rather see my courtiers laugh at my avarice, than my people weep at my extravagance." *Louis XII.*

"Thankfulness, or a *fulness* of *thanks*, is the outward expression of a *grateful* feeling." *G. Crabb.*

disciples sent to Bethsaida

Jesus goes to a mountain

45, 46. constrained, they would not otherwise have left Him. **Bethsaida,** (the place of fishing, or fishing-house), the scene of the mir. was Bethsaida (aft. *Julias*), on E. side of the Lake. **sent away,** by sending away the disc. and withdrawing Himself. **pray,** very man as well as very God, He thus teaches to practise secret prayer.

Ma. xiv. 22—36. Julias, so Bethsaida was called by Philip the Tetrarch (Lu. iii. 1), after the dau. of Augustus Cæsar, when he had converted the fishing village into a handsome city. Its site is now marked by a mound called by the natives *et-Tell*. See *Robinson, Bib. Res.* iii. 301; *Land and B.* 372; *Stanley, Sin. and Pal.* cap. x.; *Macgregor, Rob Roy on Jor.* 327.

Private prayer of Jesus.—I. Needful for Him. Refreshing to His spirit to withdraw fr. fellowship of sinful and ignorant men, to hold communion with Holy and All-wise God. II. Much more needful for us: 1. That we should be stimulated by such an example; 2. That we should practically imitate it.

Private prayers.—When the late Rev. Thomas Reader, of Taunton, was but a child of eight years old, he felt the importance of religion, and could not be happy without private prayer. One evening, his father's house being full of company, he had not a convenient place for his secret devotions; but unwilling to omit what he knew to be his duty, he went into his father's wool-loft to enjoy the pleasure of communion with God. At first he felt some childish fears, on account of his lonely situation; but afterwards his mind was so filled with God, and the joys of religion, that he forgot the gloominess of the place. During his childhood, a person being on a visit at his father's, Thomas was appointed to sleep with him. After the gentleman had retired to his chamber, the pious little boy knocked at the door requesting him to let him go through his room to an inner closet, which he used to frequent for the exercise of prayer. The conscience of the visitor severely smote him. "What," thought he, "is this little child so anxious to obtain a place for devout retirement, while I have never prayed in my life?" It led him to serious reflections, which, through the Divine blessing, were the happy means of his conversion; and he afterwards became a true Christian, and a useful minister of the Gospel.

"Prayer is the wing wherewith the soul flies to heaven, and meditation the eye wherewith we see God." *Ambrose.*

"Prayer was natural to Jesus: but think how much more needful is it to us. And yet perhaps we have never taken one hour from sleep for God." *Chadwick.*

47, 48. ship, containing the disc. who were going fr. Bethsaida[a] in Gaulonitis to B. in Galilee. The voyage was fr. the plain of *Butaiha* to *Khan Minyeh*. **midst of . . sea,** as their positions might well be called, they having rowed ab. "25 or 30 furlongs" (*Jo.*) **contrary,** blowing fr. W. fr. the mt. gorge called the valley of Doves across the plain of Gennesaret over the lake. **the fourth watch,** "the proper Jewish reckoning recognized only three watches or periods, for which sentinels or pickets remained on duty. After the Roman supremacy the number of watches was increased to *four*, sometimes described by the terms (1) *even*, closing at 9 P. M.; *midnight; cock-crowing*, at 3 A. M.; *morning*, at 6 A. M." **passed them,**[b] He would thus be the better seen, as they sat with their backs to the wind.

they toil in rowing

a Lu. ix. 10.
b Lu. xxiv. 28.

"A brother's sufferings claim a brother's pity." *Addison.*

The Church's symbol.—I. In the vessel; one crew; united by one purpose. II. In the midst of the sea; tossed; aiming for the shore, very dimly visible. III. In toilsome labors. All working and all weary. IV. In alarm without reason; untoward appearances and providences. God's wise plans for communicating blessing. V. On the coast at sunrise. "So He bringeth them to their desired haven."

"A wailing, rushing sound, which shook the walls as though a giant's hand were on them; then a hoarse roar, as if the sea had risen, then such a whirl and tumult, that the

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Christ's presence with His people.—Poetry has dreamt of angel watchers, and artists have depicted them in golden colors, and sculptors have carved them in wood and marble, over windows and door-ways, with a beautiful charm and fascination. But it is all unreal till faith bethinks herself of the grand old words, "The angel that delivered me from all evil;" and forthwith the true angel-watcher, the WORD, who in mysterious ways threw his "healing wings" over patriarchs and prophets, and who, as the Incarnate Son of God, promised to "be with us alway, even to the end of the world," is felt, though invisible, to be not far from any one of us. Not a mere fiction is that, the sport and play of imagination, like the lay figure which the painter bends into what form and attitude he likes; but a Divine, living, and ever glorious presence, impalpable, but most real, saying, "Touch me not;" but saying also, "It is I, be not afraid." *Stoughton.*

49, 50. walking . . sea,[a] the laws of nature being under His control. **spirit,** or phantom (Gk. *phantasma*). **cried out,** with horror, fear, amazement. **be . . cheer,** be comforted, be glad. **"It is I,"**[b] lit., "*I am I.*"

Christ's reassuring words.—"It is I." Consider them:—I. As imparting instruction: 1. As to His power; 2. As to His presence; 3. As to the groundlessness of their idea: 4. As to His sympathy; I will come even across a stormy sea to aid and comfort my people in their toils. II. As infusing comfort: "Be of good cheer, since it is I, your Saviour, all is well." Be of good cheer: 1. Though weary with rowing; 2. Though disturbed by your fears; 3. Though enshrouded in darkness.

Diverse manifestations of Christ.—It often happens that the coming of Christ to His disciples, for their relief, is that which frightens them most, because they do not know the extent of God's wardrobe; for I think, that as a king might never wear the same garment but once, in order to show his riches and magnificence, so God comes to us in all exigencies, but never twice alike. *Beecher.*

51—53. went . . ship, not, however, bef. Peter had gone down to Him. It is significant, in view of Peter's rela. to this gospel, th. Mk. omits Peter's walk on the waves (Mt. xiv. 28–31). **wind ceased,**[c] manifestly yielding to the will of Christ. **in themselves,** "Never had the disciples been so impressed by the majesty of Christ as they were now in consequence of this miracle. 'They avowed for the first time collectively, what one of them had long since separately declared Him to be, *the son of God.*' Matt. xiv. 33." **considered not,** "they had not attained that living, self-developing apprehension of spirit, wh. would know how to draw the right conclusions." **heart . . hardened,**[d] dull of feeling, as of perception. **Gennesaret** (*see* note on Ma. xiv. 34).

Christian gratitude delineated (*vv.* 51, 52.) I. The astonishment here expressed: 1. Of ignorance—they did not properly know Him, as the God of heaven and earth; 2. Of forgetfulness—within a few hours they had forgotten one of His greatest miracles; 3. Of obduracy—heart hardened. II. The lessons it should teach us: 1. The proper measure of expectation—not to be limited by difficulties; 2. The proper expression of gratitude—faith. Learn—1. If in trouble, He is your present help; 2. If delivered fr. trouble, believe and remember. *Simeon.*

Christ a pilot.—The voyage of human life under any other head than Christ, and under any other wind than the wind of His Spirit, is sorrowful beyond all expression. Whatever port is reached, the port of peace, the joyful eternal home, cannot be reached. The vessel in which we are passing over the sea of mortal life is always driven by contrary winds until the Lord embarks. All voyagers who know the pleasantness of having Christ on board, and the certainty of getting safe to land under Him, pray Him with all their hearts to abide with them. *J. Pulsford.*

54—56. knew, *i.e.*, the people of that district. **began . . was,** not knowing *where*, they carried about the sick in pursuit of Him. **touch . . garment,**[e] this healing virtue, wholly dependent on the will of Christ, imparted to His raiment, has been perverted by the superstitious, in attributing healing or saving properties to pretended relics; *as the coat of our Lord*, wh. Papists have pretended to show for miraculous uses.

The multitude in affliction.—I. A beautiful country, inhabited by a multitude of sick. II. A prompt recognition of a former Benefactor—"they knew Him."[f] III. Energetic exertion—"and ran," etc. IV. An affecting picture of human helplessness—"began to carry," etc. V. A confession that healing virtue dwelt alone in

air seemed mad; and then, with a lengthened howl, the waves of wind swept on." *Dickens.*

Jesus walks on the sea

a Job ix. 8. "But they cried out for fear And so it is continually with God in His world, men are terrified at the presence of the supernatural, because they fail to apprehend the abiding presence of the supernatural Christ. Only through Jesus, only in His person, has that unknown universe ceased to be dreadful and mysterious. Only when He is welcomed does the storm cease to rage around us." *Cartoons of St. Mark.*

b Is. xliii. 2.

the land of Gennesaret

c Ps. xciii. 3, 4.
d Is. lxiii. 17; Ep. i. 18.
"We sail the sea of life; a calm one finds,
And one a tempest; and, the voyage o'er,
Death is the quiet haven'of us all." *Wordsworth.*

"Every man's life lies within the present; for the past is spent and done with, and the future is uncertain." *Antoninus.*

many miracles

e Ma. ix. 20; Mk. v. 27, 28; Ac. xix. 12; Nu. xv. 38, 39. At Treves, in 1844, much excitement was occas. by mirs. said to have been wrought by a "Holy Coat."

f Ma ix. 35; xi. 20—24; Mk. iii. 7—10.

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Christ—"besought Him," etc. VI. The infallible nature of the remedy—"as many as touched," etc. *F. Wagstaff.*

The best relics.—"A Popish preacher in the Strand was bewailing some time ago the barrenness of the country in religious privileges. 'Some countries,' he said, 'have the bone of one Saint, some the relic of another, but here there is nothing, no vestige of the blessed saints.' 'Ah!' thought a passer-by, 'but we have though; we have the best relics of the saints we could have. We have the first promise which ever cheered the heart of man, if we have no relic of the first man to whom it was given. If we have not a fragment of the harp of David, we have the sweet sounds that David's harp gave forth. If we have not a portion of the thorn which tried St. Paul, we have the comfort which he received, 'My grace is sufficient for thee, etc. We have the arrow that first pierced Him, 'Saul, Saul, why persecutest thou me?' and the balm that healed him, I am 'Jesus.'" *Bowes.*

CHAPTER THE SEVENTH.

1, 2. (*See* notes on Ma. xv. 4—20.) **came . . certain,** *certain*, doubtless picked men; *came* with a set purpose—*i.e.*, to watch, and entangle our Lord. **Jerusalem,** the *distance* sugg. their zeal; the *place*, their importance. **defiled,** *lit.*, common; *i.e.*, ceremonially unclean, "it is not to be understood literally that they did not at all wash their hands, but that they did not *wash them ceremonially* according to their own practice. And this was expected of them only as the disciples of a religious teacher; for these refinements were not practised by the class of people from which the disciples were chiefly drawn." **found fault,**[a] this trifle, concerning wh. they found fault, was a matter of great consequence with them. They were capable of no higher criticism.

Superstitious zeal.—I. The power it exerts over its subjects. Brought these men all the way from Jerusalem. II. The object on which it fixed its eye—mere outward observances; and those in the minor matters of hand-washing, etc. III. The spirit which it manifested; fault-finding; condemnation of those who differed from them; bigoted intolerance.

Zeal without knowledge.—Phaeton took upon him to drive the chariot of the sun; but, through his rashness, set the world in combustion. What a horse is without a rider, or a ship without a rudder, such is zeal without knowledge. St. Bernard hits full on this point. Discretion without zeal is slow-paced, and zeal without discretion is strong-headed; let, therefore, zeal spur on discretion, and discretion rein in zeal. *Spencer.*

3, 4. all . . Jews, Mk. speaks as if he were not a Jew. Some think he was a Roman (see *intro.*). **except . . oft,** *lit.*, unless they wash their hands (*rubbing* them) with the fist; *i.e.*, sedulously, carefully, diligently. **holding,**[b] practising, believing. **market,** where, by contact with meats, etc., they may, even unknowingly, have contracted ritual uncleanness. **many . . as,** here follow a few examples. **pots,** sextarius, holding ab. a pint and a half. **tables** (triclinia), couches at wh. they reclined at meals.

Sense and ceremony.—"Market . . wash . . eat not." I. The sense in the ceremony: 1. In the market, guilt may have been contracted, both in sales and in purchases (Lev. xxv. 14; Pr. xi. 1; xx. 14, 23; xvi. 11). 2. The washing of hands, a formal confession (1) of sins having been committed, or (2) of the tendency to them, and (3) of need of spiritual cleansing. 3. Washing before eating, because the soul should be cared for before the body. II. Ceremony without the sense. 1. A bodily refreshment, not a moral benefit; 2. A means of imposition; or 3. Of self-deception.

Formalism in the Church.—Many churches are like conservatories, in which the members are like a flower in a flower-pot: there it is in the flower-pot, and it cannot get out; and little sticks are put down beside it to keep it in a particular position; and every branch that attempts to go beyond a given point is instantly snipped off in order that the flower may assume an ideal shape. And the members of many churches are like geraniums trained for show, tied up, and constrained in root and branch and stem. There are thousands of persons in churches who sit around in their respective rows, and take whatever nourishment is dealt out to them, and grow in just the shape as prescribed for them by those who have them in charge, and have no voice in determining what kind of structure shall be made of them. *Beecher.*

"The dark in soul see in the universe their own shadow; the shattered spirit can only reflect external beauty, in form as untrue and broken as itself." *Binney.*

ceremonies and traditions

Ma. xv. 4—21.

a Phi. iii. 5, 7; for some causes of their opposition see ii. 7, 16; iii. 6.

"The Jews of later times related with intense admiration how the Rabbi Akiba, when imprisoned and furnished with only sufficient water to maintain life, preferred to die of starvation rather than eat without the proper washings." *Buxtorf.*

b Col. ii. 8.

"The Jews distinguished between the 'Written Law' and the traditional or 'Unwritten Law.' The Unwritten Law was said to have been orally delivered by God to Moses, and by him orally transmitted to the Elders. On it was founded the Talmud or 'doctrine,' which consists of (1) the *Mishna* or 'repetition' of the Law, (2) the *Gemara* or 'supplement' to it. So extravagant did the veneration for the Traditional Law become, that there was amongst many other sayings this assertion, 'The Law is like salt, the Mishna like pepper, the Gemara like balmy spice.'" *Buxtorf.*

"Form is good, but not formality."

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5—7. why, they thought such a departure fr. *their own* standard of appeal incapable of being defended. They at once attacked what they regarded as a weak point. **Esaias,**[a] surely one of their greatest prophets will be a greater authority than their elders. **prophesied,** as he foresaw that the spirit of religion would depart, and leave only the empty husk of form; and that forms would be multiplied. **hypocrites,**[b] their charge met by a counter-charge. If He disregarded *tradition*, they disregarded *religion* altogether. **vain . . worship,**[c] calling that worship of God wh. is only regard for traditional forms.

The power of custom.—I. Custom a tyrant. "Custom is the king of men." II. Followed bec. it is custom, nothing more. III. Observed unintelligently. IV. Departure from it excites surprise, while obedience is practised without due consideration.[d] Many old English customs, religious and otherwise, have instructive meanings.

Tradition and Scripture.—Whilst Sir Henry Wotton was in Italy, as ambassador of King James I. at the Court of Venice, he went, at the request of a Roman Catholic priest, to hear the music at their vespers, or evening service. The priest, seeing Sir Henry stand in an obscure corner of the church, sent to him by a boy of the choir this question, written on a small piece of paper, "Where was your religion to be found before Luther?" To which question Sir Henry presently underwrote, "My religion was to be found *then*, where yours is not to be found *now*—IN THE WRITTEN WORD OF GOD."

8, 9. many other, again repeated to impress the fact that He had only given a few examples; that their entire religion consisted of such empty forms. **reject . . keep,** they could not *keep* the one without *rejecting* the other.

Scripture rejected for tradition.—Why is this?—I. Not because there is Divine authority; nor II. Because it is safer; but III. Human traditions minister to human pride; IV. Because ritualistic observances furnish the occasion of imposing ceremonies; V. Because they help to maintain official dignity; VI. Because, chiefly, the sinful heart of man is anxious to get rid of the Divine law; while the conscience must have something, if it be only a form to lean upon.

10, 11. Moses, another greater authority than their elders. **said,**[e] *i.e.*, God spake by him. **die . . death,** perish by death. **corban,**[f] an offering. **whatsoever . . me,** *i.e.*, whatsoever of mine might be useful to thee. **he . . free,** he is released fr. the obligation to aid his parents with what he calls *corban:* at the same time is not compelled to offer it for religious purposes.

Corban.—"Corban is the Hebrew word meaning gift, and Mark has the word as it is in Hebrew; that is, their word, which they used. It means a consecrated offering, a thing devoted to God. When they put anything out of their power for a sacred use, they call it corban, dedicated. And this tradition was, that they who, to avoid doing their parents a benefit, should say, as a pretext, that what they had, and might help them with, was corban—that is, devoted to God—should go free. Thus they encouraged filial ingratitude and hypocrisy, by authorizing the use of a religious term as a release from filial obligation." *Jacobus.*

12, 13. suffer . . aught, you allow a man to lie and play the hypocrite in order to escape filial duty. **making . . effect,** causing what should bless all human homes, and strengthen and hallow human ties, to be a mere dead letter. **many . . do,** let them not suppose this was the only count in the indictment. It was but a solitary example of their mode of dealing with the law of God.

Divine laws and human devices.—I. The Divine law abrogated. An example given, *i.e.*, the law relating to filial duty. A law based on—1. Duty; 2. Gratitude; 3. Affection. II. Human devices interposed—"Many such like things;" such things: 1. Unnatural; 2. Crafty; 3. Hypocritical.

"*Heart worship required.*—God requires soul worship, and men give Him body worship; He asks for the heart, and they present Him with their lips; He demands their thoughts and their minds, and they give Him banners, and vestments, and candles. No matter how painful may be the mortification, how rigid the penance, how severe the abstinence; no matter how much may be taken from his purse, or from the wine vat, or from the store, he will be content to suffer anything sooner than bow before the Most High with a true confession of sin, and trust in the appointed Saviour with sincere, child-like faith." *Spurgeon.*

a Is. xxix. 13.
b 1 S. xvi. 7; Pr. xxiii. 26.
c De. xii. 32. "Some divines make the same use of fathers and councils as our beaux do of their canes, not for support or defence, but mere ornament and show; and cover themselves with fine cobweb distinctions, as Homer's gods did with a cloud." *Hughes.*

d De. vi. 20. "Custom is commonly too strong for the most resolute resolver, though furnished for the assault with all the weapons of philosophy." *Formalists:*—"Those who wear the uniform, but do not fight the battles of the great King." *Bowes.*

e Ex. xx. 12; De. v. 16; *cf.* Ex. xxi. 17; Le. xx. 9; Pr. xx. 20; xxx. 17; Ma. xv. 4.
f Ma. xv. 5, 6, 9; xxiii. 18. "Before all things, pay respect to your parents." *Philemon.* "Whatever hinders children fr. being kind and obedient to their parents, does indeed violate and set aside God's law, and breaks up the whole structure of society." *Jacobus.* "It is possible to be, in a sense, religious, and yet, in a deeper sense, sinful, and out of harmony with the mind and will of God. None is wholly free from the temptation to substitute the external, formal, apparent, for the the faith, love, and loyalty of heart required by God." *Bib. Ill.*

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a Pr. viii. 5; Is. vi. 9; Ac. viii. 30.
b Tit. i. 15; Ac. x. 15.
c iv. 3, 9, 23—25; Re. xiii. 9.
d *Cf.* Ac. x.
e 1Co. vi. 13.

"How easy it is for one benevolent being to diffuse pleasure around him; and how truly is a kind heart a fountain of gladness, making everything in its vicinity to freshen into smiles." *Washington Irving.*

"The heart is the great workhouse where all sin is wrought before it is exposed to open view. It is the mint where evil thoughts are coined, before they are current in our words or actions. It is the forge where all our evil works as well as words are hammered out. There is no sin but is dressed in the withdrawing room of the heart, before it appears on the stage of life. It is vain to go about a holy life till the heart be made holy."

the evil heart

f Ge. vi. 5; Ps. xiv. 1, 3; liii. 1, 3; Jer. xvii. 9.

"By no conceivable utterance could our Lord have made a deeper or more irreparable break with the Pharisees and the whole spirit of their teachings." *Clarke.*

borders of Tyre and Sidon

Ma. xv. 21—28.
g Mk. ii. 1.

"The malevolence of our Lord's enemies was now assuming hourly a more implacable form. The Pharisaic party in Eastern Galilee

14—16. called . . people, having reproved the Pharisees for their hypocrisy, He proceeds to instruct the people on the points concerning which He had been questioned. **hearken . . understand,**[a] listen diligently that you may learn thoroughly. This exhortation to *hearken* indicates importance of subject, and a special purpose in the teaching. **defile,**[b] the defilement that clings to a man and betrays character is *moral*, not physical. **ears . . hear,**[c] this teaching ends as it began, with this hint of its importance as comp. with teaching of scribes, etc., on same subject.

Ceremonial and moral uncleanness.—I. It is the moral nature alone that is capable of sinful defilement; II. The heart of man is the source and fountain of pollution; III. The practical impiety of the life proceeds from the impurity of the heart.

17—19. disciples, esp. Peter (Ma.), whose "undue regard to things external was not removed until he had received many more lessons."[d] **parable,** "The statement is descr. as a p. not bec. it was obscure, but bec. it was the *presentation* of one thing, to *suggest* and teach another. Fr. the *physical* truth, which was self-evident, the *religious* lesson might be derived." **do . . perceive,** is it not self-evident? **entereth . . heart,**[e] eating affects the *physical*, not the *moral* and spiritual nature of man. Hence physical cleansings cannot affect the real defilement.

Dulness of comprehension in things spiritual.—"Are ye yet without understanding?" After—I. Witnessing the hollow and hypocritical formality of men; II. After having your thoughts turned so often to the spirituality of Divine truth; III. After having so long beheld My life and heard My teaching.

Though we cannot keep vain thoughts from knocking at the door of our hearts, nor from entering in sometimes, yet we may forbear bidding them welcome, or giving them entertainment. "How long shall vain thoughts lodge within thee?" It is bad to let them sit down with us, though but for an hour, but it is worse to let them lie or lodge with us. It is better to receive the greatest thieves into our houses than vain thoughts into our hearts. John Huss, seeking to reclaim a very profane wretch, was told by him, that his giving way to wicked, wanton thoughts was the original of all those hideous births of impiety which he was guilty of in his life. Huss answered him, that although he could not keep evil thoughts from courting him, yet he might keep them from marrying him; "as," he added, "though I cannot keep the birds from flying over my head, yet I can keep them from building their nests in my hair." *Bib. Ill.*

20—23. cometh . . man, showing what manner of man, *morally*, he is. **defileth,** if they are of an *immoral* kind. **for . . proceed,**[f] *etc.*, the unrenewed heart a fountain of evil. **all . . things,** being evil; and fruit of moral character. **within,** fr. the heart.

The heart and the life.—"As a man thinketh in his heart so is he." I. In his daily conduct; II. In his common speech; III. In his choice of friends, books, etc.; IV. In his moral and spiritual relations. *Learn*, to examine the character of ordinary thinking, esp. on moral questions.

A pre-occupied heart.—A profane sea-captain came to a mission station on the Pacific, and the missionary talked with him upon religious subjects. The captain said, "I came away from Nantucket after whales; I have sailed round Cape Horn for whales; I am now up in the Northern Pacific Ocean after whales. I think of nothing but whales. I fear your labor would be entirely lost upon me, and I ought to be honest with you. I care for nothing by day but whales, and I dream of them by night. If you should open my heart, I think you would find the shape of a small sperm whale there."

24. borders, frontiers. **Tyre . . Sidon** (see Ma. xi. 21), "Here, and here alone within his ministry, we follow our Saviour beyond the limits of the land of Israel in a journey of considerable extent through heathen territory." *Am. Com.* **would . . know,** that by avoiding the Pharisees they might retire and leave Him to pursue His work. **could . . hid,**[g] He could if He would, but He would not though he could.

The discovered Saviour.—"He could not be hid." I. Why Christ could not be hid: 1. Bec. He was so famous; 2. Bec. He was so beneficent; 3. Bec. men were so needy. II. To whom cannot Christ be hid: 1. To those who feel their need; 2. Who believe that He can save them; 3. Who diligently seek Him. III. To whom

He is as if hidden, or is only partially disclosed: 1. To careless Christians who know but little of His grace; 2. To backsliders who have separated from Him; 3. To sinners who do not search for Him.

The love of Christ.—The mother, wan and pale with incessant vigils by the bedside of a sick child; the fireman, maimed for life in bravely rescuing the inmates of a blazing house; the three hundred Spartans at Thermopylæ; Howard, dying of fever caught in dungeons where he was fulfilling his noble purpose of succoring the oppressed and remembering the forgotten; the Moravian missionaries, who voluntarily incarcerated themselves in an African leper-house (from which regress into the healthy world was impossible, and escape only to be effected through the gates of death), in order that they might preach the glad tidings to the lepers—all these, and many other glorious instances of self-devotion, do but faintly shadow forth the love of Him who laid aside Divine glory, and humbled Himself to the death of the Cross.

25, 26. daughter, whose whole life might be blasted but for Christ's aid. A mother praying for her child, another *ill.* of parental love. **Greek,** *i.e.*, Gentile. As now, Orientals call the people of W. Europe *Franks*, though they may not be natives of France. **Syro-Phœnician,** her country lay betw. (*the borders*) Syria and Phœnicia. Ma. calls her "a woman of Canaan," bec. she was a descendant of the old Canaanitish race dwelling in that district. **she,** a heathen. **Him,** a Jew. "Salvation is of the Jews." Yet she knew the hereditary hatred with wh. her people were regarded by the Jews, and hinted at it in the use of the word "*dogs.*"

A mother's troubles.—An afflicted daughter—I. She was young, her life hopeless, dreary prospects, etc.; II. Possessed by unclean spirit; III. The mother's home in confusion.

Greeks and Grecians.—The distinction between Greek and Grecian in the New Testament is hardly enough marked. Hellēnes, "Greeks," it may be said generally, were Greeks by race,[a] or Gentiles, as opposed to Jews.[b] Hellenistai, "Grecians," were foreign Jews, as opposed to those of Palestine. Another word, Hellēnikos, is used to denote the Greek language.[c] *Syro-Phœnician.*—There were Phœnicians of Libya, or Carthaginians. In order, therefore, to distinguish those of Phœnicia itself, included in the Roman province of Syria, they are said to have been called Syro-Phœnicians. The woman so designated is called "of Canaan,"[d] because the descendants of the ancient Canaanites peopled the coasts of Tyre and Sidon. *Treas. of Bib. Knowl.*

27, 28. children,[e] the people of Israel. **filled,** if not their *hearts* with mercy, their *ears* with the offer of it. **bread,** mercy, blessing, truth. "Man doth not live by bread alone." **dogs,** heathens, Gentiles. So the Jews apply the word at this day, as do the Mohammedans to Christians, as a term of reproach. **yes, Lord,**[f] she admits the truth of the statement, and is willing even to accept the term of scorn.[g] **crumbs,** "It was the custom during the meal for the guests after thrusting their hands into the common dish to wipe them on the soft white part of the bread, which, having thus used, they threw to the dogs."

A mother's believing importunity.—Only a crumb—I. A small portion as compared with the great store; II. A crumb, but real bread; III. This bread, however small the crumb, adapted to heathen human nature as well as Jewish.

Devotion of mothers.—The music of that silver-toned voice we again hear from the spirit-land, singing some soothing melody, or telling in simple language "that sweet story of old," till forgotten were all our childish sorrows. And now, in the strife and tumult of life, when the cold world frowns darkly upon us, her gentle words come back, bidding us "look above." Who can fathom the depth of a mother's love? No friendship so pure, so devoted. The wild storm of adversity and the bright sunshine of prosperity are all alike to her; however unworthy we may be of that affection, a mother never ceases to love her erring child. Often, when alone, as we gaze up to the starry heaven, can we in imagination catch a glimpse of the angels around the "great white throne;" and among the brightest and fairest of them all is our sweet mother, ever beckoning us onward and upward to her celestial home. *R. Smith.*

29, 30. this saying,[h] evincing such humility and faith (*see Ma.*). **is gone,**[i] while He spake to her He expelled the demon.[j] **laid . . bed,** asleep, not being tossed or torn by the evil spirit.

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were deeply offended (Matt. xv. 12); even those who once would fain have prevented Him from leaving them (Lu. iv. 42) were filled w. doubts and suspicions; Herod Antipas was inquiring concerning Him (Lu. ix. 9), and his inquiries boded nothing but ill." *Cam. B.*

Syro-Phœnician woman

Ma. xv. 21—28. "To be a mother is the amplest source of nature's dear affections. This, to all, is common, for their children's anxious thought." *Euripides.*

a Ac. xvi. 1—3; xviii. 17, etc.
b e.g. Ro. ii. 9, 10.
c Lu. xxiii. 38; Re. ix. 11.
d Ma. xv. 22.
e Ma. vii. 6; x. 5, 6.
f Ro. xv. 8, 9; Ep. ii. 12—14.
g Ac. xiii. 41, 46—48.
"Let us reverently ponder the fact that this pagan mother of a demoniacal child, this woman whose name has perished, is the only person who won a dialectical victory in striving with the Wisdom of God; such a victory as a father allows to his eager child, when he raises gentle obstacles, and even assumes a transparent mask of harshness, but never passes the limit of the trust and love which he is probing." *Bib. Exp.*

h Is. lxii. 2.
i 1 Jo. iii. 8.
j Jo. iv. 25.
"As a man with a palsied hand can stretch it out as well to receive a gift at

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the hand of a king as he that is more sound, though it be not so firmly and steadfastly: so a weak faith will as truly apprehend God's promises for the pardon of sin as a strong faith, though not so soundly." *Cawdray.*

A mother's great joy.—Based: I. On what the Lord declared, "devil gone out;" II. On what she believed, that it was even as the Lord had said; III. On what she found at home, her young daughter in a sweet sleep; IV. On what she hoped, a happy future to her child; V. Encouragement to mothers.

Faith and love.—Some naturalists desired to obtain the wild flowers that grew on the side of a dangerous gorge in the Scotch Highlands. They offered a boy a liberal sum to descend by a rope, and get them. He looked at the money, thought of the danger, and replied, "I will, if my father will hold the rope." With unshrinking nerves he suffered his father to put the rope about him, lower him into that abyss, and to suspend him there while he filled his little basket with the coveted flowers.

the coast of Decapolis

Ma. xv. 29—39. "Speech is indeed the rudder that steereth human affairs, the spring that setteth the wheels of action on going." *Dr. Barrow.*

"We have two ears and but one tongue, that we may hear much and talk little." *Zeno.*

"Faith is not reason's labor, but repose." *Young.*

31, 32. departing, travelling in S. E. direction (*see Map*). **Decapolis,** the region of "the ten cities" on the E. of Sea of Galilee (*see* notes on Ma. iv. 23). Going through this dist. He prob. crossed Jordan, and so went round the sea. **they . . one,** *Ma.* gives a *general* acc. of mirs. in this journey; Mk. instances this one in particular. **impediment,** tongue-tied (*ver.* 35), a stammerer. **put . . hand,** their faith being weak, and knowledge limited, they thought personal contact was necessary. They had prob. heard, too, of His working mirs. in this way.

A case of common human infirmity.—I. A deaf man—moral deafness; II. A stammerer—the moral impediment of speech.—*A case of wisely directed human sympathy*—they brought him to Jesus: 1. Having a humane regard for the afflicted; 2. Having no power in themselves; 3. Having unlimited confidence in Christ.

The submission of faith.—A lad stood on the roof of a very high building, when his foot slipped, and he fell. In falling, he caught by a rope, and hung suspended in mid-air, where he could sustain himself but a short time. At this moment a powerful man rushed out of the house, and, standing beneath him with extended arms, called out, "Let go of the rope! I will receive you." "I can't do it." "Let go of the rope, and I promise you shall escape unharmed." The boy hesitated for a moment, and then, quitting his hold, dropped easily and safely into the arms of his deliverer.

deaf and dumb cured

a Mk. vi. 41; Jo. xi. 41; xvii. 1.
b Jo. xi. 33—38.
c Is. xxxv. 5, 6; Ma. xi. 5.
d Is. xlii. 2.
e Cf. Mk. v. 20. "Do we blame their previous incredulity? Perhaps we also expect some blessing from our Lord, yet fail to bring him all we have and all we are for blessing. Perhaps we sh. be astonished beyond measure if we received at the hands of Jesus a sanctification that e tended to all our powers." *Bib. Exp.*

33—35. took . . aside, in cases of unconsciousness (as dau. of Jairus) or of possession, Jesus responded to the faith of others; in cases of consciousness, to the faith of the individual. Hence he took this man aside to instruct and aid *his* faith by *signs* wh. alone a *deaf* man could understand. "What Jesus did was a promise of Divine help, wh. his senses could receive; and it produced the faith wh. was required." *Godwin.* **ears . . tongue,** by this the man would perceive that Jesus knew precisely his ailments, and be helped to believe in His intention and ability to cure. **looking up,**[a] devotion; and to teach the man the heavenly source of the cure. **sighed,**[b] compassion; to teach the man how much he was pitied by his Divine Saviour. **Ephphatha** (*see note,* v. 41—43), Aramæan. **ears . . plain,**[c] no painful surgical operation; simply a word (the things done being aids to faith; not instruments of working).

He sighed.—It was not the sigh of one who saw distress he could not alleviate, or of one who regrets that he is called on to help, but—I. It was the sigh of sympathy; II. It was the sigh of sorrow; III. It was the sigh of apprehension. Well might He sigh, for they "refuse him that speaketh." *Stems and Twigs.*

f Ps. cxxxix. 14; Ac. xiv. 11.
g Ex. iv. 10, 11. "The end of man is an action, and not a thought, though it were the noblest." *Carlyle.*

36, 37. charged . . man,[d] "Gentiles were not refused when they came for miraculous cures; but their application for these benefits was not to be promoted. Publicity was enjoined when it would lead only to the pursuit of spiritual good."[e] **done . . well,**[f] the things *they* spoke of, were chiefly physical restorations. How much more should *we* praise Him for spiritual mercies. **maketh . . deaf . . hear,**[g] as He now does to hear His voice. **speak,** He still makes men speak His praises.

The wonderful.—I. The mighty work—1. He made the deaf to hear; 2. He made the dumb to speak. II. The just encomium—1. As to His manner—sympathetic, unostentatious; 2. As to His purpose; 3. As to the time; 4. As to the completeness of the miracle. III. The wonderful surprise and joy. *Stems and Twigs.*

The test of gratitude and love.—I stopped on my way down stairs, last evening, to speak to Jennie Barnes, who had just gone to bed in her little cosy room. I bent

over to kiss her. "Jennie," said I, "do you love Jesus?" "Oh, yes!" she answered. "Are you sure? How do you know?" "Why, of course I know," said she: "don't I feel it all over inside?" "That's good!" thought I. "I wish everyone had that same consciousness of love: there wouldn't be so many fearful, trembling Christians. Do you think that Jesus knows that you love Him, Jennie?" "Why, of course!" she answered again. "Don't He know everything? Don't He look right down into my heart, and see it there?" "Well, Jennie," I continued, "how shall I know it? I can't look into your heart." Jennie sprang instantly to her feet. On the wall at the side of her bed hung a large picture-sheet, containing twelve scenes in the life of Christ, and a number of short texts were printed here and there around the gaily-colored border. Putting her tiny fingers on one of these, without speaking, she turned around, and looked triumphantly up into my face. I put up the gas, and read the words, "*If ye love Me, keep My commandments.*"—*Prot. Churchman.*

CHAPTER THE EIGHTH.

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1—3. (*See notes* on Ma. xv. 32—38.) **great,** how great then was the larger multitude (*see note* Mk. vi. 43, 44). **nothing . . eat,** they were regardless of bodily need while hungering for bread of life. **disciples,**[a] who seem already to have forgotten the former mir. (*see ver.* 18—21).

Breadth of Christ's compassion.—I. It was exercised toward many—multitude; II. It was exercised regardless of varieties of moral character; III. It was directed to their lowest needs; IV. It had respect to a present supply; V. It was excited by what He knew of their future—"by the way;" VI. It sought to develop the same spirit in the hearts of disciples. He directed their attention to what they might overlook, in the consciousness of their own supply.

Christ knows and supplies our need.—A little lad, during the American war, was his widowed mother's comfort and joy. One day, as the poor woman was trying to scrape the flour from the sides and bottom of the barrel, to help out the day's supply, the lad cried, "Mother, we shall have some more very soon, I know!" "Why do you say so, my boy?" asked the mother. "Why, because you've got to scraping the barrel. I believe God always hears you scraping the barrel, and that's a sign to Him you want another." And before the day was over, the fresh supply had come. *Bib. Ill.*

4, 5. disciples, still unknowing. It seems that Christ's question was designed to excite—(1) Their pity towards the multitude; (2) Their faith in Him. **a man,** truly, but they were not addressing a mere man. **how . . loaves,** He had no need of any. Could have turned the stones into bread.

Without Me ye can do nothing.—"Although their handful of food was as nothing, they could bring it to Him to be made effective; and all his servants can do that with their resources." *Clarke.*

Motive for beneficence.—A benevolent gentleman said, "A few days since, I carried to a poor Christian woman a comforter (warm, but well worn), and two loaves of bread,—good bread, but a little stale. The weather was very cold and the comforter was gratefully received. The poor woman was hungry, and the bread was better than she usually obtained. But, while listening to the sermon to-day, I thought, that had I reflected that it was *Jesus* I was visiting, in the person of one of his disciples, *I would have taken a new comforter, and fresh loaves of bread.*"

6, 7. people, who yield an unquestioning obedience. **sit down,** decently and in order, no hurry or confusion. **disciples,**[b] that they may be both trained in Christ's service, and shown, by contact with it at ea. step, the greatness of this mir. (They were afterwards questioned on these matters, *vv.* 18—21.) **fishes,** which seem to have been brought aft. the bread.

Christ working by instrumentalities.—I. Obedience: 1. Of the people; 2. Of disciples. What if they had refused to sit down and distribute? II. Order, method. III. Loaves and fishes—*ill.* the great harvest from few seeds. IV. Disciples, co-operation—"co-workers together with God." V. Prayer—He blessed and gave thanks. Learn: that the whole is a lesson for us. Put the instrumentality in operation and seek the Divine blessing.

Gratitude for beneficence.—A lady visited New York City, and saw, on the sidewalk, a ragged, cold, and hungry little girl gazing wistfully at some of the cakes in

"Jesus came in the fulness of the love of God, with both hands filled with gifts."

"Scarcely is the power of speech given to him, but he is ordered to be silent in order that he might learn, or at least we through him, that the right use of the unbound tongue shall consist only in a free-will binding of the same to obedience." *Stier.*

four thousands fed

Ma. xv. 32—38.

a Ps. cxlv. 8—15; He. v. 2.

And what is still more singular—we have never more than a sufficient supply for some fourteen months or thereabouts, even after the most bountiful harvest, and it has been calculated that we are often within a week of universal starvation should one harvest totally fail. And how near this awful catastrophe we may have been this year even, God only knows. A shade too much, or a shade too little; and oh how little, and it might have been! *D. Williams.*

"As the moon doth show her light to the world which she receiveth from the sun; so we ought to bestow the benefits received of God to the profit of our neighbor." *Cawdray.*

b 2 K. iv. 43.

"Men resemblo the gods in nothing so much as in doing good to their fellow-creatures." *Cicero.*

"Sundry blessings hang about his throne, that speak him full of grace." *Shakespeare.*

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"The office of liberality consisteth in giving with judgment." *Cicero.*

"Good, the more it is communicated, more abundant grows." *Milton.*

a De. viii. 10.
b Is. xl. 30, 31.
"Where there is no peace there is no feast." *Clarendon.*

"All the works of nature, grace, and Providence present us with boundless illustrations of the fulness, constancy, wisdom, power, and magnificence of the well-doing of our Father which is in heaven." *John Bate.*

a fresh shop window. She stopped, and taking the little one by the hand, led her into the store. Though she was aware that bread might be better for the cold child than cake, yet, desiring to gratify the shivering and forlorn one, she bought and gave her the cake she wanted. She then took her to another place, where she procured her a shawl and other articles of comfort. The grateful little creature looked the lady full in the face, and, with artless simplicity, said, "Are you God's wife?"

8, 9. eat . . filled,[a] they had no fear of exhausting the supply bef. they were satisfied, though they had been without food for three days. **baskets** (*see* note on Ma. xv. 35, 39). "In all the Gospels the Greek word for baskets in the former miracle is different from the latter. And hence arises an interesting coincidence; for when the disciples had gone into a desert place, and there gathered the fragments into wallets, each of them naturally carried one of these, and accordingly twelve were filled. But here they had recourse apparently to the large baskets of persons who sold bread." *Bib. Exp.* **sent . . away,** strengthened, able to make the journey without fainting.[b]

A table spread in the wilderness.—I. The giver of the feast—tender joy with which He beholds the hungry feeding. II. The guests at the feast: 1. Their number; 2. Their state; 3. Their joy and wonder. III. The attendants at the feast—the disciples: 1. Entering into the joy of their Lord. IV. The viands at the feast: 1. No luxuries, but plain, good food, comp. with what the same power might have furnished; 2. Abundance—"all did eat, and were filled." V. The return from the feast. The 4,000 going home and talking of all they had seen and received by the way. VI. The fragments of the feast; more than at the first. The disciples also cared for. They had lost nothing by the surrender of their little store.

Dalmanutha

the Pharisees demand a sign

Ma. xvi. 1—4.
a Ma. xv. 39.
b Lu. xi. 16; Jo. iv. 48; vi. 30.
c Mk. iii. 5; Ma. xvi. 4.
"Justa severitas." Bengol.
"It was His final rejection on the very spot where he had labored most, and He was leaving it, to return, indeed, for a passing visit, but never to appear again publicly, or to teach, or work miracles." *Camb. B.*

10—13. Dalmanutha,[a] or Magdala, names for either the same or contiguous places. D. is supposed to have been at *Ain-el-Bârideh* (*i.e.*, the cold fountain), ab. half-way down W. coast of the sea, and two m. S. of supposed site of Magdala (now *El-Mejdel*). **Pharisees,** oft. repulsed, but as oft. returning to the attack. **sign . . heaven,**[b] as He had wrought many signs fr. earthly things, they desired now signs of another kind. They did not perceive that He was, Himself, the great sign fr. heaven. **sighed,**[c] not merely, we may conclude, at their hardened disbelief, but also with the feeling that the decisive crisis of the severance from the ruling powers had come. "For the demand for a sign from heaven was a demand that He should, as the Messiah of their expectation, accredit Himself by a great over-mastering miracle; thus it was fundamentally similar to the temptation in the wilderness, which He had repelled and overcome." *Lange.* **no sign,** of the nature demanded. **be given,** for they would not, even then, believe. **other side,** to spend His time in doing good, not waste it in useless discussions.

A sign from heaven.—The same request had already been twice proffered. (1) After the first cleansing of the Temple (John ii. 18); (2) after the feeding of the Five Thousand (John vi. 30); and (3) again shortly after walking through the cornfields (Matt. xii. 38). By such a "sign" was meant an outward and visible luminous appearance in the sky or some visible manifestation of the *Shechinah*, the credentials of a prophet. They asked in effect, "Give us bread from heaven, as Moses did, or signs in the sun and moon like Joshua, or call down thunder and hail like Samuel, or fire and rain like Elijah, or make the sun turn back on the dial like Isaiah." *Cam. B.*

leaven of Pharisees and of Herod

Ma. xvi. 5—12.
d 1 Co. v. 6.
"According to Democritus, Truth lies at the bottom of a well, the depth of which, alas! gives but little hope of release. To be sure, one advantage is derived from this, that the water serves for a mirror, in which Truth may be reflected. I have

14, 15. forgotten, mind preoccupied. **one loaf,** Mk.'s minuteness; "it is Mark alone who mentions the *one loaf* that they had with them in the boat; plainly a touch of definite remembrance from one who was present." **leaven,**[d] subtle, influential, corrupting doctrines. **Herod** (*see Ma.*), a Sadducee; note the *ill.* of the fruit of disbelief of a future state, presented by life and character of H. "The licentiousness admitted by the doctrine of the Sadducees was in other respects more suited to his palace and court, which bent religion into a mere species of political expediency." *Bengel.*

False doctrines.—I. Some are named: 1. Pharisees—self-righteousness, fostering pride, reliance on works, forms, etc.; making void spirit of law, promoting hypocrisy; 2. Of Herod—Sadducees—tending to materialism, and hence sensuality; 3. Others, rife in our day, tending to divert allegiance from the Gospel, etc.—*e.g.*, spiritualism and other forms of mental and moral madness. II. Their nature is indicated—leaven: 1. Bec. a little spreads widely; 2. Is corrupting; 3. Subtle.

Danger of false teaching.—"In the war on the Rhine, in 1794, the French got possession of the village of Rhinthal by a very curious *ruse de guerre* of one Joseph

Werck, a trumpeter. This village was maintained by an Austrian party of 600 hussars. Two companies of foot were ordered to make an attack on it at ten o'clock at night. The Austrians had been apprised of the intended attack, and were drawn up ready to charge on the assailing party. On perceiving this, Werck detached himself from his own party, and contrived, by favor of the darkness, to slip into the midst of the enemy; when, taking his trumpet, he first sounded the rally in the Austrian manner, and, next moment, the retreat. The Austrians, deceived by the signal, were off in an instant at full gallop; and the French became masters of the village without striking a blow." *Percy.*

16—18. reasoned, "Their reasonings very plainly and painfully proved how very little real benefit they had yet derived from intercourse with Christ. What a display of ignorance, forgetfulness, and unbelief!" **no bread,** being literal and carnal, they saw not the moral allusion of Christ. **yet,** aft. all you have seen and heard. **hardened,**[a] note (ver. 18) how hardness of heart affects sight, hearing, memory. Turning from *doctrine* of wh. He had spoken, to *bread* of wh. they were thinking, He reminds them that what He had already done should have been present in their minds, and assured them that *bread* was not the thing that He was concerned about.

Want of spiritual insight.—Caused by: 1. The preoccupation of their minds—they were anxious about bread; 2. Dulness of spiritual perception; 3. Forgetfulness of past mercies, and of the lessons intended to be taught by them.

Seeing, hearing, and understanding.—"The first time I went to a Christian missionary," said a Chinese evangelist, "I took my *eyes*. I stared at his hat, his umbrella, his coat, his shoes, the shape of his nose, and the color of his skin and hair; but I heard not a word. The next time I took my *ears* as well as my eyes, and was astonished to hear the foreigner talk Chinese. The third time, with eyes and ears intent, God touched my *heart*, and I understood the Gospel." *Bib. Ill.*

19—21. baskets, etc. (see notes Ma. xv. 35—39; xvi. 8—10), precisely the same distinction betw. the kind of baskets is preserved by Mk. as by Ma. **understand,**[b] that having compassion, knowing what ye have need of, being able so easily to supply *bread*, it could be *that* of which I spoke.

The lessons of the past.—I. The framework not to be overlooked: 1. In this case the two miracles of feeding in the wilderness; 2. In one, past prosperity, Providential supply, etc. II. The lesson for the future—not to be anxious about what we shall eat, etc. The power that supplied our need in the past available for the future. III. The duty of remembrance as a ground of present trust. Relief from worldly care sets the mind free for higher things.

Faith in darkness.—One evening, a father and his little daughter, who had been spending the afternoon at a neighbor's, started through the darkness for home. It was the first time that she had ever been out of doors in the night, and she began to be troubled about the way home. "I can't see our house, papa. I don't know the way. Where are we going?" she said anxiously. He replied, "I can see the road; and, if you keep hold of my hand, I will take care of you." Then she said, as if chiding and comforting herself, "Yes, you do know the way; don't you, papa? You will take care of your little child, 'cause you love her; don't you, papa?" After this, she only grasped his hand a little tighter, and trudged cheerfully onward wherever he led the way.

22, 23. Bethsaida,[c] aft. *Julias* (now prob. *et-Tell*), E. of Jordan. "The name **Bethsaida** means "house of fish," and indicates the origin and character of the town. It was a fishing-village, and doubtless lay close to the water's edge. This was the home of Peter, Andrew, and Philip (John i. 44)—*i.e.*, the early home, before the days of discipleship. Mark i. 29 tells of a home of Peter and Andrew in Capernaum." *Clarke.* **and,** this is one of three or four passages not cont. in Ma. **they,** blind man's friends. **took . . hand,** tenderness of Christ, also teaching the man the need of humility and docility. **led . . town,** to avoid crowd; bec. the people themselves had already seen His mirs., and did not believe; esp. to test and instruct the blind man's faith. **spit,** note on Mk. vii. 33. **hands . . him,** He could have cured by a word. But they asked Him to *touch*,[d] and he condescended to their weak faith.

Encouragements and growth of faith.—I. The subject. A blind man brought to Jesus by believing men, the man himself having little faith. II. How faith was

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heard, however, that some philosophers, in seeking for truth to pay homage to her, have seen their own image and adored it instead." *Richter.*

a Mk. vi. 52. "As the softened wax cannot show any other figure than the corresponding converse of the seal that has been pressed upon it; so the broken, humbled, believing heart, when it has yielded to the wisdom from above, which is first pure, then peaceable, cannot present upward to God any other character than a copy of His own." *Arnot.*

"So the heart be right, it is no matter which way the head lies." *Sir Walter Raleigh.*

b Ma. xvi. 11. *Miracles of Christ classified:*— I. *Miracles of Love.* 1. Raising the dead; three instances. 2. Curing mental disease; six instances. 3. Healing bodily infirmities; eighteen instances. II. *Miracles of Power.* 1. Creating; two instances. 2. Destroying; one instance. 3. Setting aside the ordinary laws of being; seven instances. 4. Overawing the opposing wills of men; three instances. *Archbp. Thomson.*

Bethsaida

blind man healed

c Lu. ix. 10.

d Mk. vi. 56; Jo. ix. 6, 7. *Use of the eye:*— An old author says, we ought not to look for that in the Law which can only be found in the Gospel; nor look

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for that in ourselves which can only be found in Christ; nor to look for that in the creature wh. can only be fo'nd in the Creator: nor to look for that on earth wh. can only be fo'nd in heaven.

The beautiful reply of a child, when asked, "What is faith?" was, "Doing God's will, and asking no questions."

encouraged and its growth promoted: 1. Jesus led him away. "Oh, what a spectacle for men and angels—the Divine Son of God tenderly taking the hand of this poor blind beggar, and leading him out of the town Himself. Ah! brethren, here is a lesson from all this—if you want Jesus Christ to give you His highest gifts and to reveal to you his fairest beauty, you must be alone with Him. He loves to deal with single souls, 'I was left alone, and I saw this great vision,' is the law for all true beholding." *Bib. Ill.* 2. Jesus used means; this still further to inspire faith in power and sympathy for his Saviour. 3. Jesus would have him use the little faith he had—try to see. *Inquire*—(1) Whether our faith has not been encouraged. Jesus has led us from the crowd to solitude, closet, etc. (2) Has our faith grown under this training? (3) Have we tried to use what we have?

Faith, not sight.—By constant sight the effect of objects seen grows less; by constant faith the effect of objects believed in grows greater. The more frequently we see, the less we feel, the power of an object; while the more frequently we dwell upon an object by faith, the more we feel its power. *J. B. Walker.*

24—26. men . . trees walking,[a] by the *walking*, he knew that the objects so indistinctly seen were *men*. A *gradual* cure to encourage and promote, meanwhile, the growth of faith. **made . . up,** the man was to use the little light he had, as a proof of his faith; men are to improve ea. stage of the growth of grace. **house . . town,** the dwelling being on the outskirts.

The effort and reward of weak faith.—I. The man made an effort, and *saw*. Men might see, *i.e.*, perceive, etc., more than they do, would they but try. II. He saw indistinctly: 1. It was a step towards a cure; 2. Made him desire to see better. III. Jesus met his endeavor and faith with additional help, furnishing other signs, touching his eyes, and other commands—"look up." IV. Perfect restoration: 1. The result of effort; 2. The reward of faith; 3. The gift of Christ. How many seem content with seeing men, etc., imperfectly. "Christian progress does not consist in seeing new things, but in seeing the old things more clearly. You will get as much of God as you want and no more. The measure of your desire is the measure of your capacity, and the measure of your capacity is the measure of God's gift. 'Open thy mouth wide and I will fill it.'" *Maclaren.*

Eclipse of faith.—The Moon, in an eclipse, complained to the Sun, "Why, O my dearest friend, dost thou not shine upon me as usual?" "Do I not!" said the Sun, "I am sure I am shining as I always do. Why do you not enjoy my light as usual?" "Oh, I see," said the Moon, "the Earth has got between us." This is the trouble with every backslider.

a Ju. ix. 36; 1 Co. xiii. 11, 12.

"When a man hath liberty to go into the treasure-house of a king, to enrich himself, he will first seek the keys wherewith to open the doors; so, if we desire to be enriched with God's grace, we must first labor to have faith, which is the only key of God's treasure-house, and secures us all graces needful both for body and soul." *Cawdray.*

Cæsarea Philippi

27, 28. Cæsarea Philippi (see note on Ma. xvi. 13). **by . . way,** still instructing, losing no time. **whom . . say,** "Hitherto He is not recorded to have asked the Twelve any question respecting Himself, and He would seem to have forborne to press His Apostles for an explicit avowal of faith in His full Divinity. But on this occasion He wished to ascertain from them, the special witnesses as they had been of His life and daily words, the results of those labors, which were now drawing in one sense to a close, before He went on to communicate to them other and more painful truths." *Cam. B.*

divers opinions concerning Christ

Ma. xvi. 13—20; Lu. ix. 18—21.

"To hear patiently, and answer precisely, are the great perfections of conversation." *Rochefoucauld.*

Conversation by the way.—I. The turn it often took when the disciples were left to themselves—disputes concerning greatness, etc. II. The turn Christ gave to it: inquirings concerning His mission and person. *Learn.*—1. Avoid foolish and worldly talk; 2. Improve passing opportunities; 3. Let your talk be often about the Saviour.

"There is nothing so delightful as the hearing or the speaking of truth. For this reason there is no conversation so agreeable as that of the man of integrity, who hears without any intention to betray, and speaks without any intention to deceive." *Plato.*

Divinity of Christ.—"I know men," said Napoleon at St. Helena, to Count de Montholon, "I know men, and I tell you that Jesus is not a man! The religion of Christ is a mystery, which subsists by its own force, and proceeds from a mind which is not a human mind. We find in it a marked individuality, which originated a train of words and actions unknown before. Jesus is not a philosopher, for His proofs are miracles, and from the first His disciples adored Him. Alexander, Cæsar, Charlemagne, and myself founded empires; but on what foundation did we rest the creations of our genius? Upon force. Jesus Christ founded an empire upon love; and at this hour millions of men would die for Him! I die before my time, and my body will be given back to the earth, to become food for worms. Such is the fate of him who has been called the great Napoleon. What an abyss between my deep misery and the eternal kingdom of Christ, which is proclaimed, loved, and adored, and is extending over the whole earth!" Turning to Gen. Bertrand, the Emperor

added, "If you do not perceive that Jesus Christ is God, I did wrong to appoint you general."

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29, 30. whom . . ye, by this question He plainly hinted that He expected the view of disciples who knew Him best to be very dif. fr. that of the world. **Peter,**[a] speaking for himself and the rest. **charged . . him**[b] (*cf. Ma.*).

The disciples' confession of faith.—The inevitable conclusion of men who had been long with Christ, and who narrowly watched His life and heard His words. "Everything has led up to this from the opening verse. This is the summit, the mountain of transfiguration, and from this point we shall observe that the whole tone of His speech changes. He leads His disciples down from the summit into the valley of shadows and death. It appears as if He had waited until they recognized Him and confessed Him, and directly the confession was assured, He hastened to disclose to them the fate, the terrible doom, that awaited Him." *Horton.* "For it was no longer the bright morning of His career, when all bare Him witness and wondered; the noon was over now, and the evening shadows were heavy and lowering. To confess Him then was to have learned what flesh and blood could not reveal." *Bib. Exp.*

Peter's confession of faith

a Ma. xvi. 16; Jo. vi. 69.
b Mk. ix. 9. "He is the express image of the Person of the Father." As the print of the seal on the wax is the express image of the seal itself, so is Christ the highest representation of God." *Isaac Ambrose.*

31—33. after . . days (Ma. "third day"), since parts of *first* and *third* days were reckoned for *two* days.[c] Jewish custom in reckoning, to count part of a day as a whole day.[d] **openly,** *i.e.*, distinctly, plainly, having only *hinted* it bef.[e] "He will say nothing of His death whilst only believed to be man; He speaks continually of His death, when once acknowledged as God. If you examine, you will find so many as nine instances spoken of by the evangelists; though it was a topic which He had not before introduced." *Bib. Ill.* **rebuke,**[f] and so earned a rebuke for himself. **Satan,**[g] sug. to Peter that while his confession was by revelation of the Spirit, his rebuke was a prompting of the father of lies. As He said this, He "looked on His disc." to warn them against being carried away by human feelings.

A rejected prediction.—I. The prediction itself—1. Uttered by Jesus; 2. A minute and circumstantial account of what would befall Him; 3. Taken in its connection with its fulfilment may be regarded as evidence of His Divinity, and His steadfast purpose. II. The rejection of it—1. Not bec. it could not possibly be fulfilled; but, 2. Because they desired otherwise; 3. Did not see that the world's salvation and theirs depended upon it; 4. Knew that the Lord might avoid it if He willed to do so.

Christ's Divinity known by experience.—An ignorant cobbler gave his testimony thus to the Divinity of Christ:—"When I first became concerned about my soul, I was advised to go into company and spend my time as merrily as I could. I did so for a time; but the more I trifled the more my misery increased. At last I was persuaded to hear one of those Methodist ministers who came into our neighborhood and preached Jesus Christ as the Saviour. In the greatest agony of mind I prayed Him to save me, and to forgive my sins, and now I feel that He has freely forgiven them; and by this I know that He is the Son of God."

Christ foretells His own death, etc.

Ma. xvi. 21—28. Lu. ix. 21—27.
c De. xiv. 28; *cf.* xxvi. 12; also 1 S. xx. 12; *cf.* v. 19; also Ma. xxvi. 2; *cf.* xxvii. 63, 64.
d 1 K. xx. 29; Est. iv. 16.
e Lu. iv. 23.
f Ma. xvi. 22; Lu. ix. 21; Le. xix. 17; Ro. viii. 7; 1 Co. ii. 14.
g 1 Ti. v. 20; Tit. i. 13; Re. iii. 19; Ps. cxli. 5; Pr. ix. 8.

34, 35. will,[h] *i.e.*, whosoever *is resolved.* "Will" here is not the will simply of the future tense, but the will of real *desire* and *resolution.* **come . . me,** believing My words, imitating My example. **deny himself,** not to be biassed by personal likings, profits, pleasures, etc. **his cross,** I have *My* cross. "The first intimation of His own suffering upon the cross." Ea. disc. will have *his*, *i.e.*, duties, difficulties, trials. **save . . lose,**[i] etc. (*see* note on Ma. xvi. 25, 26). "This solemn saying our Lord is found to have uttered on no less than *four* several occasions."

cross-bearing

h Est. iv. 11; Ma. x. 39; Lu. ix. 24; xvii. 33; Jo. xii. 25; 1 Ti. ii. 4; iv. 6—8; Re. ii. 10; vii. 14—17.
i Phi. iii. 7—10; Ac. xiv. 22; 1 Co. xv. 31; Ga. ii. 20; v. 24; vi. 14; He. xiii. 13. "Christ's cross is the sweetest burden that ever I bore; it is such a burden as wings are to a bird, or sails to a ship, to carry me forward to my harbor." *S. Rutherford.*

Self-denial.—"What must we deny as followers of Christ? I. Our self-dependence; II. Our self-righteousness; III. Our self-wisdom; IV. Our self-will; V. Our self-seeking." *Wythe.*

True followers.—When Garibaldi was going out to battle, he told his troops what he wanted them to do, and they said, "Well, general, what are you going to give us for all this?" He replied, "I don't know what also you will get, but you will get hunger, and cold, and wounds, perhaps death." They stood awhile in silence, and then threw up their hands, "We are the men!" "A Christian," says Luther, "is a Crucian." The Saviour pictures to His hearers a procession. He Himself takes the lead with His cross. He is the chief Crucian. All His disciples

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follow. Each has his own particular cross. But the direction of the procession, when one looks far enough, is toward the kingdom of heavenly glory. *Morison.*

worth of the soul

"Who is it that passeth this judgment? It is our Lord Jesus Christ Himself, one who had reason to know the worth of souls, for He made them and bought them and who, we may be sure, would not underrate the world, for by Him the worlds were made." *Henry.*

"Nothing gives us a greater idea of our soul, than that God has given us, at the moment of our birth, an angel to take care of it." *Jerome.*

36, 37, what . . profit, *i.e.*, what *ultimate*, and lasting advantage. **if . . gain,** an impossible thing supposed. **lose . . soul,** and hence lose the profit, and have nothing. **or . . give,** to win his soul back again when he has so lost it. What will he have to give? To whom shall it be given? It plainly means, "Once lost, for ever lost."

The impossible gain, the possible loss.—I. The world cannot be gained: by commerce, conquest, learning. II. The soul may be lost: easily, irretrievably, eternally. III. The effort after worldly gain precipitates the loss of the soul: 1. Diverting attention; 2. Involving wrong methods; 3. Absorbing time; 4. Fostering care, and injurious tempers, dispositions, etc.

"*Lost, in seeking for gain.*—One summer afternoon, a steamer crowded with passengers, many of them miners from California, was speeding along the Mississippi. Striking suddenly and strongly against the wreck of another vessel which, unknown to the captain, lay near the surface of the water, her bow was stove in, and she began to fill rapidly. Her deck was a scene of wild confusion. Her boats were launched, but did not suffice to carry off one-fourth of the terrified passengers. The rest, divesting themselves of their garments, cast themselves into the river, 'some on boards, and some on broken pieces of the ship; and so it came to pass that they escaped all safe to land.' Some minutes after the last of them had quitted the vessel, another man appeared on the deck. Seizing a spar, he also leaped into the river, but instead of floating as the others had done, he sank instantly as if he had been a stone. His body was afterwards recovered, and it was found that he had employed the quarter of an hour, in which his fellow-passengers had been striving to save their lives, in rifling the trunks of the miners. All around his waist their bags of gold were fastened. In one short quarter of an hour he had gained more gold than most men earn in their lifetime; but was he advantaged thereby, seeing that he lost himself?" *Bib. Ill.*

the perils of moral cowardice

38. ashamed,[a] by not confessing Me by word and deed; shall not boldly stand by My person, office, work, and teachings. **My words,** "are especially the words that set forth the nature of His kingdom; for of these especially was there danger that men would be ashamed. Observe here that it was just such shame in Peter (*ver.* 32) that called out these words." *Clarke.* **this . . generation,** wh. bec. of its character has the greater need of Christian fidelity.

The guilt and danger of being ashamed of Christ.—Who they are that are ashamed of Christ: 1. Those who openly disclaim all regard to Christ; 2. Those who, while they feel some regard for Him, are ashamed to manifest it before men; 3. Those who profess, indeed, a regard for Him, but in circumstances of trial are afraid to maintain a consistent conduct. "*Our great work for Christ is to confess Him.* But this confession of Christ—this not being ashamed of Him and of His words—is different in different generations and different societies. In this age, and in learned and scientific societies, are not men ashamed of confessing those words of Christ, and of His servants, which assert the supernatural in our holy religion?" *Sadler.*

Ashamed of Jesus.—David Straiton, one of the Scottish martyrs, was brought to the knowledge of the truth through the instrumentality of John Erskine of Dun. One day, having retired with the young laird of Laurieston to a quiet and solitary place in the fields, to have the New Testament read to him, it so happened, that, in the course of reading, these words of our Saviour occurred, "He that denieth Me before men, in the midst of this wicked generation, him will I deny in the presence of My Father and His angels." On hearing them, he became of a sudden as one enraptured or inspired. He threw himself on his knees, extended his hands, and, after looking for some time earnestly towards heaven, he burst forth in these words, "O Lord, I have been wicked, and justly mayest Thou withdraw Thy grace from me; but, Lord, for Thy mercies' sake, let me never deny Thee or Thy truth, for fear of death and corporal pains." The issue proved that his prayer was not in vain. For at his trial and death, he displayed much firmness and constancy in the defence of the truth, and gave great encouragement to another gentleman, Norman Gourlay, who suffered along with him.

"The truest courage is always mixed with circumspection; this being the quality which distinguishes the courage of the wise from the hardiness of the rash and foolish." *Jones of Nayland.*

Had our Lord been merely a teacher of good things, it would have been highly absurd to assume to Himself this great prerogative of being owned and acknowledged before men.

[a] Ma. x. 33; Lu. xii 9; Ro. i. 16; 2 Ti. i. 8; ii. 12; Ps. cxix. 46; Da. vi. 13.

"No pain, no palm; no thorn, no throne;
No gall, no glory; no cross, no crown."
W. Penn.

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CHAPTER THE NINTH.

1. some, *i.e.*, of the disc. (more esp. Peter,[a] James,[b] and John[c]). **shall . . death,** shall not die. **until . . seen,** during their lifetime they were to have special manifestations of His glory, etc., of wh. only a week aft. there was furnished a pledge and earnest in the transfiguration. **kingdom . . power,** many who heard these words beheld the early progress of the Church, and the downfall of Judaism.

A prediction accepted (contrast to homiletic note to viii. 31—33).—I. A fact stated. The kingdom should come with power. See its coming in relation: 1. To human opinion; 2. To human institutions; 3. To human guilt. II. The promise added. Some of them should see the coming. They lived to see the dawn—the Pentecost—and spread of truth through many lands. None said, "That be far from *us*, Lord."

Praying for the coming of Christ's kingdom.—"A short time ago," says a pastor, "I tried to make my people see under what embarrassment many professors would find themselves on arriving at heaven. I supposed that a cloud of glorified spirits would gather around the new comer, to learn what was doing for the extension of the Redeemer's kingdom; but that many would be as ignorant of these matters as they were of what was passing in the moon. 'But were there no papers published to give you information on this subject?' 'Yes, but we did not feel interest enough to take them.' 'Had you no monthly concert, where intelligence was communicated, and prayer offered for the conversion of the world?' 'Such a meeting was held, almost at our door, but we were never in the habit of attending it.'"

Ma. xvi. 20; Lu. ix. 27 *ff.*

a 2 Pe. i. 14, 19. *cf.* Lu. xxi. 32.

b Ac. ii. 36; xii. 2; *cf.* He. ii. 5—7.

c Jo. xxi. 22, on wh. see *Bengel's Gnomon.*

"That power which was acquired by guilt, has seldom been directed to any good end or useful purpose." *Tacitus.*

"Nothing destroys authority so much as the unequal and untimely interchange of power, pressed too far, and relaxed too much." *Bacon.*

2—4. after . . days (see notes on Ma. xvii. 1—13). **Peter, and James, and John,** "the flower and crown of the Apostolic band, the privileged Three, who had already witnessed His power over death in the chamber of Jairus: St. Peter who loved Him so much, St. John whom He loved so much, and St. James "who should first attest that death could as little as life separate from His love." **high mountain,** some spur of lofty Hermon. Yet even *Tabor* is less than two days fr. C. Philippi (*but see Ma.*). **apart by themselves,** "St. Luke tells us that one object of His own withdrawal was that He might engage in *solitary prayer*. We may infer, therefore, that *evening* was the time of this solitary retirement. The fact that it was night must have infinitely enhanced the grandeur of the scene." **transfigured,** "The verb implies that our Lord always possessed the glory with Himself." **white . . snow,** the most perfect natural type of whiteness. **fuller**[d] **. . them,** art cannot rival nature. It was *radiant* as well as white. **Elias . . Moses,** whom they recognized, as well as saw. "The legislator and the reformer, of the Jewish nation, were permitted now to see Him, to whose coming they looked forward, and of whose greater works theirs were typical and preparatory."[e] **talking . . Jesus,** the subject of their discourse being His death (*see Lu.*).

Old friends and new.—I. The old—Moses and Elias: 1. They came from heaven to meet Him; 2. They talked with Him ab. His death (*Lu.*). II. The new—Peter, James, John: 1. Looked on in wonder, agitated, etc.; 2. Some time bef. they had shrunk fr. hearing Him speak of what was the subject of present conversation (viii. 31—33); 3. They are now numbered with the old friends of Christ, as all true believers will presently be; 4. They wished to stay on the mount. The glorified saint will remain on the heavenly mount for ever, and will feel it good to be there.

The unveiled glory of Christ.—Some years ago, during a total eclipse of the sun, a poor child in Switzerland was watching some sheep on the hills. Having no knowledge of what was about to happen, she saw it growing dark by degrees. There was no cloud or vapor to account for the change. When the sun was at the height of its obscuration, the child cried out in terror, and began to weep terribly, and call for help. Her tears were still flowing when some one reached her; and, when the sun appeared again, she clapped her hands, and exclaimed, "*O beautiful sun!*" How much more beautiful is the Sun of Righteousness to the benighted sinner!

the transfiguration

Ma. xvii. 1—13; Lu. ix. 28—36.

"For it is noteworthy that these three are the foremost afterwards in sincere though frail devotion; one offering to die with Him, and the others desiring to drink of His cup and to be baptized with His baptism." *Chadwick.*

d Mal. iii. 2. "We shall best think of the glories of transfiguration not as poured over Jesus, but as a revelation from within." *Bib. Exp.*

e Godwin; cf. De. xviii. 15; He. iii. 5.

"St. Mark borrows one image from the world of nature, another from that of man's art and device; by these he struggles to set forth and reproduce for his readers the transcendent brightness of that light which now arrayed, and from head to

5, 6. good . . here, in this company, beholding such glory, with the possibility of a repetition of what they had heard and seen. **tabernacles,** they may have anticipated the return of the heavenly visitors who had long since done with the tents of earth. **wist not,** know not. **sore afraid,** stricken with fear.

It is good to be here.—I. The place was good—apart from the world, from the

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busy anxious crowd; scene of toil and tears; II. The company was good; III. The conversation was good—death of Christ, and glory that should follow; IV. The vision was good—the bright cloud, the heavenly voice, the transfigured person of Christ; V. It was good for the mind—instructive on great doctrines; VI. It was good for the heart and soul, inspiring faith, quickening love, strengthening hope, etc.

Holy desires.—He that is much habituated to delight in God is not apt to foolish, extravagant desires. This is the sense of such a one, "Not my will, Lord, but Thine, be done." He may desire the same thing that others do, yet not with the same peremptory and precipitant desire, but with a desire tempered with submission, and with a reserved deference of the matter to the Divine pleasure: "This thing, Lord, I desire, if Thou see good." So that the general object of such a one's desire is only that which in the Divine estimate is fit and good for him; and though he desire this or that particular thing, yet not as it is this thing, but supposing it possible this thing may be judged fit for him by the Supreme Wisdom, whereto he hath referred the matter. *Howe.*

7, 8. cloud,[a] a bright one, the *shekinah* (*see Ma.*). **voice,** the voice of Him who of old spake fr. the cloud betw. the cherubim, above the mercy seat. **hear him,**[b] and Him only, the sole and lasting and final Divine teacher and expounder of the truth. **no man,** Moses and Elias had gone. **save . . only,** Jesus, whom alone they were to hear, remained.

Hear Him.—I. Who commanded this? God—1. Suggestive of His confidence in His son; 2. Of His great mercy to man; 1. Of His view of other teachers. II. What does the command suggest in the way of duty—1. That false teachers should be avoided; 2. That heaven-sent teachers—as Moses, etc.—should be heard only as interpreters of Christ; 3. That He should be heard attentively. III. Why are we commanded to hear Him?—1. He is the truth; 2. Has the words of eternal life.

Jesus only in death.—When Bishop Beveredge was on his death-bed, his memory so failed that he did not know even his nearest relative. His chaplain said, "Do you know me?" "Who are you?" was the answer. His own wife asked him, "Do you know me?" "Who are you?" was the only answer. On being told that it was his wife he said that he did not know her. Then one standing by said, "Do you know Jesus Christ?" "Jesus Christ," he replied, reviving as if the name acted on him like a cordial, "yes, I have known Him these forty years: He is my only hope." Brethren, when our time cometh to depart to the place of peace, may we in like manner see no man, save Jesus only. But if the presence of Jesus is to abide with us when flesh and heart and mind are failing, it must be cherished in the days of health and strength and vigor. *Norton.*

9, 10. tell . . dead, "It is better to know some things by hearing than by seeing, and better not to hear of some things, till others connected with them can be known also." *Godwin.* Those who had not seen would hardly have believed, might have regarded their three friends with some suspicion; but the seeing of Christ after He had risen would prepare them to believe this incident. **kept . . themselves,** "The three were bidden to conceal it from the nine; for this is the evident meaning of the command. But with what joy must they have revealed it after the rising from the dead had unsealed their lips!" *Clarke.*

A great secret.—I. The reason of it (*see* notes *supra*). II. The limit of it. Till He has risen. The opening of the sepulchre; the unlocking of their lips. III. The law of it. A test of their trustworthiness. Fidelity in little things. Law of honor relating to secrets of friendship (see illustration below). IV. The force of it. Set them thinking and talking among themselves. Kept them looking for the day when they might openly speak of it.

Keeping a secret.—Constantly I see the axiom quoted, as if it were a very excellent lesson in morals, "Never expect another to keep a secret which you cannot keep yourself." The maxim is the concentrated essence of selfishness and falsehood. To receive secrets, to hold them sacredly and use them wisely in intercourse with the depositors, is the highest office of friendship. The power to keep another's secret better than your own is one of the surest signs of a noble nature. The very impulse to confide, the eagerness of the "o'er-fraught heart" to relieve itself, is a suggestion that another *will* keep the secret for it, and love the more, and not the less. All friendship that is worth the name, is a giving and receiving of confidences. My friend is one to whom I can show myself as I am, without reserve, sure of his sym-

foot, the Person of the Lord, breaking forth within, and overflowing the very garments which He wore, until in their eyes who beheld, He seemed to clothe Himself with light as with a garment, light being indeed the proper and peculiar garment of Deity (Ps. civ. 2; Hab. iii. 4)." *Trench.*

a Ex. xx. 21; xl. 34; 1 K. viii. 10. "Looking back afterwards on the scene now vouchsafed to him and to the 'sons of thunder,' St. Peter speaks of himself and them as 'eyewitnesses of His Majesty' (2 Peter i. 16), *i.e.*, literally, as men who had been *admitted and initiated into secret and holy mysteries*. St. John also clearly alludes to the scene in John i. 14 and 1 John i.1." *Cam. B.*

b De. xviii. 15. "Our blessedness is that Christ does not declare to us a system and say, 'This is the truth;' so doing He might have established a school; but He points to a person, even to Himself, and says, 'I am the Truth,' and thus He founded, not a school, but a Church, a fellowship wh. stands in its faith upon a person, not in its tenure of a doctrine, or at least only mediately and in a secondary sense upon this." *Trench.*

Calvin holds that in the transfiguration, our Lord meant to show that He had power in Himself to take His glory, had He willed it, and that, hence, He gave Himself *willingly* to suffer.

pathy and counsel. If he tells me a secret of his, I will strive to deal with it as he would have me do, if he could enter my mind and regulate my thoughts. *Jordan.*

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11—13. (*see* notes on Ma. xvii. 10—13.) **why . . scribes,** who, as they oft. misunderstood the Scriptures, so they wrongly interpreted the prediction.[a] **Elias,** *Elijah*, whom the Jews expected in his own person.[b] **cometh,** the prophecy was fulfilled in person of Jo. B., who came with spirit and power of Elijah.[c] **restoreth,** Jo. B. recalled the Jews fr. later wrong teaching and practices to earlier lessons of law and prophecy. **listed,** liked, preferred, were pleased to do.

Restoration of the old, a preparation for the new.—Restoration: I. Of old spiritual meaning of Divine Word to prepare for new teaching ab. Christ. II. Of old spiritual worship to prepare for new worship of God not in one place alone. III. Of old spirituality of life, to prepare for new experiences as results of Christian teaching and faith. IV. Of old significance of ancient sacrifice to prepare men to rely on Christ, as the one great sin-offering.

As regards the Apostles.—This one full manifestation of His Divine glory, during the period of the Incarnation, was designed to confirm their faith, to comfort them in prospect of their Master's approaching sufferings, to prepare them to see in His Passion the fulfilment alike of the Law and the Prophets, to give them a glimpse of the celestial Majesty of Him, whom they had given up all to follow. *As regards our Lord.*—He was about to descend into the valley of the shadow of death. It was, as it has well been called, "the summit-level" of the Life Incarnate. From this time forward there is a perceptible change. (*a*) *Miracles*, which hitherto had abounded in prodigal profusion, well-nigh cease. Only five mark the period between the Transfiguration and the Passion. Those, for whom "signs" could avail, were already won. For the rest, no more could be done. They were like those, amongst whom in His earlier ministry, "He could do no mighty work because of their unbelief." (*b*) As regards His *teaching*, public addresses, before the rule, now become few and rare; His special revelations of the future to the chosen Twelve become more frequent, and they uniformly circle, unenshrouded in type or figure or dark saying, round the Cross. *Cam. B.*

14, 15. disciples, awaiting His return, and occupying the time with teaching, etc. **scribes . . them,** thinking, prob., to confute them in the absence of the Lord; or questioning concerning Jesus, in hope of discovering something to His damage. **were . . amazed,**[d] "was astonied and much afraid," Rhemish Version. His face would seem, like that of Moses (Ex. xxxiv. 30), to have retained traces of the celestial glory of the Holy Mount, which had not faded into the light of common day, and filled the beholders with awe and wonder. The word points to an extremity of terror. *Cam. Bib.*

Attractiveness of Christ.—I. That of a physician to men who were sick; II. That of a teacher to men who were ignorant; III. That of Divine mercy to men who had felt His love; IV. That of Divine power to men who were curious to see and hear more.

The wonderful love of Christ.—A faithful Sunday-school teacher lay dying. The light of heaven was in his eye, and seraphic smiles played upon his thin lips, as he thought of his mighty Redeemer. Just before he sank away, he turned to his daughter, who was trying to anticipate his every wish by her loving care, and said, "Bring—" More he could not say, for strength was too far gone. "What shall I bring, dear father?" asked the anxious child. "Bring—" "Dear, precious father, do tell me what to bring!" The dying man rallied for a last effort, and feebly murmured—

"Bring forth the royal diadem,
And crown Him Lord of all!"

If, in the closing hour of life, the Saviour is as near to us, we cannot complain of the lack of other comforters. We shall be sure to awake at last to His likeness, and shall shine forth as the sun, in our Father's kingdom. *J. H. Norton.* I can but wonder at three things in the love of Christ. First, freedom. Oh that lumps of sin should get such love for nothing! Secondly, the sweetness of His love. I give over either to speak or write of it; but those that feel it may better witness what it is; but it is so sweet, that, next to Christ Himself, nothing can match it. Nay, I think that a soul could live eternally blessed on Christ's love, and feed upon no other thing. Thirdly, what power and strength are in His love! I am persuaded it can climb a steep hill with hell upon its back; and swim through water and not drown; and

Elias

a Mal. iv. 5.
b Jo. i. 21.
c Lu. i. 17.
"There is a region of the spirit which you may call the mountain-tops of human life; it is a point high up, it is a place sometimes difficult to climb, but at that point heaven and earth meet. It is like the seventh heaven, and when a man climbs it he sees unutterable things." *Horton.*

d cf. Mk. x. 32.
"The great picture of Raphael has enshrined forever the contrast between the scene on the Mount of Glorification and that which awaited the Saviour and the three Apostles on the plain below, between the harmonies of heaven and the harsh discords of earth." *Cam. B.*

"He asks not that our love should equal His but *resemble* His; not that it should be of the same strength, but of the same *kind*. A pearl of dew will not hold the sun, but it may hold a spark of its light. A child by the sea trying to catch the waves as they dash in clouds of crystal spray upon the sand cannot hold the ocean in a tiny shell, but he can hold a drop of the ocean water." *C. Stanford.*

Like some mighty general who, having been absent from the field of battle, finds that his lieutenants have rashly engaged in action and have been defeated, he lifts his standard in the midst of

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his troops, and bids them rally around him; they gather; they dash upon the all-but triumphant foemen, and soon they turn the balance of victory. *Spurgeon.*

a demoniac healed

Ma. xvii. 14—21. Lu. ix. 37—43.

a Ma. xii. 22; Lu. xi. 14.

"Verse 16 is the only distinct repulse recorded, and the scribes attacked them keenly."

"How deeply-rooted must unbelief be in our hearts, when we are surprised to find our prayers answered, instead of feeling sure that they will be so, if they are only offered up in faith, and accord with the will of God!" *Hare.*

Ma. xvii. 17; Lu. ix. 41, 42.

b De. xxxii. 5, 20; viii. 20; Ps. lxxviii. 8; He. iii. 10.

"The kingdom of Satan, in small and great, is ever stirred into a fiercer activity by the coming near of the kingdom of Christ. Satan has great wrath when his time is short." *Trench.*

c Job v. 7; Ps. li. 5.

"There never was such a lonely soul on this earth as His, just because there never was another so pure and loving. The plain felt soul-chilling after the blessed communion of the mountain. For once the pain He felt broke the bounds of restraint, and shaped for itself

sing in the fire, and find no pain; and triumph in losses, prisons, sorrow, exile, disgrace, and laugh and rejoice in death. When I have worn my tongue to a stump in praising Christ, I have done nothing to Him; for my withered arms will not go about His high, wide, long, and broad love.

16—18. asked . . them, the remainder of this day seems to have been occupied with discussions with the scribes, as it was the day aft. (*Lu.*) that the dumb demoniac was brought to Him. **one . . said,** never a great multitude, some sad heart. **master,** the man was perh. a disciple (though Ma. says "Lord"). Christian disc. have their domestic sorrows. **my son,** as much *mine* as if he were whole; His *only* son (*Lu.*). **dumb spirit,**[a] preventing his praising God, or communicating with men. **pineth away,** "these are the symptoms of epilepsy, which was well known among the ancients, and was regarded by the Greeks and Romans as a sacred disease, brought on directly by supernatural power and of evil omen." *Clarke.*

An anxious father.—I. Subject of his anxiety—1. His son, hope of his house, his support in old age; 2. His *only* son, all his father's love and hope centred here; 3. His only son possessed a violent demon, etc. II. The efforts he made—1. Went to the disciples, disappointed, yet not yielding to despair; 2. Brought him to Jesus; 3. Note his perseverance.

God's regard for faith.—A swallow having built its nest upon the tent of Charles V., the Emperor generously commanded that the tent should not be taken down when the camp removed, but should remain until the young birds were ready to fly. Was there such gentleness in the heart of a soldier towards a poor bird which was not of his making, and shall the Lord deal hardly with his creatures when they venture to put their trust in Him! Be assured He hath a great love to those trembling souls that fly for shelter to His royal courts. He that buildeth his nest upon a Divine promise shall find it abide and remain until he shall fly away to the land where promises are lost in fulfilments. *Spurgeon.*

19, 20. (See notes on Ma.) **faithless,** unbelieving. **generation,**[b] addressed generally to the people of the times of our Lord. **how . . suffer,** endure, bear with. **bring . . me,** word of *rebuke*, swiftly followed by word of *mercy.* **they,** father and disciples. **spirit . . foaming,** last struggle for possession, and last effort of Satanic malice.

Bring him unto Me.—I. The command imparted encouragement—assured the intention of mercy—would not have commanded to bring, without meaning to cure; II. Indicated great self-confidence of power; III. Intimated that to take his son elsewhere was useless; IV. Desired this evidence of faith—except he believed He would not bring him; V. Looked for prompt obedience—"bring him to Me,"—*now.*

Faith in the great God.—There was once a good woman who was well known among her circle for her simple faith, and her great calmness in the midst of many trials. Another woman, living at a distance, hearing of her, said, "I must go and see that woman, and learn the secret of her holy, happy life." She went; and accosting the woman, said, "Are you the woman with the great faith?" "No," replied she, "I am not the woman with the great faith; but I am the woman with a little faith in the great God." *Noel.*

21, 22. how long, etc., question not needful to the cure; nor to obtain information. The time could not affect the work of Christ; but to show sympathy and love, and especially to awaken and strengthen the father's faith. **of . . child,**[c] infancy. All this previous confession will make the cure more apparent. **if . . canst,** *very* weak faith, if *any.* **us,** father and son. The affliction of one is sorrow for the other.

A Sunday-school address.—"Consider:—I. *The sorrowing parents.* Help us. Other parents with healthy children, these with an afflicted son. Other parents deriving help from their children, these begging help for him and themselves. Compare parents you know. II. *The afflicted son.* Could not help his affliction. Terrible in its nature. Exposed him to danger—'fire . . water . . destroy him.' His miserable appearance and life. Could not work, could not play. Needed constant watching. III. *The compassionate helper.* Felt for the parents. Did not laugh at the contortions of the youth. If He had not been able to help, He would not have scorned. But He did help. *Learn:* Be thankful for your own health, etc. Do not

mock the unfortunate; cowardly. If you cannot cure like Christ, at least act like a Christian. Be pitiful, kind, tender-hearted." *The Hive.*

Weak, but increasing faith.—When the suspension bridge across the Niagara was to be erected, the question was, how to get the cable over? With a favoring wind, a kite was elevated, which alighted on the other shore. To its insignificant string a cord was attached, which was drawn over, then a rope, then a larger rope, then a cable strong enough to sustain the iron cable which supported the bridge, over which heavily-laden trains pass in safety. This could never have been done but for the little kite-string, which may represent a weak faith, yet reaches to Christ and heaven, and may enlarge to gigantic proportions, and hold its possessor fast anchored within the veil.

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23, 24. if . . believe,[a] the question for you to settle is not "what I can do," but "whether you can believe." **all things,** proper for Me to give and you to receive. **father . . out,** he believed, at any rate, that belief was needful. **help . . unbelief,** either by taking it away, or by healing my son.

this pathetic utterance, "How long shall I be with you?" *Bib. Ill.*

Help my unbelief.—I. While the unbelief of others was rebuked, that of this man was pitied—why: 1. It was the result of old teaching and ignorance; 2. It was earnestly struggled against; 3. The man himself felt and confessed it; 4. How the unbelief of an earnest man is helped.

Help my unbelief.—The master of an infant school, having directed a little fellow to move a stool, but so as not to be himself seen, thus endeavored to instruct his infant charge:—"You cannot see anyone moving the stool,—is it not alive?" "Oh no, master, it's not alive, never was alive; some one must be moving it." "But, my little fellow, you cannot see anybody; perhaps it moves itself?" "Oh no, sir, though we do not see anybody, that does not make any odds; it *does not* move itself." He then told them of the sun, and moon, and stars; and that although we did not see any one move them, yet it was certain that they were moved, and no other could do so but God Himself, but we could not see Him. "Yes, master, it must be God." "But then, my little folks, you cannot see Him?" "Please, sir, we must believe it." "Well then, you believe it?" "Yes." "This then is *faith*." "Please, sir, then little faith is better than no faith." "If you have little faith, what will you do?" Little James said, "I'll shut myself up in a corner, and I'll pray, 'Lord, I believe; help Thou my unbelief.'"

a 2 Ch. xx. 20; Ma. xvii. 20; Mk. xi. 23; Lu. xvii. 6; Jo. xi. 40; He. xi. 6.
The expression does not mean, in this connection, "It is possible for the believer to *do* all things," but "It is possible for the believer to *get* all things." Omnipotence is, in a sense, at his disposal.

"The little spark of faith which is kindled in his soul reveals to him the abysmal depths of unbelief which are there." *Trench.*

"God looks not at the oratory of your prayers, how elegant they may be; nor at the geometry of your prayers, how long they may be; nor at the arithmetic of your prayers, how many they may be; nor at the logic of your prayers, how methodical they may be; but the sincerity of them He looks at." *T. Brooks.*

25, 26. saw . . together, and that thus rapidly collecting multitude would be the occas. of much confusion. **I charge,** a power thou canst not resist. **enter . . him,** Christ cares not only for the present good, but future safety and glory for His people. **dead,** the evil spirit did his worst, since he could—with this victim—do no more. **many,** the multitude having now collected round him.

Safety for the future secured by deliverance from present evil.—"Come out"—"Enter no more in."—I. That the future may be assured, there must be a present casting out of evil; II. That the future may be assured, the evil must be kept out by the all-powerful Word of Christ; III. Folly of those who are vainly hoping for future improvement, without seeking deliverance.

"Those who in the beginning of life have undergone continued adversities, sometimes receive, as it were, a greater privilege as to the rest of their life." *Bengel.*

27—29. took . . hand, etc.,[b] tenderness, sympathy, help. **arose,** cured. **privately,** that others might not know the secret of their failure. **why . . out,** right for men who have failed in doing good, to inquire into the cause. **kind,** "In His reply to their question our Lord impresses upon them a two-fold lesson: (i) The omnipotence of a perfect faith (see Matt. xvii. 20, 21); (ii) that, as there is order and gradation in the hierarchy of blessed spirits, so is it with the spirits of evil (see Eph. vi. 12). These last words *and fasting* are wanting in the Sinaitic MS. and some Versions." *Cam. B.*

Fasting and prayer.—I. The extraordinary difficulties which some have to encounter: 1. From the great adversary of souls; 2. From their own indwelling corruptions. II. The extraordinary means which they should use in order to surmount them. Address:—1. Those who are yielding to their spiritual enemies; 2. Those who are conflicting with them. *Simeon.*

Prayer and fasting.—Staying at Hastings a few months since I was much interested in watching the building of a breakwater just opposite my lodgings. It was done by driving massive piles of wood into the shingle. They were driven by a huge mass of metal being let fall upon them from a great height. True, the blows were not very quick one upon another, for it took some time to raise the weight to

b Ma. xvii. 6—8; Re. i. 17; Da. x. 9, 10.
"While we can fast and pray, God will command for us, and Satan cannot prevail against us." *Bp. Hall.*

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"The reason of abstaining from food is, that it is an expression of our sorrow and humiliation, a tacit acknowledgement that we have forfeited, and deserve not so much as the common mercies of life: thus it helps contrition." *J. Beaumont.*

Galilee

Jesus foretells His death

Ma. xvii. 22, 23; Lu. ix. 43—45.
a Lu. ix. 44; Ho. vi. 2.
b Ecc. i. 18.
"From ignorance our comfort flows: The only wretched are the wise." *Prior.*

The contempt of death has been accounted a virtue of the first class. Virgil makes it essential to the character of a happy man. *Rochefoucauld.*

Capernaum

discourse on greatness

Ma. xviii. 1—35; Lu. ix. 46—50.
c Ma. xvii. 24—27.
It was asked of the good Cecil's daughter what made everybody love her? She thought a moment with a curious sort of surprise, and then answered with her own kind of logic, "Because I love everybody."

children

d Ma. xx. 26, 27; Mk. x. 43.
e Lu. ix. 48.
"Unless you become like this little child you cannot enter the Kingdom of God. This egotism, this self-assertion, this rest-

the necessary elevation; but when it did fall it accomplished something. Now suppose an on-looker had suggested that time was being wasted in hauling the herculean hammer up, and had offered to tap the iron-bound pile with a child's spade, saying he could give a hundred taps to the one blow, what would have been thought of his suggestion? It would have been laughed to scorn, and he would have been told that one of their blows would do more than a whole century of his tapping; that there was no waste of time in raising the iron thunderbolt, for the power of its blow was in proportion to the height from which it fell. So, believer, your power and mine to affect men is in exact proportion to the elevation of our soul-life, and this elevation can only be obtained by secret communion with God, and abstinence from all that panders to the flesh and hinders the spirit's fellowship. Oh for a higher ambition to be made meet for the Master's use; a more intense longing for that secret power with God in private, that shall make us more than conquerors over hell in public. *A. G. Brown.*

30—32. passed . . Galilee, travelling S. by Jordan and the lake; avoiding the cities. **man . . know,** "for the eyes of His enemies were everywhere upon Him." **taught,**[a] was teaching; not in few casual words, but acc. to a well-considered plan. **afraid,** "they ask questions of Jesus more readily concerning anything whatever (*v.* 28) than ab. Himself."

Inquiry restrained by fear (*v.* 32).—I. They evidently desired to know more. II. Feared to ask: 1. Lest their worst fears should be confirmed; 2. Lest their ignorance should be rebuked. III. This may be applied to such as would fain know more, but shrink from inquiring into truth lest their fears and apprehensions of conscience should be confirmed—hence the saying, "Where ignorance is bliss, 'tis folly to be wise."[b] *T. Gray.*

The martyr's support.—We read of a Christian youth on whom his persecutors put in practice a more than common share of their ingenuity, that, by his torments, they might compel him to deny his Lord and Saviour. After a long endurance of those pains, they released him, in wonder at his obstinacy. His Christian brethren are said to have wondered, too, and to have asked him by what mighty faith he could so strangely subdue the violence of the fire as that neither a cry nor a groan escaped him. "It was indeed most painful," was the noble youth's reply; "but an angel stood by me when my anguish was at the worst, and, with his finger, pointed to heaven."

33, 34. Capernaum, at this time the payment of Temple tax was due.[c] **house,** away from the crowd. **disputed,** dialogued, conversed; not quarrelled, or differed. **held . . peace,** their very silence was eloquent; perceiving that He knew, they felt condemned by betraying in their dispute a spirit so dif. fr. His.

Who shall be greatest.—I. Each one wanted to be (see x.41); II. Doubtless each one thought of his own distinctive qualifications as the basis of greatness; III. That they should dispute on such a subject shows they had missed the real secret of greatness—goodness; IV. They were all ashamed of wasting their time, and betraying their character, by such a discussion.

The Temple tax.—It was half a shekel, or about 25 cents. It was not the same as the tribute to Cæsar (xii. 14). Here the term is the didrachma, or double drachma, which was the Græco-Roman coin in which the tax was paid in our Lord's time. Yet the coin would not go into the treasury, but had to be changed for Jewish money, on account of the heads and figures on it, which were deemed idolatrous. This was the business of the "money changers" in the Temple (xi. 15). No one was forced to pay this tax; but he who neglected or refused it was considered an unfaithful Jew, or one not religious. The coin which Peter took from the fish's mouth was a stater, equal to four drachmas. *Jacobus.*

35—37. sat down, attitude of teacher, esp. when in act of formal teaching. **called . . twelve,** to come nearer and listen attentively. **desire first,**[d] wish to be pre-eminent, and of necessity shape his life by his desire. **last,** not only shall Providence so order it, but that very desire proves his littleness and unworthiness. **child,** "not improbable is the conjecture that it was Peter's child." **whosoever,**[e] Apostle or disciple. **receive,** into heart, sympathy, interest. **one,** even *one*. **My name,** not fr. human ties or policy merely, but for My sake, to lead even one child into My kingdom. **Me,** "so dear to Him, doth He teach us, that the lowly are."

The way to be great.—I. He had better not have the desire. "*If* any," etc. II. He must be willing to be last and lowest. III. Greatness consists in humble service, not in pompous lordship. Better to help a poor man to heaven than be a king and not render service. IV. Be childlike; *i.e.*, trusting, simple, free from guile; thinking not of high or low. V. Help the children; receive them.

A child illustrative of faith.—Have you ever thought of the life of a child? Why, the life of a child is a perfect life of faith. That little child—what can that little child do? Why, that little child could not find its way to the street-end, and back again. It would be lost if you trusted it alone. That little child could not find the next meal. If you left that little child, it would die of want. That little child could not furnish a shelter for its own head to-night. And yet has that little child any fear about it? Has that little child any sort of alarm about it? Not at all. How comes it that the child's life is the happy life it is? Because, instinctively and beautifully, it is a life of faith. That child could not buy the next loaf, but it has a firm belief that "father" can. That child could not provide for itself the garments for to-morrow, but it has an unbounded belief in "father's" power to do it, and "mother's" power to do it. That child could not do it for itself for a day; but it never costs that child one moment's concern. Its life is a life of perfect faith in its parents. *S. Coley.*

38—40. John, in this case truly a "son of thunder." **one,** prob. a disc. of John the B., who had not yet outwardly followed Christ. **forbade,** John seems to have some doubt as to the propriety of this act of forbidding. **forbid . . not,**[a] "Let them give heed to these words who tie down spiritual gifts to a canonical succession." *Bengel.* **lightly,**[b] *R. V.* "quickly." **is . . part,**[c] doing something for Christ's sake.

Intolerance.—I. There are good men, trying to do good in all churches—*ill.* by quoting names. II. Men of other churches are apt to misjudge them and their labors, and often tempted to hinder them—*ill.* from history. Persecution. III. Though we would naturally desire they were with us, yet remember the Master's words. IV. Really good men, who are sometimes intolerant, have doubts as to the rightness of intolerance—John had such a doubt.

41—48. give . . water,[d] which all gave readily in those sultry lands; if even so small a service done for Christ's sake shall be rewarded, much more shall the casting out of devils. **offend,**[e] cast a hindrance in the way, cause to stumble. **millstone** (see note on Ma. xviii. 4—6). **hand,** etc.[f] (see note on Ma. v. 29). **worm,**[g] corruption past recovery.

Christ's interest in His people.—"I. The interest which Christ takes in His believing people: 1. In a way of good; 2. In a way of evil. II. The return it calls for at our hands: 1. Admiration; 2. Affiance; 3. Gratitude. Address: 1. Are there any here who have discouraged the saints? 2. Are there any here who have delighted to do them good?" *Simeon.*

A cup of cold water.—A young Englishwoman was sent to France to be educated in a Huguenot school in Paris. A few evenings before the fatal massacre of St. Bartholomew's Day, she and some of her young companions were taking a walk in some part of the town where there were sentinels placed—perhaps on the walls; and you know that when a soldier is on guard he must not leave his post until he is relieved, that is, till another soldier comes to take his place. One of the soldiers, as the young ladies passed him, besought them to have the charity to bring him a little water, adding that he was very ill, and that it would be as much as his life was worth to go and fetch it himself. The ladies walked on, much offended at the man for presuming to speak to them, all but the young Englishwoman, whose compassion was moved, and who, leaving her party, procured some water and brought it to the soldier. He begged her to tell him her name and place of abode, and this she did. When she rejoined her companions, some blamed and others ridiculed her attention to a common soldier; but they soon had reason to lament that they had not been equally compassionate, for the grateful soldier contrived, on the night of the massacre, to save this young Englishwoman, while all the other inhabitants of the house she dwelt in were killed.

49, 50. salted . . fire,[h] the refining fire of affliction, self-denial, etc., shall be as a preserving salt. **sacrifice . . salt,**[i] every sacrifice a Christian makes, every act of self-denial can be acceptable only as it is offered with faith in the promise

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less desire to be something, and to be recognized by men, swells you to such proportions that you cannot push in at the narrow gate of the Kingdom." *Cartoons of St. Mark.*

"Good Christian people, here (v. 37) lies for you an inestimable loan;—take all heed thereof, in all carefulness employ it;—with high recompense, or else, with heavy penalty will it one day be required back." *Carlyle.*

intolerance

a Nu. xi. 26—28; Phi. i. 18.
b 1 Co. xii. 3.
"The very success of the miracle will awe him, and prevent him from soon or lightly speaking evil of me." *Alford.*
c Ma. xii. 30.

doing good for Christ's sake

d Ma. x. 42; xxv. 40.
e Ma. xviii. 6; Lu. xvii. 1, 2.
f De. xiii. 6—11.
g Is. lxvi. 24; Re. xvi. 11.
"Life affords but few opportunities of doing great services for others; but there is scarcely an hour of the day that does not afford us an opportunity of performing some little, it may be unnoticed kindness." *Bowes.*

"The disposition to give a cup of cold water to a disciple is a far nobler property than the finest intellect. Satan has a fine intellect, but not the image of God." *Howels.*

preserving principles

h 1 Co. iii. 13, 15; 1 Pe. i. 7; iv. 12—17.
i Le. ii. 13.

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of a covenant God.[a] **salt . . good,**[b] while it remains good salt, and is applied to good purposes. **salt . . savor,** of Christian men, who are "the salt of the earth," lose strength of faith, fervency of love, etc. **have salt . . yourselves,**[c] as well as, and in order that you may be, salt to others. **peace . . another,**[d] not seeking personal pre-eminence.

Preservation from corruption.—Christ is not, in either of these terms (salted, fire), referring to the literal realities. It is salting and fire, metaphorically viewed, of which He speaks. It is on the antiseptic property of salt that Christ's representation is founded. Every one of His disciples shall be preserved from corruption by fire. The fire referred to, however, is not penal, like the inextinguishable fire of Gehenna. It is intentionally purificatory. But, though not penal, it is painful. It scorches and pierces to the quick. What, then, is this fire? It is the unsparing spirit of self-sacrifice—the spirit that parts, for righteousness sake, with a hand, a foot, an eye. Every disciple of Christ is preserved from corruption, and consequent everlasting destruction, by unsparing self-sacrifice. *J. Morison.—One essential.*—If sugar be not sweet, if fruit have no flavor, if meat be without nutriment, what folly to give it commendation for any other quality! If a man lack manliness, if a woman lack womanliness, if a child lack childlikeness, praise for any other characteristic is little else than censure or a sneer. What is home without affection? What is character without sincerity? What is salt without saltness? If you are a disciple of Christ the real question is, How much of a Christian discipleship is there in you? Everything else—all your popularity, all your supposed usefulness, all your zeal in good works—is something outside of the only thing that is really worth taking into account in an estimate of your worth as a disciple of Christ.

a See esp. *Alford in loc.*
b Ma. v. 13.
c Ep. iv. 29; Col. iv. 6.
d Ro. xii. 18; xiv. 19; 2 Co. xiii. 11; He. xii.14; 2 Ti. ii. 22.

The persecutions, struggles, and sufferings of the disciples were to be as salt to preserve and freshen the divine life in them; to make them more and more fit sacrifices to be consecrated to God. But the salt must be there, *the spirit of self-sacrifice,* springing from the divine life within, before outward trials can serve to purify the heart. *Neander.*

CHAPTER THE TENTH.

"The six chapters that follow upon this correspond in a manner to the *Phædo* of Plato. As that dialogue presents Socrates serenely and triumphantly confronting death, this passage marks the aspect, the manner, the deeds, the words of Jesus under the shadow of His own Cross." *Horton.*

coast of Judæa

1. thence, *i. e.*, fr. Galilee; prob. crossing Jordan just S. of the sea. **coasts,** borders, frontiers. **by . . Jordan,** *i. e.*, down thro. Peræa, on E. side of the river (Ma.). **he . . wont,** His constant practice. **taught,** and *healed.* (Ma.).

Christ the healer (*see* iii. 10).—"I. The Physician: 1. He is able; 2. Experienced; 3. Always at hand; 4. The only One who is able to cure soul-disease. II. The Patients: 1. There cannot come too many of them; 2. They cannot come too soon; 3. They cannot come too late—come all, come now, only come." *Dr. J. Edmond.*

Doing good to the very last.—The horse of the Rev. Dr. Eastman, secretary of the American Tract Society, in plunging during the battle of Sedan, struck him on the knee-pan. His leg swelled and stiffened, until the pain became almost unendurable. When he could no longer stand he gave his horse to a servant, and laid himself down on the ground. He had to take a wounded soldier's place alone that night. As he lay suffering and thinking, he heard a voice, "O my God!" He thought, can anybody be swearing in such a place as this? He listened again, and a prayer began: it was from a wounded soldier. "How can I get at him?" was his first impulse. He tried to draw up his stiffened limb, but he could not rise. He put his arm round a sapling, drew up his sound foot, and tried to extend the other without bending, that he might walk; but he fell back in the effort, jarred through as if he had been stabbed. He then thought, "I can roll." And over and over he rolled, in pain and blood, and by dead bodies, until he fell against the dying man, and there he preached Christ and prayed. At length one of the line officers came up and said, "Where's the chaplain? One of the staff-officers is dying." "Here he is, here he is," cried out the sufferer. "Can you come and see a dying officer?" "I cannot move; I had to roll myself to this dying man to talk to him." "If I detail two men to carry you, can you go?" "Yes." They took him gently up and carried him. And that livelong night the two men bore him over the field, and laid him down beside bleeding, dying men, while he preached Christ and prayed. Lying thus on his back, the wounded chaplain could not even see his audience, but must look always heavenwards into the eyes of the peaceful stars—emblems of God's love, which even that day of blood had not soiled or made dim.

Ma. xix. 1, 2. Between the events just recorded and those of which the Evangelist now proceeds to treat, many others had occurred, which he has passed over. The most important of these were: *The visit of our Lord to Jerusalem at the Feast of Tabernacles* (John vii. 8—10); *Ministrations in Judæa and Mission of the Seventy* (Luke x.—xiii. 17); *Visit to Jerusalem at the Feast of Dedication* (John x. 22—39); *Tour in Peræa* (Luke xiii. 22—xvii. 10); *The raising of Lazarus* (John xi. 1—46); *Resolve of the Sanhedrin to put Him to death, and His retirement to Ephraim* (John xi. 47—54). *Cam. B.*

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divorce

Ma. xix. 3—12.

Proverbs ab. marriage:—
"You have tied a knot with your tongue you cannot undo with your teeth." "A man's best fortune or his worst is his wife." *English.*

marriage

a De. xxiv. 1; Ma. v. 31.
b Ge. i. 27; v. 2; Mal. ii. 15.
c Ge. ii. 24.
d 1 Co. vi. 16; Ep. v. 31.
"Take the daughter of a good mother." *Fuller.* "Never marry but for love; but see th. thou lovest what is lovely," *William Penn.* "If you wish to marry suitably, marry your equal." *Ovid.* "Hasty marriage seldom proveth well." *Shakespeare.* "The reason why so few marriages are happy is because young ladies spend their time in making nets, not in making cages." *Swift.*

"We cannot doubt that His mind was thinking of the prophet Hosea, and the constant theme of that prophecy which represents God as the husband of His people, and his people as the rebellious and unfaithful wife." *Cartoons of St. Mark.*

"Love your wife like yourself, honor her more than yourself. If thy wife is small, bend down to her, and whisper into her ear." *Talmud.*

e Ma. xix. 9.
"It is a less breach of wedlock to part, with wise and quiet

2—4. and, etc. (*see* notes on Ma. xix. 3—12). **tempting,** leading Him that they might entangle Him. **Moses,** He will have Moses, whom they profess to revere, answer instead of Himself; and then proceeds to give the reason and the interpretation of the old law.

What did Moses command?—I. He commanded two great series of laws: 1. Ceremonial; 2. Moral. II. The commands of the moral law yet remain in force. III. It is sometimes needful to remind men—especially those who reject the Gospel—that this moral law is not repealed. IV. Obedience to the Law of Moses may lead men to Christ—"The law is our schoolmaster," etc.

5—9. hardness . . precept,[a] not perh. the best, *absolutely*, that could be written; but the best relatively to the men and the times. The best legislation is made less perfect by the men and things regarded in legislation. **beginning . . creation,** "Therefore there was not any creation anterior to the creation descr. in the begin. of Genesis." *Bengal.* **male . . female,**[b] and by the Law of God there has ever been an almost equal num. of ea. "fr. the begin." **this . . cause,**[c] God's Law. **cleave . . wife,**[d] not be on the outlook for another, neither put his one wife away. **God joined,** in mutual affection by the outworking of His law. **not . . asunder,** but regard as finally established.

Divine unions not to be rashly dissolved.—I. This applies specially, in these verses, to the marriage state. II. It applies to union with the Church, which is the bride of Christ; one is not to sever that tie without the highest reason. III. It applies to the ministry; if God has called one into it, counting him worthy, it is at his peril to leave it. IV. It also applies to Christian duties and offices which men often divorce themselves from on very slight occasions.

Marriage an indissoluble union.—The wife of a pious man told him one day, that if he did not give over running after the missionaries, a name often applied to serious ministers of different denominations, she would certainly leave him. Finding that he continued obstinate, she on one occasion sent for him from the harvest field, and informed him that she was about to carry her threat into execution; and that, before she left the house, she wished some articles divided, to prevent future disputes. She first produced a web of linen, which she insisted should be divided. "No, no," said the husband; "you have been, upon the whole, a good wife to me: if you will leave me, though the thought makes my heart sore, you must take the whole with you; you well deserve it all." The same answer was given to a similar proposal respecting some other articles. At last the wife said. "So you wish me to leave you?" "Far from that," said the husband, "I would do anything but sin to make you stay; but if you will go, I wish you to go in comfort." "Then," said she, "you have overcome me by your kindness; I will never leave you."

10—12. asked . . matter, other branches, etc., of it. **put . . wife,** save for justifiable reason (*see* Ma.).[e]

The wrong done in an unjustifiable divorce.—I. The wife left without a natural protector. II. She is disgraced by the imputation to her of the fault for which she has been put away. III. She may be tempted, thus thrown on her own resources, to commit sin. IV. Since we should be more willing to suffer a wrong than commit one, it may be well for the "weaker vessel" to be borne with, even if she has not also something to endure. V. Facilities in obtaining divorce upon small matters—as "incompatibility of temper!"—tend to loosen marriage bonds. VI. This rule against hasty divorces is also a rule against hasty marriages.

Husband and wife.—Did you ever hear the word "husband" explained? It means literally "the band of the house," the support of it, the person who keeps it together, as a band keeps together a sheaf of corn. There are many married men who are not husbands, because they are not the band of the house. Truly, in many cases, the wife is the husband; for oftentimes it is she who, by her prudence, and thrift, and economy, keeps the house together. The married man who, by his dissolute habits, strips his house of all comfort, is not a husband; in a legal sense he is, but in no other; for he is not a *house-band;* instead of keeping things together, he scatters them among the pawnbrokers. And now let us see whether the word "wife" has not a lesson, too. It literally means a weaver. The wife is the person who weaves. Before our great cotton and cloth factories arose, one of the principal employments in every house was the fabrication of clothing: every family made its own. The wool was spun into thread by the girls, who were therefore called *spinsters;* the thread was woven into cloth by their mother, who accordingly was called

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consent, betimes than still to profane that mystery of joy and union with a polluting sadness and perpetual distemper." *Milton.*

young children brought to Jesus

Ma. xix. 13—15; Lu. xviii. 15.

a 1 Co. xiv. 20; 1 Pe. ii. 2.

Children.—"Fragile beginnings of a mighty end." *Mrs. Norton.*

Hebrew mothers were accustomed in this manner to seek a blessing for their children from the presidents of the synagogues, who were wont to lay their hands upon them. "After the father of the child," says the Talmud, "had laid his hands on his child's head, he led him to the elders one by one, and they also blessed him, and prayed that he might grow up famous in the Law, faithful in marriage, and abundant in good works." *Cam. Bib.*

b Is. xl. 11. "It always grieves me to contemplate the initiation of children into the ways of life when they are scarcely more than infants. It checks their confidence and simplicity, two of the best qualities that Heaven gives them, and demands that they share our sorrows before they are capable of entering into our enjoyments." *Dickens.*

the rich young ruler

Ma. xix. 16—30; Lu. xviii. 18—30.

c Ac. xvi. 30, 31.

d Ps. lxxxvi. 5; cxix. 68. "Goodness I call the habit, and goodness of nature the weaver, or the wife; and another remnant of this old truth we discover in the word "heirloom," applied to any old piece of furniture which has come down to us from our ancestors, and which, though it may be a chair or bed, shows that a loom was once a most important article in every house. Thus the word "wife" means weaver; and, as Trench well remarks, "in the word itself is wrapped up a hint of earnest, in-door, stay-at-home occupations, as being fitted for her who bears this name."

13, 14. they, friends and parents. An example worthy of imitation. **children,** young, healthy. **touch,** not to remove disease, but to communicate blessing. **rebuked,** either bec. the Master's teachings were interrupted; or, bec., being well, they seemed not to need this *touch.* **displeased,**[a] at the selfishness, narrowness, high-mindedness, or ignorance of His disc. (*See* note in Ma.)

The conversion of little children.—I. I argue that little children are not too young to be converted, because they are not too young to do wrong. II. I argue that little children are not too young to be converted, because the regeneration, whether of children or adults, is the work of the Holy Spirit. III. I argue that little children are not too young to be converted, because piety is a matter of the heart, rather than of the intellect. IV. Thus far we have reasoned on general grounds. Let us now consider some special examples and teachings found in God's Word:—V. It is a pleasing confirmation of our faith in very early piety, to observe the many instances within our own knowledge and observation of the conversion of young children, and of their teachable spirit with reference to religion. *L. S. Potwin.*

Early piety.—Some time since, the mother of a rosy, restless, affectionate little boy, remarkable for his filial love, was dangerously ill. The bustle awakening the dear child, on hearing the cause, he rushed into his mother's room, and, without respect to physician, or any one present, fell on his knees, and in the most simple and pathetic terms, *pleaded with God* for her recovery, adding, "Oh, do not take away my mother! What shall I do if I lose my mother?" Soon after he came to her bedside, saying, "Are you better, mother?" "Yes, Freddy." Expressing great joy, he replied, "God does hear *a little boy's prayer*, don't He, mother?"

15, 16. receive, *etc.* (*see* note on Ma. xviii. 1—5). **took . . arms.**[b] "He ever giveth more than men ask or think. He had been asked only to touch the children. He takes them into His arms, lays His hands upon them and blesses them." **blessed,** though so young they needed His blessing; and whatever others might think, He valued them sufficiently to bestow it on them.

Childlikeness.—"Why does the Saviour show such tender affection for children? 1. Because they have a confiding trust in God. 2. Because they have a holy fear of God. 3. Because they have no false shame. 4. Because they have the spirit of humility. 5. Because they have the spirit of love. *J. H. Norton.*

Bring the children to the Saviour.—In a Chinese Christian family at Amoy, a little boy, the youngest of the three children, on asking his father to allow him to be baptized, was told that he was too young; that he might return to heathenism, if he made a profession of religion when he was only a little boy. To this he made the following touching reply: "Jesus has promised to carry the lambs in His arms. I am only a little boy; it will be easier for Jesus to carry me." This was too much for the father; he took him with him, and the dear child was ere long baptized. The whole family, of which this child is the youngest member, belong now to the mission church at Amoy. *Payson.*

17—19. gone . . way. "He was just starting, it would seem, on his last journey towards Bethany." *Cam. B.* **what . . do,**[c] that is *good* (Ma.), wanting to *merit* eternal life. **said,** in answer (1) to the title, and (2) to the question. **good,**[d] Jesus does not disclaim this; but he was wrong in regarding Him as simply a "good master," *i.e.*, teacher. **knowest,** Christ appeals to his knowledge as a ruler (*see* notes on Ma.).

Christ's conduct in the case of the young ruler.—Showed: 1. That He compels men to look at the logical consequences of their own admissions; 2. That personal regard may be entertained where full moral approbation cannot be expressed. Looked at as a whole, the text shows: I. The necessary limitations of the most careful religious training. II. That the final attainment of education is the conquest of the heart: 1. That Christ-following involves self-abnegation; 2. That Christ-following must be the expression of the soul's supreme love; 3. That Christ-following

means self-giving. III. That lack of one thing may be the lack of everything. IV. That the sincerity of men must be tested according to their peculiar circumstances. *Parker.*

Eternal life a gift.—There was a strange inconsistency in this young man's question, "What shall I *do* to *inherit* eternal life?" Inheritances are not earned by services. They are gifts, not wages. I have read somewhere the story of a poor woman who looked longingly at the flowers which grew in the king's garden, wishing to buy some for her sick daughter. The king's gardener angrily repelled her. "The king's flowers are not for sale," he said, rudely. But the king, chancing to come by, plucked a bouquet and gave it to the wistful woman, remarking at the same time, "It is true the king does not sell his flowers, but he gives them away." So, too, the Great King does not *sell* eternal life. He gives it.

20—22. observed,[a] I not only know, but have kept them. Few can say that of even a few of these commands. **loved him,** and therefore was very plain. **one . . lackest,** only one; how many lack more, besides this one. **go . . way,** *etc.*,[b] the *one thing* was a spirit of self-denial, and earnest discipleship. **great . . possessions,** "Yet within a few months," to quote the words of Keble, "hundreds in Jerusalem remembered and obeyed this saying of our Lord, and brought their goods, and laid them at the Apostles' feet." (Acts iv. 34—37.)

One thing wanting.—I. Not respect for moral goodness. II. Not correct theological knowledge. He knew: 1. The existence of future blessedness; 2. The necessity of good works to obtain it; 3. The capability of Christ to direct him in the right course. III. Not a strong desire for future blessedness. IV. Not a spirit of genuine docility. V. Not a faultless external morality. VI. Not susceptibility of conscience. VII. Not Christ's appreciation of the good in him. *Homilist.*

Marks of conversion.—A Methodist laborer in Wesley's time, Capt. Webb, when any one informed him of the conversion of a rich man, was in the habit of asking, "*Is his purse converted?*" He agreed with Dr. Adam Clarke, who used to say, he did not believe in the religion that cost a man nothing.

23—27. looked, at the departing ruler, as well as on His disc. Look corresponding with inward feelings, reflecting the feeling and thought of His heart. **they . . have,** the simple possession makes it difficult. **them . . trust,** for the *having* will lead to the *trusting.* (*See* on Ma.)

The danger of riches.—I. It is difficult for a person to have riches and not to love them. II. It is difficult for a person to have riches and not to be puffed up by them. III. It is difficult for a person to have riches and not to be corrupted by them. IV. It is difficult to have riches and not trust in them. V. It is difficult to have riches and not cleave to them in preference to Christ. Infer: 1. How little true faith is there in the world; 2. What reason have the poor to be satisfied with their lot; 3. How thankful should we be that "help is laid on One that is mighty." *Simeon.*

Useless riches.—An Arab once lost his way in the desert, and was in danger of dying from hunger. At last, he found one of the cisterns out of which the camels drink, and a little leather bag near it. "God be thanked!" exclaimed he. "Ah! here are some dates or nuts: let me refresh myself." He opened the bag, but only to turn away in disappointment. Alas! they were only pearls. What value were they to one who was, like Esau, "at the point to die"?

28—31. (*See* notes in Ma. xix. 27 *ff.*) **Peter . . say,**[c] contrasting what they had done with what the ruler was unwilling to do. "No concealment anywhere of the low spiritual tone of the disciples." **persecutions,**[d] Jesus does not conceal this. If they are not willing to suffer for Him, they must not expect to reign with Him.

The disciples' reward: "What shall we have therefore?"—This inquiry is the first thing for our present consideration. The answer of our Lord to this inquiry is the next point to be noticed by us. Address: 1. Those who hesitate about leaving all for Christ; 2. Those who, like the Apostles, have left all for Him. *Simeon.*

Necessity for self-denial.—"The will of God is a path leading straight to God. The will of man, which once ran parallel with it, is now another path, not only different from it, but, in our present state, directly contrary to it: it leads from God. If, therefore, we walk in the one, we must necessarily quit the other. We cannot walk in both. Indeed, a man of faint heart and feeble hands may go in two ways, one after the other; but he cannot walk in two ways at the same time—follow his

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ture the inclination. This, of all virtues and dignities of the mind, is the greatest, being the character of the Deity; and without it man is a busy, mischievous, wretched thing." *Bacon.*

a Is. lviii. 2; Ez. xxxiii. 31, 32; Mal. iii. 8; Ro. vii. 9; Phi. iii. 6.
b Ma. vi. 19—21; 1 Ti. vi. 18.

Lightfoot remarks that the Jewish Rabbis were wont to kiss the head of such pupils as answered well. Some gesture at least we may believe that our Lord used to show that the young man pleased Him, both by his question and by his answer. *Cam. B.*

Of a rich man it was said—"Poor man! he toiled day and night until he was forty, to gain his wealth, and he has been watching it ever since for his victuals and clothes."

discourse on riches

Ma. xix. 23—26. Lu. xviii. 24—30.

"Great abundance of riches cannot of any man be both gathered and kept without sin." *Erasmus.*

gains of discipleship

c Ma. xix. 27; Lu. xviii. 28.
d Ac. xiv. 22; 2 Ti. iii. 12.

"You might almost know what a man is if you know how he feels to children and what he thinks of money. It is a supreme indication of Christ's character; He has a holy horror of wealth; He looks

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on it as one of the main dangers to the spiritual life: He sees in it a threat against the Kingdom of God. It enables us to understand why He often reduces His beloved to poverty." *Cartoons of St. Mark.*

on the way to Jerusalem

Jesus predicts His death, etc.

Ma. xx. 17—19; Lu. xviii. 31—34. *a* Ac. xx. 22; Ps. xxii 6, 7—13. "The most elaborate of his predictions of the Passion."

ambition

Ma xx. 20—28. *b* Job vi. 8. *c* Mk. ix. 33, *ff*. "We can step quite close to Jesus Christ, walk even in His way, and yet be thinking of ourselves all the time." *Horton.*

d Ja. iv. 3. *e* Lu. xxiii. 50. And when the stern price was plainly stated, she and her children were not startled. they conceived themselves able for the baptism and the cup: and little as they dreamed of the coldness of the waters, and the bitterness of the draught, yet Jesus did not declare them to be deceived. He said, "Ye shall indeed share these." *Chadwick.*

"Fling away ambition: by that sin fell the angels; how can man, then, the image of his Maker, hope to win by it?" *Shakespeare.*

f Lu. xxii. 25.

own will, and follow the will of God: he must choose the one or the other; denying God's will to follow his own, or denying himself to follow the will of God." *J. Wesley.*

32—34. Jesus . . before, as the end approaches, our Lord becomes more eager to finish His work. Walking in advance, He presents a picture of earnest zeal to all the rest. **amazed,** fear-struck. **afraid,** of what might happen. **took . . twelve,** called them around Him fr. the rest. "This was for the third time." **began . . Him,**[a] went through the things that should happen to Him step by step, to prepare their minds, and show that He was prepared.

Jesus went before them.—I. The fact as related to them: 1. Jesus eager to fulfil the predictions, and accomplish His work; 2. The disciples following, but in amazement and fear. II. The lessons that are suggested to us: 1. Jesus is still before us in the way of life; 2. The way leads up (toilsome) to Jerusalem (the heavenly city); 3. Are we following Christ? 4. We may do so without fear, though amazed at His great love.

35—37. whatsoever . . desire,[b] but they do not state that desire. How could they aft. all they had heard Him say about ambition?[c] **what would,** He knew; but will make them put their wish into words, and would teach us not to make rash promises (comp. Herod's rash vow).

Ambition reproved.—"In speaking of the request which these disciples offered to Him, we shall notice it—I. As it was intended by them: 1. How unsuitable to their talents! 2. How repugnant to their best interests! 3. How illustrative of the carnality of the human heart! Let us now proceed to notice it—II. As it was interpreted by our Lord: 1. The way in which it was to be obtained; 2. The way in which they themselves should obtain; 3. To what persons it should ultimately be given." *Simeon.*

Common wishes.—Suppose an angel were to descend from heaven into the midst of a congregation assembled for worship, and promise to give each whatever he should ask for. If the angel should visit each in turn, and record each wish, what a record would he have of the worldliness, folly, guilt, or frenzy of the worshippers! Remember that God does so visit His congregations, saying to each, "What wilt thou that I shall do unto thee?" Think it over, and answer in the light of eternity.

38—41. know . . ask,[d] they could not yet see the nature of that kingdom wherein they hoped to have offices of state. **drink . . cup,**[e] (*see* on Ma. xx. 22, 23). **we can,** so little did they understand either the nature of that cup or their ability. **ye . . indeed,** there must have been much sadness in His voice as He said this, knowing what they would suffer for His sake. **it . . them,** omit these words in italics—not in the original; they, in this case, spoil the sense. **displeased,** indignation. (*See* Ma.)

Inconsiderate prayers.—I. Prayer should be pious utterances thoughtfully conceived. II. Prayer should not be founded upon personal wishes, but the Divine will. III. Prayer should be directed not to personal advancement, but the Divine glory. IV. Prayer for personal favors and distinct blessings should always have a clear Scripture warrant. Learn: 1. We have need to be taught how to pray and what to pray for; 2. To guard against selfishness and worldly motives in prayer.

Ignorance in prayers.—A beautiful instance of this in the life of the great Church father, Augustine, has often given both consolation and light. He wished to leave Carthage, where he had become deeply entangled in the snares of sin, and to visit Rome, then the metropolis of the world; but his pious mother, Monica, restrained him with her tears, and would not let him go, being afraid that he would encounter still more dangerous snares in the great city. He promised to her to remain; but, forgetful of his duty, he embarked in a vessel under the cloud of night, and in that very Italy to which her affection was afraid to let him go, he found salvation and was converted. Pondering in his mind how the Eternal Love had conducted him to where he himself had thought of going only in the frowardness of his heart, he says, in his "Confessions," "But Thou, my God, listening in Thy high and heavenly counsels to what was the scope of my mother's wishes, refused her what she prayed for, at that time, that Thou mightest grant her what was at all times the subject of her prayers." *Taylor.*

42—45. them, all of them, for they all had an ambitious spirit. **they,** procurators, tetrarchs, etc. **rule,**[f] govern with an iron hand. **Gentiles,** who repudi-

ate the gov. of God, and the brotherly kindness of His subjects. **lordship,** tyrannous authority. **their . . ones,** as Cæsar, to whom these lesser rulers give account. Tyrants and the slaves of other tyrants. **so . . you,**[a] this earthly greatness is no pattern of yours. **servant,** whereas they find their greatness in the power to rule with tyrannical severity—ordering men about; you in doing good. **even . . man,** the Lord of all, much more then should you be willing to serve. **minister**[b] **. . ransom,**[c] to serve while living; and render the highest service when dying by ransoming sinners.

Legitimate ambition.—I. Of contrast: 1. The men of this world; 2. The practice of God's people. II. Of comparison: 1. Our blessed Lord has exhibited a perfect pattern for His people; 2. To resemble Him should be the summit of our ambition. Learn: 1. The true nature of Christian morality; 2. The diversified uses that we are to make of our Saviour's death; 3. The criterion whereby we are to judge of our spirit and conduct. *Simeon.*

46, 47. as . . came, passing fr. the Peræa over the Jordan. **Jericho** (*see* note on Ma. xx. 29, 30). **went out,** so Ma. (*see* note on Lu. xviii. 35—43). **blind Bartimeus,** Ma., *q. v.*, says *two* blind men. "All the roads leading to Jerusalem, like the Temple itself, were much frequented at the time of the feasts, by beggars, who reaped a special harvest from the charity of the pilgrims." *Cam. B.* **sat,** helpless, and till now hopeless. **highway,** along wh. passed the pilgrims to Jerusalem. **begging,** little thinking that bef. the day closed he would receive such charity as Jesus bestowed. **heard,** coming footsteps led him to inquire. **Jesus . . Nazareth,** perh. spoken in scorn.[d] **Jesus . . David,** Thou true Messiah. A contrast to J. of Nazareth Faith. **mercy,** in the form most suited to me.

Blind Bartimeus.—This narrative presents to our notice three different types of character. We have:—I. The anxious inquirer presenting a model supplication: 1. Intelligence; 2. Feeling; 3. Timeliness. II. The cold disciple administering an unmerited rebuke: 1. From an utter indifference to the needy; 2. From a hasty conclusion as to the motive of the supplicant; 3. From a distrust in the power of the Saviour. III. A sympathizing Saviour showing genuine compassion: 1. He stopped; 2. He relieved. Observe—(1) That even the indifference of cold disciples will not hinder the really anxious inquirer from coming to Jesus; (2) That though the Church be not ready to receive new converts, there is no doubt of the readiness of Jesus. *J. G. Roberts.*

Seeking Christ earnestly.—A wicked Kentucky soldier, deeply convicted, prayed all night without relief. In the morning, he met his chaplain on his horse, and asked him to pray for him. He promised. "I mean *now*," said the man. "What! here in the road?" "*Yes, here*, chaplain, *now*." The chaplain dismounted, and they knelt by the road to pray, and were joined by others; when the answer came to earnest prayer.

They who seek find.—A young lady in a revival service, being asked how long she had been seeking the Saviour, replied, "I have not been seeking Him at all, or I should have found Him."

48. hold . . peace, *i.e.*, be silent. They prob. counted him unworthy, or poss. they objected to the words "Son of David," since they had called Him "Jesus of Naz." **cried . . deal,**[e] his importunity increasing with the occasion. **son . . David,**[f] he persists in using this title.

Christ the only Saviour.—One grand design of our Lord's miracles is, to demonstrate His power towards such as want help. The subject naturally leads to the following propositions:—I. That all our hope and help is in Christ, whom God hath exalted to be a prince and a Saviour to perishing sinners. II. That we must apply to Christ according to the directions in His Word. *Cecil.*

Blind beggars by the wayside.—Here is a picture teeming with Eastern life. See that blind man seated under a shady tree "by the highway side;" he has occupied the place from infancy. Travellers who are accustomed to pass that way always expect to see the blind beggar; and were he not there, they would have a sense of discomfort, and anxiously inquire after the cause of his absence. So soon as he hears the sound of a footstep he begins to cry aloud, "The blind! the blind! remember the blind!". He knows almost every man's voice, and has always some question to ask in reference to the family at home. Should a stranger be passing, he inquires, "*Ath-ah?*" that is, "What is that?" Those who cannot walk are carried to their

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a Ma. xx. 26, 28; Mk. ix. 35; Lu. ix. 48.
b Jo. xiii. 14; Phi. ii. 7.
c Is. liii. 11, 12; Da. ix. 26; 2 Co. v. 21; Ga. iii. 13; 1 Ti. ii. 6; Tit. ii. 14.

Jericho

Bartimeus

Ma. xx. 29—34. Lu. xviii. 35—43. Bartimeus. Bar = "son of," as Bar-Jonah: Bar-Jesus, etc. Hence B. = son of Timeus.
d Ma. ii. 23; *cf.* Jo. i. 46.
"He then climbs up the steep path from the City of Palms to Jerusalem, which, like a High Altar, stands 3,000 feet above the level of the river. He approaches the city as an Altar, with the full determination to offer a sacrifice upon it, and with the clear knowledge that the sacrifice will be Himself." *Cartoons of St. Mark.*

e Jo. xxix. 13; Ps. lxii. 8.
f Is. xi. 1; Ro. i. 3; Re xxii. 16.
"Bartimeus may have heard of the recent resurrection of Lazarus, which took place in his own neighborhood."

"There is no substitute for thorough-going, ardent and sincere earnestness." *Dickens.*

"Entireness, illimitableness is indispensable to faith. What we believe, we must believe wholly and without reserve; wherefore the only perfect and satisfying object of faith is God. A faith that sets bounds to itself, that will believe so much and no more, that will trust thus far and no further, is none" *Anon.*

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wonted place, as was the man who was "laid daily at the gate of the temple, which is called Beautiful, to ask alms of them that entered into the temple." *Roberts.*

49, 50. Jesus, who had heard both the blind man's appeal and the people's remonstrance. **stood still,** giving time for the multitude to collect at that spot, **and . . called,** making those help who had hindered. **comfort,** comp. with what they had said before. **calleth,**[a] in answer to the blind man's calling. **garment,**[b] his only one: tattered. A poor covering by day, his bed by night.[c] **rose,** *R. V.* "sprang up."

Hinderers transformed into helpers.—I. Why they had hindered. 1. To protect their master fr. obtrusiveness of blind men; 2. To save themselves fr. having their instructions interrupted. II. How they hindered: 1. Not by bestowing even inferior mercy—alms—on the blind; 2. But by trying to silence him. III. How they became helpers. Christ commanded, etc. IV. How they helped: 1. Spoke words of comfort; 2. Words of instruction; 3. It was all they could do.

Hindrances.—A great revival of religion took place in some of the American States about the year 1773. Many were brought to an acquaintance with God, by faith in Christ. Two of these, a white man and a negro, meeting together, began to speak concerning the goodness of God to their souls. Among other things they were led to inquire how long each had known the salvation of God, and how long it was, after they were convinced of their sin and danger, before each got a satisfactory evidence of pardoning mercy. The white man said, "I was three months in deep distress of soul before God spoke peace to my troubled guilty conscience." "But it was only a fortnight," replied the negro, "from the time I first heard of Jesus, and felt that I was a sinner, till I received the knowledge of salvation by the remission of sins." "But what was the reason," said the white man, "that you found salvation sooner than I did?" "This is the reason," replied the other: "You white men have much clothing upon you, and when Christ calls, you cannot run to Him; but we poor negroes have only this (pointing to the mat or cloth which was tied round his neck), and when we hear the call, we throw it off instantly, and run to Him."

51, 52. said, further to test his faith, and instruct beholders. **will** (*cf.* x. 36), was his desire right? Had he faith that Christ could and would grant it? **Lord,** *Rabboni,*[d] = my master. **sight,** *his* great need, and that of many, who, having eyes, see not. **faith,**[e] not "thy poverty, etc." **made whole,** *lit.*, "saved thee." **followed,** love, gratitude. **way,** to Jerusalem. All spiritually-illumined men foll. Christ in the way leading up to the heavenly Jerusalem.

The test, reward, and work of faith.—I. The test of faith, a probing question—what *wilt* thou—that *I*—should *do?* II. The reward of faith: 1. commendation,—"go thy way:" 2. restoration. III. The work of faith—followed Jesus.

a Jo. xi. 28.
b Phi. iii. 7—9. "Notice the haste of hope. He dropped his outer garment(mantle) or threw it back upon the ground rather than stay to wrap it around him—an unwonted act for a blind man, who would ordinarily be most careful to keep his garment within reach. *Clarke.*

c Hence the law of Moses relating to return of pledged garments at night. Ex. xxii. 26; De. xxiv. 13.

"Spontaneous kindness is always most acceptable." *Pub. Syrius.*

d Jo. xx. 16. Rabboni was more respectful than Rabbi. it was the highest title in the Jewish schools, and is given to seven of the Great Rabbis of the school of Hillel.

e Ma. ix. 22; Mk. v. 34.

CHAPTER THE ELEVENTH.

public entry into Jerusalem

Bethphage Bethany

Ma. xxi. 1—11; 14—17; Lu. xix. 29—44; Jo. xii. 12—19.

finding the ass

1, 2. (*See* notes on Ma. xxi. 1—11, etc.) **nigh,** ab. 2 m. fr. Jerusalem. **Bethphage** (*house of unripe figs*), site not fixed: or whether it was E. or W. of Bethany. Mr. Porter[f] thinks them dif. quarters of same village. **Bethany** (see Ma. xxi. 17). **Olives,**[g] E. of Jerusalem, fr. wh. it is div. by valley of Jehosaphat, so called fr. olive trees, now called *Jebel et Tur*, name given by Arabs to elevated summits generally. **find,** evidence of omniscience of our Lord. **never . . sat,** beasts never bef. worked were used for sacred purposes.[h]

The higher uses of inferior things.—An animal commonly despised, required by the King of Glory. I. The ass *tied:* 1. The owner taking care of his property; 2. Keeping it for his own use; 3. Not anticipating the claim of any other; 4. Not thinking that out of his property he could aid the Prince of Peace. II. The ass *untied:* 1. By command of Christ; 2. For the use of Christ. Learn: 1. Things lightly valued may be intended by Providence for honorable service; 2. Poor men may aid Christ and His cause; 3. Disciples have, sometimes, to obey strange commands.

Bethany.—From Bethany we must begin. A wild mountain hamlet, screened by an intervening ridge from the view of the top of Olivet, is perched on a broken plateau of rock, the last collection of human habitations before the desert hills

f *Handb. Syria and Pal.* 188.
g Highest point of Olivet is 2397 ft. above sea-level, or acc. to *Van de Velde*, 2724.
h Nu. xix. 2; De. xxi. 3; 1 S. vi. 7.

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which reach to Jericho. This is the modern village of El-Azarieh, which derives its name from its clustering around the traditional site of the one house and grave which gave it an undying interest. High in the distance are the Peræan mountains; the foreground is the deep descent to the Jordan valley. On the further side of that dark abyss Martha and Mary knew that Christ was abiding when they sent their messengers; up that long ascent they had often watched His approach; up that long ascent He came, when outside the village Martha and Mary met Him, and the Jews stood around weeping. *Stanley.*

3—6. why . . this? a most prob. inquiry on seeing two strangers leading off an animal not belonging to them. **Lord . . need,**[a] betw. men and their property so called, He interposes His superior claims when He has *need.* **he . . send,** He provides for the surrender of property so claimed. **found,** both the colt, and the inquiry, as indicated by their master. **they . . go,** the more readily since, fr. the style of the address, the owner was prob. a disciple.

a Ac. x. 36; xvii. 25.

The Lord hath need.—I. The wonderful need: 1. Of whom? the Lord of life and glory, to whom all things belong, and whom men and angels serve; 2. Of what? an ass, a poor creature, kept for the use of a poor man; 3. For what? to fulfil prophecy, &c. II. The strange meeting of the need: 1. Jesus knew where to find what he needed; 2. The owner would have a good reason for parting with his property; 3. To him it was enough that *the Lord* needed it. Learn: 1. For the carrying forward of His work, the Lord has need of men and material. 2. Are we willing to admit the Lord's claim?

Tradition of the ass.—I have said nothing of the alleged tomb of Lazarus, having nothing to add to the statements of other travellers, and nothing to deduce from those statements. It may be worth mentioning—what I have not seen elsewhere described—that about a quarter of an hour's walk from the village, on a rocky knoll, S.E. of the road, are ruins of what the Arabs call the House of Martha. In the midst of these fragments the rock rises into a block resembling the back of an animal, with its head buried in the earth. This is said to be "the ass on which Isa (Jesus) rode. He rode it to Martha's house, and then turned it into stone." The tradition is curious; first, as an instance of the coarse extravagance which pervades most of the Mussulman versions of Christian history, and secondly, as a dim reflection of the Gospel narrative. *Stanley.*

the royal procession

7, 8. garments,[b] loose outer robes. **many . . way,** the multitude imitate the demonstration of loyalty initiated by the disc. **branches,** or palm-leaves,[c] as a symbol of peace.

b Zec. ix. 9.

c Jo. xii. 13. "Eastern gardens are not flower gardens, nor private gardens, but the orchards, vineyards and fig-enclosures round a town. The road from Bethany to Jerusalem wound through rich plantations of palm trees, and fruit and olive-gardens." *Cam. B.*

The palm entry into the temple.—1. The great procession to the great cathedral; 2. Christ the Judged and Christ the Judge conducted by a wretched people to the deserted house of God. Christ comes to the temple—1. From Galilee with the ecclesiastical devout; 2. From Jericho with the enthusiasts; 3. From Bethany with His friends and servants; 4. From the Mount of Olives alone with His Holy Spirit—Christ in the temple as the Jesus of twelve years, and as the openly-proclaimed Messiah. *Lange.*

"The claim to be Messiah was conveyed to Jerusalem in the form of the entry of Jesus." *Horton.*

9, 10. hosanna[d] = *save now:* an expression of joyful gratitude. The acknowledgment of the people was in terms taken fr. a psalm wh. celebrated one great deliverance, and so foretold another. **Kingdom . . David,**[e] "clearly setting forth the idea of the people, that the Messianic kingdom, the restoration of *the throne of David,* was come." *Alford.*

d Ps. cxviii. 25. At feast of Tab. the Jews recited the Great Hallel, *i.e.*, Pss. cxiii.—cxviii., the multitude, at points, responding by waving branches and ejaculating Hallelujah. The children were expected to take their part. The seventh day of the feast was called the great Hosanna. Hence the branches, prayers, and feast received the name Hosanna.

Christ our King.—I. The King:—1. He is a powerful king; 2. He is a good and mild king. II. Let us observe the character of the subjects of the king: 1. They are souls redeemed and set free from the slavery of sin and Satan, represented under the emblem of the ass and the colt which Jesus sends His disciples to unloose, in order to employ them in His service; thus men are naturally as wild as asses; 2. The subjects of the reign of Jesus; 3. The subjects of Jesus are disciples. III. The privileges of this kingdom are threefold, as appears from the text: 1. Justice or righteousness; 2. Peace; 3. A third is joy, as appears by the multitudes who expressed their joy on this occasion, not only by crying aloud, "Hosanna to the Son of David," but also by their actions, by spreading their clothes and branches of palm-trees in the way, denoting their joyful submission to their king. *Stevens.*

e Is. ix. 7; Jer. xxxiii. 15.

Triumphal entry.—"Let us try to distinctly see what the whole thing would mean to the men who saw it! The carefully arranged procession would tell its own

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Jesus enters the temple and returns to Bethany

Ma. xxi. 12, 13, 18, 19; Lu. xix. 45—48; xxi. 37, 38.

tale directly it began. When the people from the walls, or those who were crowding about the gates according to the wont of an Eastern city, observed the little cortege coming down the slope of Olivet, through the olive yards and across the Brook Kedron, then mounting the rock under the very battlements of the Temple, and passing in at the Sheep Gate, as if the Shepherd were, indeed, entering His fold, there would not be one that missed the significance of it. No words could make it plainer; it would at once explain itself. Every man who saw it—and if there were a few who could not see, the words of the multitude would immediately inform them of it—would understand." *Cartoons of St. Mark.*

11. Jerusalem, and the whole city was moved (Ma.), and the Pharisees said, "The world is gone after Him" (Jo.). **temple,** wh. stood within *the Court of Israel*, beyond wh. our Lord did not go (Ma.). **looked around,**[a] noting the state of things there, and what needed to be done. **Bethany,** where he lodged (Ma.), "an anc. path to B. by Gethsemane, winding over Mt. Olivet, yet remains."

A silent glance.—The fearfully silent glance of Christ in the temple until evening: 1. He knows and sees all; 2. He sees and looks through all; 3. He looks through all and keeps silence; 4. He keeps silence, thinking upon judgment and mercy. Christ's entrance and exit at His temple visitation: 1. The entrance, through the city straight to the temple: 2. The exit, from the temple to Bethany. The procession of the people with Christ to the temple. *Lange.*

Jesus enters Jerusalem.—At a particular turn in the road the whole of the magnificent city, as if rising from an abyss, burst into view. Then it was that the procession paused, and our Lord wept over the devoted capital (Luke xix. 41—44), and afterwards resumed His route towards Jerusalem, crossing the bridge over the Kedron, and passing through the gate now St. Stephen's into Bezetha, the new town, through narrow streets, "hung with flags and banners for the feast, and crowded on the raised sides, and on every roof, and at every window, with eager faces." The actual procession would not proceed farther than the foot of Mount Moriah, beyond which they might not advance in travelling array, or with dusty feet. Before they reached the Shushan gate they dispersed, and Jesus entered the courts of the Temple, surveyed the scene of disorder and desecration which they presented, with prolonged and calm and searching glance. *Cam. B.*

a Mal. iii. 1—3; Zep. i. 12; Ez. viii. 9.

"Friendship is the only thing in the world concerning the usefulness of which mankind agree." *Cicero.*

"Something like home that is not home, like alone that is not alone, is to be wished, and only found in a friend, or in his house." *W. Temple.*

the fig-tree cursed

12—14. (*See* notes on Ma. xxi. 17—20.) **hungry,**[b] time of first meal ab. 9 A.M. Properly it could not be taken bef. morning sacrifice. Our Lord on His way to J. bef. breakfast. **fig-tree,**[c] wh. belonged to no one; and being without fruit was useless. **leaves,** hence promising fruit. **came,** to see if it was what it pretended to be. **nothing . . leaves,** only show and pretence, like the Jewish people who shouted Hosannah. **time . . figs,** that is, the *ordinary* fig-season had not yet arrived. The rich verdure of this tree seemed to show that it was fruitful, and there was "every probability of finding upon it either the late violet-colored autumn figs, which often hung upon the trees all through the winter, and even until the new spring leaves had come, or the first-ripe figs (Isai. xxviii. 4; Jer. xxiv. 2; Hos. ix. 10; Nah. iii. 12), of which Orientals are particularly fond." *Farrar. See below.* **no . . ever,** this miracle was wholly typical and parabolic.

Withering of the barren fig-tree (*see* Ma. xxi. 17—22).—I. The occurrence which the evangelist describes. In connection therewith: 1. The Saviour's hunger; 2. The disappointment He met with; 3. The doom He pronounced. II. The comment made upon it by the disciples: 1. When this exclamation was uttered; 2. The feeling with which it was uttered. III. The reply which their remark called forth from our Lord (*see* vv. 22, 23): 1. A wonderful assertion; 2. An encouraging promise (v. 25). *Anon.*

b Ma. xxi. 18.

c In the sentence passed upon it, it has been considered a striking type of the unbelieving Jews.

"It would have been a false and cruel kindness never to work any miracle except of compassion, and thus to suggest the inference that He could never strike, whereas indeed, before that generation passed away, He would break His enemies in pieces like a potter's vessel." *Bib. Exp.*

purification of the temple

15, 16. (*See* notes on Ma. *in loc.*) **went . . temple,**[d] and found that holy place disturbed by traffic and defiled by dishonesty. (Note that all the Evangelists relate this incident.)

The significance of Christ's coming to the temple.—1. Its types and promises: Ex. xl. 34; 1 Kings viii.; 2 Chron. v.; Is. ii., lxvi. 20; Ez. xliii.; Hag. ii. 3, 9; Zec. xiv. 20; Mal. iii. 1; 2. The historical visits paid to it, the child Jesus in the temple, the visit when twelve years old, the feasts, Jesus as the public Messiah in the temple, the Pentecost, the burning of the temple in A.D. 70; 3. The spiritual visitations of the temple, the fates of the temple, the history of the world, the fates of the kingdom of God. *Lange.*

d Ma. xxi. 12, 13; Lu. xix. 45; Jo. ii. 14—17.

Pleasures of Divine worship.—A lady, in company, was once speaking of the pleasures of going to the theatre. First, there was the pleasure of thinking of the scenes which were to be acted before going. Secondly, the pleasure of witnessing them when there. Thirdly, the pleasure of remembering them after they were over. An old gentleman who heard the remarks, observed, "There is one pleasure which you have forgotten." "What is that?" inquired the lady. "The pleasure of thinking of the theatre when you come to die." "Ah," said the lady, "I never took that into the calculation." Is not this the way with millions in their enjoyments of this life? The reflections of the dying hour are never thought of! How much greater are the pleasures of God's people in going to His house! In addition to the pleasures stated above, they have the *fourth*—the pleasure of happy reflections in the dying day. *J. Bate.*

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17—19. written . . prayer . . thieves, the title furnished by one prophet;[a] the censure by another.[b] "Jesus had already, at the outset of His ministry, cleansed His Father's house. Now, in the fulness of His newly asserted royalty, He calls it My House." *Chadwick.* **heard,** could not *deny* it; with their legal exactness could not *approve* it; but could not endure that *He*, and not *they*, should have the credit of the improvement. **destroy,** they did not shrink from this great crime, while hypocritically professing a profound regard for law. **feared him,** the reason, both of their desire to destroy Him, and their dif. in doing so. **astonished . . doctrine,** or "teaching." "Another hint of considerable unrecorded work." **when . . come,** *R.V.*, "every evening." **out . . city,** prob. to Bethany.

"No doubt he meant to condemn not only the traffic in the temple, but the fraud that went with it, and, still more, the general indifference to God's true claims by wh. the desecration was rendered possible." *Am. Com.*

a Is. lvi. 7.
b Je. vii. 11.

"There are many who do not buy or sell upon the Lord's day, but who think, and even talk a great deal about their merchandise, their bargains, and schemes of profit."

The cursing of the fig tree in its relation to the cleansing of the temple.—"1. An indication of the morning thoughts of the Lord concerning Israel; 2. A prelude to the coming expurgation of the temple; 3. A prophetic token (for the hopeful disciples, concerning the coming solemn issue of things). The judgment of Jesus on the fig-tree, and His judgment on the Temple with its service." *Lange.*

the dead tree

Ma. xxi. 20—22. "Then He proceeds in direct and simple language to explain to His disciples, if only they could understand, by what methods the vast encumbrance of this obsolete Judaism, which may well be described as a mountain, may be rolled out of the way and a straight path made for the King to approach His own. The method is a beautifully simple one: it is the power of believing prayer, resting upon the unconditional forgiveness of all our personal foes." *Cartoons of St. Mark.*

20, 21. they saw, the inevitable result of what they had *heard* the morning bef. **dried . . roots,** not merely leafless as well as fruitless, but lifeless. **Peter,** and the others also (Ma.). **remembrance,** the sight aiding their memory.

> "Lulled in the countless chambers of the brain,
> Our thoughts are linked by many a hidden chain;
> Awake but one, and lo! what myriads rise!
> Each stamps its image as the other flies."
> *Pope.*

The fig-tree a figure of Israel and a warning sign to the Church.—"1. As the fruitful fig-tree, which sets forth fruit sooner than leaves. So Israel. It had faith, and the works of faith, before it had the ceremonies of faith. So the early Church; 2. As the unfruitful fig-tree, which had an adornment of leaves promising fruit deceitfully. So the Israel of the time of Jesus, and so the external Church of later times and the last." *Lange.*

The rotten tree.—When the Interpreter had done, he takes them out into his garden again, and led them to a tree whose inside was all rotten and gone; and yet it grew and had leaves. Then said Mercy, "What means this?" "This tree," said he, "whose outside is fair, and whose inside is rotten, is it to which many may be compared that are in the garden of God; who with their mouths speak high in behalf of God, but in deed will do nothing for Him; whose leaves are fair, but their heart good for nothing but to be tinder for the devil's tinder-box." *Bunyan.*

22, 23. faith . . God, some interpret, "faith wh. God. requires." *lit.*, it is "have faith of God," wh. is susceptible of various shades of sense, but our common transl. seems to be the correct one. *J. J. Owen.* (For rest, *see* Ma.)

The power of faith.—"I. Observe the danger of an afflicted and tried state. Impatience is one of the dangers of a tried state; as if, because a man could not obtain his point at the time expected, he could never get it. II. There is the duty of this tried state. *R. Cecil.*

What made the difference.—I was standing with a friend at his garden gate one evening when two little children came by. As they approached us he said to me, "Watch the difference in these two boys." Taking one of them in his arms he stood him on the gatepost, and stepping back a few feet he folded his arms and

"Faith makes invisible things visible, absent things present, things that are very far off to be very near the soul." *Brooks.*

"Faith is not a sense, nor sight,

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called to the little fellow to jump. In an instant the boy sprang toward him and was caught in his arms. Then turning to the second boy he tried the same experiment. But in the second case it was different. The child trembled and refused to move. At last my friend had to lift him down from the post and let him go. "What makes such a difference in the two?" I asked. My friend smiled and said, "The first is my own boy and knows me; but the other is a stranger's child whom I have never seen before." And there was all the difference. My friend was equally able to prevent both from falling, but the difference was in the boys themselves. The first had assurance in his father's ability and acted upon it, while the second, although he might have believed in the ability to save him from harm, would not put his belief into action. And so it is with us. We hesitate to trust ourselves to that loving One whose plans for us are far higher than any we have ourselves made. He, too, with outstretched arms, calls us, and would we but listen to His voice, we would hear that invitation and promise of assurance as He gave it of old: "Come unto me, all ye that labor, and are heavy laden, and I will give you rest." *D. L. Moody, in La. Home Jour., Apr.*, 1897.

nor reason, but a taking God at His Word." *Evans.*

prayer and trespasses

24—26. things . . pray, things desired in that act will usually be right things. If we have not, it is bec. we ask not, or *bec. we ask amiss.* Our expectation must be founded on faith—*i.e.*, the faith that is of God—(see v. 22), not on mere human desire. Such faith will limit things prayed for to things that are fit. **stand,** the posture usual in public worship.[a] **forgive,**[b] "We may think we do well to be angry. We may confound our selfish fire with the pure flame of holy zeal, and begin, with confidence enough, yet not with the mind of Christ, to remove mountains, not because they impede a holy cause, but because they throw a shadow upon our own field. And, therefore, Jesus reminds us that not only wonder-working faith, but even the forgiveness of our sins requires from us the forgiveness of our brother." *Chadwick.* For notes on forgiveness see Ma. vi. 14, 15.

a 2 Ch. vi. 13; Da. vi. 10.
b Co. iii. 13; Ma. xviii. 35.
"There wants nothing but a believing prayer to turn a promise into a performance." *Mason.*

"It is only right that he who asks forgiveness for his offences, should be prepared to grant it to others." *Horace.*

Importance of faith in prayer.—It is our intention to show—I. What is that faith which we are to exercise in prayer. II. The importance of it towards the success of our prayers: 1. Without it, no prayer for even the smallest blessing can succeed; 2. With it, no prayer, even for the greatest blessing, can fail. *Simeon.*

Indirect influence of prayer.—A wealthy planter in Virginia, who had a great number of slaves, found one of them reading the Bible, and reproved him for neglect of his work, saying, there was time enough on Sundays for reading the Bible, and that on other days he ought to be in the tobacco-house. The slave repeated the offence; he ordered him to be whipped. Going near the place of punishment soon after its infliction, curiosity led him to listen to a voice engaged in prayer; and he heard the poor black implore the Almighty to forgive the injustice of his master, to touch his heart with a sense of his sin, and to make him a good Christian. Struck with remorse, he made an immediate change in his life, which had been careless and dissipated, burnt his profane books and cards, liberated all his slaves, and appears now to study how to render his wealth and talents useful to others.

His authority questioned

27—29. walking . . temple, *i.e.*, temple courts. Teaching (Ma., Lu.). **come . . Him,** a message fr. Sanhedrin. Object being to draw fr. Him some statement on wh. a show of legal action may be based. **authority,**[c] they hoped to draw fr. Him the statement that He received His authority direct fr. Heaven, that they might prefer a charge of blasphemy. **question,** He turns the tables upon them. He is willing to answer their question—and incur all the risk to which the answer will expose Him; if they will answer Him—and take the consequences.

Ma. xxi. 23—32; Lu. xx. 1—8.
c Nu. xvi. 3.
"Even a rabbi, according to Jewish custom, must have his credentials from the rabbi who had instructed him, a kind of diploma for authority: and Jesus had gone far beyond the assumptions of a rabbi. He had claimed the office of the Lord of the temple." *Am. Com.*

Christ assaulted.—Christ in His temple, assaulted by the rulers of the place.—Vainly would hierarchical official authority oppress the Divine mission of Jesus. The misuse of spiritual prerogative against the rights of the Spirit of Christ; guilt, which brings after it the severest punishments: (1) Misuse of dignity calls down the judgment of disgrace; (2) Misuse of office calls down misplacement and rejection from office. *Lange.*

Authority of Christ.—In the history of Joshua it is recorded how he did assemble the tribes, elders, heads, judges, and officers of Israel together, showing them what God had spoken to them by Moses, but uttering unto them no speech which was not written. Josiah, with all the men of Judah, and all the inhabitants of Jerusalem, the priests, and the prophets, and all the people, small and great, made a covenant before the Lord; to keep His commandments, and His testimonies, and His statutes, with all their heart and with all their soul. But what statutes? What

Nor need we shrink from confessing that our Lord was justly open to such reproach (vs. 28), unless he was indeed Divine, unless He was

testimonies? "The words of the covenant written in this book." Christ speaketh many things, His apostles many things concerning the doctrine of the prophets; but no one point of doctrine which is not found in their books and writings. The prophet Isaiah crieth, "To the law and to the testimony." Consider the practice of Jesus Christ. His proofs are—"It is written." His demands are—"How dost thou read?" His apologies are—"Search the Scriptures, they bear me record." His apostles tread in the same path, they go not the breadth of an hair, not a whit, from that which is written. *Sandys.*

30—33. baptism, evidently meaning his entire ministry, and not the rite alone. Since they had accepted Jo.,[a] they were bound to accept Him whom Jo. declared. **reasoned,** consulted what the answer should be. They at once saw the dilemma. **believe him?** *i. e.*, by accepting Him of whom Jo. was the forerunner. **of men,** a mere human device. **feared . . people,**[b] who would hear their favorite disparaged. **we . . tell,**[c] this should be, literally, "We do not know"—a false and cowardly evasion, a confession of helplessness. **neither . . tell,**[d] He does not say He *cannot;* but that he acts acc. to the terms He had proposed—*i. e.*, answer for answer.

Authority and presumption.—I. When the action is unquestionably right, some will censure the agent. II. They who require reasons should be ready to give reasons. III. Truth should be the first question with men, not consequences. IV. Incompetency may be exposed, and assumption resisted, for the sake of truth. *J. H. Godwin.*

"*We cannot tell.*"—Then at last these teachers, these judges of spiritual action, reply out loud, "We cannot tell." Cannot tell—great doctors of the law—whether John was a charlatan or not; cannot tell the difference between true and false teaching—real and sham religion! Well, if they cannot tell about John, what is the value of their opinion about Christ? They are not ashamed to dub themselves imbeciles—incapables. Had they expressed an adverse opinion it would have still been respectable; had they proclaimed John and Christ, fanatics, enthusiasts, or impostors, they would have found supporters, as every one does who has the courage of his opinions. But no—"We cannot tell." It was enough; they were answered out of their own mouths. There are some things it is quite useless to tell people who "cannot tell"; there are some things which, if not felt, can never be explained. *H. R. Haweis.*

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deliberately preparing His followers for that astonishing revelation, soon to come, which threw the Church upon her knees in adoration of her God manifest in flesh. *Bib. Exp.*

In truth their position bound His interrogators to examine His credentials; to do so was not only their privilege but their duty. But then they must begin at the beginning. Had they performed this duty for the Baptist? Who or what was that mysterious, lonely, stern preacher of righteousness who had stirred the national heart so profoundly, and whom all men still revered? *Chadwick.*

a Jo. i. 19,
b Ma. iii. 5, 6; xiv. 5; Mk. vi. 20.
c Is. i. 3; xxix. 14; Je. viii. 7; Ho. iv. 6.
d Lu. x. 21, 22.

CHAPTER THE TWELFTH.

parable of the wicked husbandmen

Ma. xxi. 33—46; Lu. xx. 9—19.

1, 2. began, not for the first time in His ministry, but for the first time at this period of it, and in this place. **parables,** "Another Parable spoken at this time was that of '*the Two Sons*' (Matt. xxi. 28—32), and '*the Marriage of the King's Son*' (Matt. xxii. 1—14)." Mk. and Lu. name this one only (*see* notes on Ma. *in loc.*). **vineyard,** "Our Lord seems to take up the words of the prophet Isaiah (v. 1—7) and to build His teaching the more willingly on the old foundations, as He was accused of destroying the Law. Comp. Deut. xxxii. 32; Ps. lxxx. 8—16; Ezek. xv. 1—6; Hos. x. 1." **hedge,** "Not a hedge of thorns, but a stone wall to keep out wild boars (Ps. lxxx. 13), jackals, and foxes (Num. xxii. 24; Cant. ii. 15; Neh. iv. 3.)" **went . . country,** better, "went abroad." **winefat,**[e] place for wine-press, also (Ma.) wine fat, or *vat,* the vessel into wh. the liquor flows from a w.-press. **fruit,**[f] the stipulated product-tax.

The Divine contest.—The contest which the Lord, from the remotest ages, has been engaged in with the unfaithful servants of His word and His grace. The immemorial contrast between unfaithful officers of God and faithful messengers from God. How the gracious generosity of God strives with the obdurate unbelief of men up to the moment of final decision. The final purpose of God (they will reverence my son), and the last purpose of the rebellious servants (that is the heir; come, let us kill him, &c.). The Lord in heaven is willing rather to have the appearance of folly in sending His Son, than that His grace should not be revealed to the uttermost. *Lange.*

Free grace.—Christ Jesus has freely made Himself our Great Deliverer; and shall we complain that His work is too gratuitous, and that His deliverance is too complete? What should we feel to hear the soldiers of Prussia say, in reference to Waterloo, "It was too easy a victory!" Would we not indignantly reply, "So indeed it was to you: our general bore the burden and heat of the day; he gained a

e Is. lxiii. 2. Fat. a large *vessel* or tank. Joel ii. 24; iii. 13.
f Ca. viii. 11; Mi. vii. 1; Lu. xii. 48; Jo. xv. 1—8.

Servant.—"The epithet implies that the messenger was lower in rank, although his direct mission gave him authority even over the keepers of the vineyard. It expresses exactly the position of the prophets, few of them of priestly rank, some of them very humble in extraction, and very rustic in expression, but all sent in evil days to

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faithless husbandmen, to remind them that the vineyard was not their own, and to receive the fruits of righteousness." *Chadwick.*

hard-fought victory, and gave you a retreating and conquered enemy to pursue?" This reply furnishes us with an illustration of the Christian's position: Jesus, the Captain of our salvation, has conquered sin and death and Satan; He triumphed over them in His cross, and calls us to pursue the conquered foe. The duty of the Christian is to follow in the wake of victory. *Stevenson.*

3—5. empty, not only ill-treated him, but repudiated their obligations. **servant,** *etc.*, note minuteness of Mk. as comp. with Ma. **him . . killed,** proceeding fr. bad to worse; growing more hardened in crime, in proportion as the vineyard owner showed his patience and forbearance.[a]

The glory of His grace.—How all the perfections of God are included in the glory of His grace: 1. By seeming to vanish in it. 2. By again appearing, glorified, in it. The last point by which God's grace seeks to obtain a hold, is pious fear in men. Finally, Christ the last mission of God's grace to mankind, Jo. iii. 16; Heb. x. 26, 27; xii. 18. *Lange.*

Obligation to God.—Horace Bushnell tells us that a few years before his death, Daniel Webster, having a large party of friends dining with him at Marshfield, was called on by one of the party as they became seated at the table to specify what one thing he had met with in his life which had done most for him, or had contributed most to the success of his personal history. After a moment he replied: "The most fruitful and elevating influence I have ever seemed to meet with has been my impression of obligation to God." *Bib. Ill.*

a Ecc. viii. 11; *cf.* Ne. ix. 30; Je. vii. 25, *etc.*

In. Is. vii. 23, we read of a vineyard of 1,000 vines, of wh. the rent was 1,000 silverings, or shekels, of silver = to ab. $500.

"All evil acts are based upon an overestimate of the tolerance of God."

6—8. having yet, the store of other messengers being exhausted. **son,** the last, best, and greatest messenger. **sent him,** armed not with avenging power, but offer of mercy.[b] **reverence,** regard with veneration as the Father's representative, and the bearer of such tidings. **but,** *etc.*, see note on Ma. *in loc.*

Regard due to Christ.—Conforming ourselves to the mode of speaking which God Himself has suggested in the text, it will be proper to consider—I. The grounds of His expectation: 1. On account of the dignity of His person; 2. On account of our extreme need of Him; 3. On account of the benefits He will impart to us. II. The extent of His disappointment: 1. His person is slighted; 2. His authority is disregarded; 3. His offices are superseded; 4. His cause and interest are opposed. *Simeon.*

Divine forbearance.—When Alexander encamped before a city, he used to set up a light, to give notice to those within that, if they came forth to him while that light lasted, they should have quarter; if otherwise, no mercy was to be expected. God sets up a light, and waits year after year, and even invites men to come unto Him, that they may have life.

b Jo. iii. 17. "To take away life is a power common with the vilest of the earth: to give it belongs alone to gods and kings." *Metastasio.*

"It is a noble act to bestow life on the vanquish'd." *Statius.*

"Jesus often predicted His death, but He never despaired of His kingdom."

9—11. what . . do? He appeals to their natural sense of justice; and then replied to His own question as the answer must have been shaped by their own conscience. **destroy,** utterly, miserably[c] (Ma.). **give . . others,** the political power passes away fr. the Jews; and they cease fr. being the authorized religious teachers of mankind. **and . . scripture,**[d] St. Luke (xx. 17) tells us that our Lord fastened His eyes upon His wondering hearers, while He directed their attention to this ancient prophecy respecting Himself in the very Psalm, whence had been taken the loud Hosannas of Palm Sunday.

The wicked husbandmen (*see* also Ma. xxi. 33, 34).—I. A representation of the Jewish Church as regards its privileges and obligations: 1. The comparison employed; 2. The engagement entered into; 3. The returns anticipated. II. Their unprincipled disposition, and the monstrous brutality they manifested: 1. The messengers sent to them, and the manner in which they were treated; 2. The crowning act of clemency on the one hand, and of cruelty on the other. III. The awful retribution with which their abominable conduct was at length visited: 1. A striking prediction quoted; 2. The important transference declared; 3. A solemn warning uttered. *Anon.*

c Pr. i. 24—31; Is. v. 5—7; Da. ii. 26.
d Ps. cxviii. 22. "If you have committed iniquity you must expect to suffer; for vengeance, with its sacred light, shines upon you." *Sophocles.*

12. sought,[e] even publicly. **feared . . people,** and had, therefore recourse to private plotting. **they knew,** the testimony was supplied by their consciences. **went . . way,** the way of secret conspirators.

The counsel of the wicked.—The determination of God as to the wicked counsel of the opponents of Christ: 1. Their counsel allowed; 2. Defeated; 3. Turned to the service of God's design.

e Mk. xi. 18; Jo. vii. 30. "The priests understood the intended application of the parable, and determined to act in the way it described; but they were restrained by fear of the multitude and withdrew." *Godwin.*

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Personalities in preaching.—During the Protectorate, a certain knight in the county of Surrey had a law-suit with the minister of his parish; and whilst the dispute was pending, Sir John imagined that the sermons which were delivered at church were preached at him. He therefore complained against the minister to Oliver Cromwell, who inquired of the preacher concerning it, and having found that he merely reproved common sins, he dismissed the complaining knight, saying, "Go home, Sir John, and hereafter live in good friendship with your minister; the Word of the Lord is a searching word, and it seems as if it had found you out."

Pharisees question concerning tribute

Ma. xxii. 15—22; Lu. xx. 20—26. "The Herodians prob. attached themselves to the family of Herod with the notion that their authority and influence would be the best security against the entire absorption of Judæa into the Ro. Empire." *Treas. Bibl. Knowl.*

13, 14. certain . . Pharisees, disciples (Ma.) of those who had just left, certain, who had been carefully taught what to do; and prob. to avoid the appearance of complicity with the rest. "The Pharisees sent *some of their younger scholars* (Matt. xxii. 16) to approach Him with the pretended simplicity of a guileless spirit, and a desire to solve a perplexing question (Luke xx. 20)." *Cam. Bib.* **Herodians,** a political party, the object being to draw our Lord into the utterance of words that might be construed into treason against the Rom. government. [Jesus was tried first in the ecclesiastical court bef. the Sanhedrin, and then in the civil court bef. Pilate. First the priests, etc., and now the Herodians, seek to obtain the foundation of a charge against Jesus in either or both of these courts.] **know . . true,** hollow flattery. As if our Lord could not see through that! **carest . . man,** wh. was true; and it included themselves. **but . . truth,** the hypocrites! **Is . . not?** "The tribute-money alluded to was a capitation tax levied by the Roman government, and keenly resented by Judas the Gaulonite (Acts v. 37) and his followers." *Cam. Bib.*

Our obligations to God and men.—I. What is due to God? Our souls are His property with all their faculties. Our bodies are His. Our time is God's. All our knowledge and literary acquisitions. Our temporal possessions. Our influence. II. What things are due to men? They all, without exception, have a right to our love. To all our superiors we owe obedience, submission, respect. To our inferiors, kindness, gentleness, and condescension. Christians owe to each other the performance of duties which result from their connection with Christ's Church. There are some things we owe to our families. *Dr. Payson.*

"*Eastern spies.*—The course pursued by the enemies of our Lord does not seem strange to any one who knows anything of the surveillance which a Hindoo uris establishes over any one whose sayings or doings it may be of importance for him to know. For instance, Major T——, the agent for the Viceroy at the court of the Nawab Moorshedabad, complains that his house is as full of spies as it is of servants, nearly all of whom, he suspects, are in the pay of the Nawab. One servant, who pretended not to know a word of English, was discovered at length to know it well, and great was the major's disgust at the discovery; for this man was in attendance at the table, where of course he would have ample opportunities of hearing his master's opinions expressed in all the confidence of social intercourse. One of the punkah-bearers, too, was found to be a quite well-to-do man. His position was a most menial one, yet its duties took him within sight and hearing of his master many times in the day. It was suspected that the Nawab was making it worth his while to submit to the drudgery of so mean a post." *Bib. Ill.*

15—17. shall . . give? "A negative reply would be a capital offence against the Rom. emperor; a simple affirmative would greatly offend the Jewish people." **knowing,** as He ever did, and always does know what is in man. **penny,**[a] the Rom. *denarius* = to ab. 15 cents. It was of silver, somewhat less in size than a quarter of a dollar, and the usual pay for a day's work. **Cæsar's,** "The little silver coin, bearing on its surface the head encircled with a wreath of laurel, and bound round with a sacred fillet—the well-known features, the most beautiful and the most wicked, even in outward expression, of all the Roman emperors, with the superscription running round, in the stately language of imperial Rome, *Tiberius Cæsar, Divi Augusti filius Augustus, Imperator.*" **render,** *etc.*, "The things of Cæsar are chiefly outward, and may be taken by force; the things of God are chiefly inward, and must be given freely."

Duties to our earthly and heavenly king.—I. The wisdom of this answer, as a reply to the question proposed. II. The importance of it, as a precept for general observance: 1. The extent of God's requirements; 2. The harmony of them. Recommend to all—(1) Integrity in the discharge of our duty to man; (2) Spirituality in the discharge of our duty to God. *Simeon.*

a Ma. xxii. 19. They would only have to step outside the Court of the Gentiles, and obtain from the money-changers' tables a current Roman coin. *Farrar.*

In the N. Test. both Gk. and Rom. coins are named as the pound, or *mina*, the *stater*, the *didrachma* (Ma. xvii. 24–27, *marg.*), the *drachma* (Lu. xv. 8, *marg.*), the penny, as here, the farthing, *quadrans* (Ma. v. 26; Mk. xii. 42), *assarion* (Ma. x. 29; Lu. xii. 6), the mite, *lepton* (Mk. xii. 42; Lu. xxi. 2).

"The image of the Emperor would be regarded by the stricter Jews as idolatrous, and to spare their feelings, the Romans had allowed a special coinage to be struck for Judæa, without any likeness upon it, and only the name of the Emperor, and such Jewish emblems as palms, lilies, grapes, and censers." *Cam. Bib.*

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"Give to God th. which has the image and superscription of God, the soul." *Erasmus.*

God before Cæsar.—Frederic, the Elector of Saxony, being prisoner to Charles V., was promised enlargement and restitution of dignity, if he would come to mass. "*Summum in terris dominum agnosco Cæsarem, in cœlis Deum.*" "In all civil accommodations I am ready to yield unto Cæsar, but for heavenly things I have but one Master, and therefore I dare not serve two: Christ is more welcome to me in bonds, than the honors of Cæsar without Christ." *Dict. of Illustrations.*

Sadducees—question about the resurrection

Ma. xxii. 23—33. Lu. xx. 27—40.

18, 19. (*See* notes on Ma. xxii. 23—33.) **Sadducees,** the third of the final attacks upon our Lord. It is instructive to note the distinct purpose of ea., and how ea. was foiled. **which say,**[a] *etc.*, this was the leading feature in their teachings. **Moses wrote,** it is surprising that men who laid so much stress on what Moses wrote had not as thoughtfully considered some of those passages in his writings whence the future life may be logically inferred;[b] as well as one or two wh. to them made it dif. to be understood.

a Ac. xxiii. 8.

b See v. 26.

"Many whom the world regards as dirt, the Lord esteems as jewels."

The manner in which Christ threw light upon the future condition of man. He did not bring life and immortality to light as a new thing. There were indications of it in the ancient Church. He brought out in distinctness, and clearness, and fulness what was involved in mist and fog. Speaking with Divine authority (1) He took the affirmative side—always took it; resisted the objectors, threw against them arguments from the power of God, and the Scriptures of God. (2) He raised men from the dead. (3) He threw light upon the resurrection—the life of men in glory—long after their bodies had passed away. (4) Then He illustrated and embodied in His own Person everything He taught. He died, was buried, was raised, was changed, was glorified. (5) But greatest of all, by His redemptive work He shows how all could be done according to, and in harmony with, the principles of the Divine government, and the perfection of God's nature. *Thos. Binney.*

"If I am allowed to give a metaphorical allusion to the future state of the blessed, I should image it by the orange grove in that sheltered glen, on which the sun is now beginning to shine, and of which the trees are at the same time loaded with sweet, golden fruit and balmy silver flowers. Such objects may well portray a state in which hope and fruition become one eternal feeling." *Sir Humphrey Davy.*

20—23. Now there were seven, *etc.*, the whole of this argument proceeds upon the assumption that if there is a future life it must be a continuation of the present in its social aspects.

The Sadducees and their faith.—I. How they attack faith (while they propound the most improbable views) either—1. With an improper explanation of Scripture and of laws; 2. With an improper picture of life; and 3. With an improper view of the world; or (1) With improper reasoning, and (2) With improper wit. II. How faith replies: with 1. A deeper exposition of Scripture; 2. Higher pictures of life; 3. A holier contemplation of the world in the light of God. *Lange.*

No marriage in heaven.—The children of God, "in the Resurrection," our Saviour says shall be ἰσάγγελοι, equal to the angels; or, perhaps, more properly, they shall be like the angels in attributes, station, and employments. Like the angels, they will possess endless youth, activity, power, knowledge, and holiness; enjoy the same immortal happiness, dignity, and Divine favor; be lovely, beautiful, and glorious in the sight of God, and "shine forth as the sun in the kingdom of their father." Like the angels, shall they be sons and kings, and priests to God, and live and reign with Him for ever and ever. *Dwight.*

24, 25. do . . err, either wilfully fr. a desire, common to many, to support a foregone conclusion out of the word of God; or through a carnal inability to perceive the spirituality of the future; or fr. lack of faith in the power of God. **know . . scriptures,** the *purpose* for which they were written; or the *meaning* of what was written. In this case, the former. **power . . God,** who is able both to raise the dead and adjust the relationships of the future. **but . . angels,**[c] whose celibate life is doubtless as suited to the heavenly world, as essential to Divine plans, and as fraught with happiness, as the marriage life to this world and human beings in it.

c 1 Co. xv. 42—53.

"Beware of misapplying Scripture. It is a thing easily done, but not so easily answered. I know not any one gap that hath let in more and more dangerous errors into the Church than this—that men take the word of the sacred text, fitted to particular occasions, and to the condition of the times wherein they were written, and then apply them to themselves and others, as they find them, without due respect had to the differences that may be between those times and cases and the present." *Bishop Sanderson.*

Marriage.—God has joined things together as well as persons, which men are notoriously apt to put asunder—1. Piety and morality; 2. The love of God and the love of man; 3. Repentance and forsaking sin; 4. Pardon of sin and the knowledge of it; 5. Faith and good works; 6. Justification and sanctification; 7. Holiness and happiness; 8. Purity of heart and life and glory; 9. The means and the end. All these men have put asunder. Some take up one and some another, but both should be taken together. For as God has conjoined them, we must not separate them, but at the peril of our souls. *Stevens.*

Power of the Word of God.—M. L. Bautain, a professor of philosophy at Strasburg, has furnished an account of the power of the Scriptures on his heart: "A

single book has saved me; but that book is not of human origin. Long had I despised it; long had I deemed it a class-book for the credulous and ignorant; until, having investigated the Gospel of Christ, with an ardent desire to ascertain its truth or falsity, its pages proffered to my enquiries the sublimest knowledge of man and nature, and the simplest, and at the same time the most exalted system of moral ethics. Faith, hope, and charity were enkindled in my bosom; and every advancing step strengthened me in the conviction, that the morals of this book are superior to human morals, as its oracles are superior to human opinions."

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26, 27. dead . . rise, how they rise, and what their future relations may be, safely left to God, with whom all things are possible. That they *will* rise is the main point. **Abraham . . Jacob,**[a] who had been long time dead (to this world). **in the bush,** *i.e.*, in the section of the Book of Exodus (iii. 6) called "the Bush." **God . . living,** hence men who are dead (to us) must be living in another world.

The resurrection proved from the Pentateuch.—I. As establishing the point at issue. The Sadducees acknowledged only the five Books of Moses as of Divine authority, and therefore our blessed Lord, passing by the many plainer passages which are contained in the prophetic writings, adduced one from Exodus iii. 6—16, which, obscurely indeed, but certainly, contained the doctrine in question. Let us now proceed to consider the quotation: II. As declaring the believer's privileges. All that the passage implied in reference to the patriarchs, it implies in reference to believers in every age: 1. That a relation subsists between God and them; 2. That covenant blessings are provided for them; 3. That in the last day these blessings shall be fully and eternally enjoyed. *Simeon.*

The saints in heaven.—When death shall have disencumbered and set us free from all sorts of distempers, and brought us into the state of perfect and perfected spirits, how delectable will that society be where all shall be full of Divine light, life, love, and joy, and freely communicate as they have received freely! How pleasant it will be to sit down with Abraham, Isaac, and Jacob, in the kingdom of God; to converse with angels, those wise, kind creatures, so full of profound knowledge and benignity, instructed by long uninterrupted experience and observation of the methods of the Divine government and dispensation; highly pleased with our accession to the general assembly; that rejoiced in the conversion of a sinner, whereby but one was hereafter in due time to be added, much more in the glorification of so many that are now actually added to them! *John Howe.*

a Ex. iii. 6. "Now though every individual will, at the Resurrection, regain a body, it will be, though in some respects the same with the present, yet in others, a very different body. All its senses—if it shall have senses—will be different; the objects which are to act upon them will be different; and therefore the resulting mental feelings must be different. The resurrection-body is to be a 'spiritual body'—of the nature of which we are profoundly ignorant; the sensations of heaven, if we may so call them, must consequently be different from those of earth. Thus philosophy harmonizes with the assurance of revelation, that in the Resurrection, 'they neither marry,' &c." *Dr. Payne.*

a lawyer—question about the great commandments

Ma. xxii. 34—40.

28. one . . scribes, who was also a Pharisee, and by profession a lawyer (Ma.). **answered . . well,** as, indeed, he had; but the lawyer meant "well" for *his* side: the Sadducees might not think the answer *well* (*see Ma.*). **which . . all,** "The Rabbinical schools taught that there were important distinctions between the Commandments, some being great and others small, some hard and weighty, others easy and of less importance. Great commands were the observance of the Sabbath, circumcision, minute rites of sacrifice and offering, the rules respecting fringes and phylacteries." *Cam. B.*

The Great Commandment.—"Why that duty is called 'the first and great commandment.' 1. It is the noblest exercise of our faculties; 2. It is the foundation of all our other duties. Infer—(1) How dreadfully we are fallen! (2) How impossible it is that we should ever be justified by the works of the law! (3) What reason we have to be thankful for the blood of Jesus; (4) How we should value 'the glorious Gospel of the blessed God.'" *Simeon.*

b De. vi. 4, 5; Lu. x. 27.

c "The *heart* fig. represents the mind as knowing. The three terms in the Heb. text refer to the chief manifestations of mind—intelligence, sensibility, energy." *Godwin.*

29, 30. first . . is,[b] "pointing, it may be, to the scribe's *tephillah*, the little leather box containing in one of its four divisions the *Shema* (Deut. vi. 4), which every pious Israelite repeated twice a day." *Cam. B.* **one Lord,** the anc. mythologies included "Gods many." This declaration was opp. to polytheism and its consequences. **love,** the basis of true religion, but only possible for those who believed in *one* personal and covenant God in the place of a multitude of abstractions. **heart . . soul . . mind . . strength,**[c] the belief in this *one* God must be intensely practical; not simply held as true in theory, but as a governing rule in life, and moulding the springs of life.

True love to God.—"I. True love to God must be founded on a correct knowledge of His character. II. Love to God implies complacency in His character. III. Love to God implies desire for Him. IV. Love to God implies benevolence or goodwill. V. Love implies a desire to please." *S. Harris.*

"Some persons would make religion to consist of little else than a self-denying course of the practice of virtue and obedience. They make it a kind of house-of-correction work. But no! I love

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the service of my God; like the bird I fly at liberty on the wings of obedience to His holy will." *Dr. Chalmers.*

a Le. xix. 18; Ma. xxii. 39; Ro. xiii. 9.
"Benevolence is a duty. He who frequently practises it, and sees his benevolent intentions realized, at length comes really to love him to whom he has done good. When therefore it is said, 'Thou shalt love thy neighbor as thyself,' it is not meant thou shalt love him first, and do good to him in consequence of that love, but thou shalt do good to thy neighbor, and this thy beneficence will engender in thee that love to mankind which is the fulness and consummation of the inclination to do good." *Emmanuel Kant.*

b De. iv. 32; Is. xlv. 5, 6, 14; xlvi. 9.
c 1 S. xv. 22; Ho. vi. 6; Mi. vi. 6—8.
It is a suggestive fact that, while infidels have presumed to mock the Lawgiver and Him who has redeemed us from the curse of the law, they have never touched the LAW itself! The perfection and glory of the Ten Commandments stand before the civilized world unimpeached as a perfect rule of right and wrong!

It is quite possible to know, and admire, and confess the greatness and goodness of Jesus, without forsaking all to follow Him. *Chadwick.*

Love is the most important thing.—"Father," asked the son of Bishop Berkeley, "what is the meaning of the words 'cherubim' and 'seraphim,' which we meet with in the Bible?" "Cherubim," replied his father, "is a Hebrew word signifying knowledge; seraphim is another word of the same language, signifying flame. Whence it is supposed that the cherubim are angels who excel in knowledge; and that the seraphim are angels likewise who excel in loving God." "I hope, then," said the little boy, "when I die I shall be a seraph, for I would rather love God than know all things." *Jowett.*

31. second,[a] concerning wh. the lawyer did not enquire. **like,** in the essential element of *love.* **greater,** more binding, comprehensive, or blessed in effect.

Love to our neighbor.—In discoursing upon this commandment we shall show—I. What is the meaning of it. We should show an affectionate regard to our neighbor: 1. In relation to his temporal welfare; 2. In relation to his spiritual welfare. Having ascertained its meaning, let us proceed to inquire—II. Wherein it resembles the foregoing commandment: 1. In extent; 2. In excellence; 3. In importance. Learn: (1) How much we need a Saviour; (2) How we may best approve ourselves to Him who has become our Saviour. *Rev. C. Simeon.*

The proof of brotherly love.—It is said that when the story of West India slavery was told to the Moravians, and it was told that it was impossible to reach the slave population because they were so separated from the ruling classes, two Moravian missionaries offered themselves, and said, "We will go and be slaves on the plantations, and work and toil, if need be, under the lash, to get right beside the poor slaves and instruct them." And they left their homes, went to the West Indies, went to work on the plantations as slaves, and by the side of slaves, to get close to the hearts of slaves; and the slaves heard them, and their hearts were touched, because they had humbled themselves to their condition. *Bishop Simpson.*

32, 33. scribe, who speaks with somewhat of official condescension. **none other,**[b] not only *one,* but none beside. **more . . sacrifices,**[c] how far in advance of the generality of the Pharisees was this lawyer. Some good men in all parties; some men in advance of their times in every age.

Excellence of the Moral Law.—The Scribe's reply suggests: I. That the great practical duties of the law are extremely excellent: 1. Good for their own sake; 2. Can be performed only by a renewed heart. II. That they are such as must commend themselves to the conscience of every candid inquirer: 1. Are they reasonable? 2. Are they conducive to our happiness? 3. Are they perfective of our nature? 4. Are they instrumental to the honoring of God? III. That an approbation of them argues a state of mind favorable to the reception of the Gospel: 1. An openness to be convinced of our lost estate; 2. A willingness to embrace the offers of salvation; 3. A readiness to receive and improve the aids of God's Spirit. *Simeon.*

A comprehensive law.—When Thomas Paine resided in Bordentown, in the State of New Jersey, he was one day passing the residence of Dr. Staughton, when the latter was sitting at the door. Paine stopped, and after some remarks of a general character, observed, "Mr. Staughton, what a pity it is that a man has not some comprehensive and perfect rule for the government of his life." The doctor replied, "Mr. Paine, there is such a rule." "What is it?" Paine enquired. Dr. S. repeated the passage, "Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself." Abashed and confounded, Paine replied, "Oh, that's in your Bible," and immediately walked away.

34. discreetly (*see* Gk.), understandingly, with discrimination. He separated—discerned—betw. essentials and non-essentials. **far . . God,** not far fr. entering into that kingdom, wh. "is not meat and drink (*i.e.,* fasts and feasts, or forms and ceremonies), but righteousness," etc; and into wh. he had so much spiritual insight. **man . . durst,** enemies were confounded; while friendly and sincere inquirers were forced to the logical issues of their present light and knowledge.

Not far from the kingdom.—I. WHAT ARE ITS MARKS? 1. Truthfulness of spirit. 2. Spiritual perception. 3. Acquaintance with the law. 4. Teachableness. 5. A sense of need of Christ. 6. A horror of wrongdoing. 7. A high regard for holy things. 8. Diligent attention to the means of grace. II. WHAT ARE ITS DANGERS? There is danger—1. Lest you slip back from this hopefulness. 2. Lest you rest content to stop where you are. 3. Lest you grow proud and self-righteous. 4. Lest instead of candid you become indifferent. 5. Lest you die ere the decisive step is taken.

III. What are its duties? 1. Thank God for dealing so mercifully with you. 2. Admit with deep sincerity that you need supernatural help for entrance into the kingdom. 3. Tremble lest the decisive step be never taken. 4. Decide at once, through Divine grace. *C. H. Spurgeon.*

"*So near.*"—A vessel came near the Long Island coast, and was split amid the breakers in a violent storm. They were within a stone's throw of being saved, when a violent wave took the boat and capsized it, and they perished—almost ashore, but not quite. And there are men who are pulling away towards the shore of safety. Nearer and nearer they are coming. I can say to them to-night: Thou art not far from the kingdom of God. But you have not quite reached it. Alas! if you stop where you are, or if a wave of worldliness capsizes your soul, and you perish almost within arm's reach of the kingdom! O do not stop where you are. Having come so near the kingdom of God, push on! push up! Will you tantalize your soul by stopping so near the kingdom of God? Will you come to look over the fence into the heavenly orchard, when you might go in and pluck the fruit? Will you sit down in front of the well-curb, when a few more turns of the windlass might bring up the brimming buckets of everlasting life? *T. de Witt Talmage.*

35—37. (*See* notes on Ma. xxii. 41—46.) **Jesus,** liberated fr. these questioners, becomes a questioner Himself. **how say,** in what sense do they understand this? **scribes,** who have given such things a professional and special study. **Christ . . David,** Jesus does not say that they were wrong in saying this; but He wished them to tell Him how they understood the *Son* to be *Lord.* **David . . Ghost,**[a] hence what He said was the truth. **Lord . . Son?** The obvious answer being that while He was His *Son* acc. to the flesh, He was His *Lord* by virtue of His divine nature. **gladly,** bec. He put the sublimest truths in so clear a light.

What think ye of Christ?—I. The question asked. "What think ye of Christ": 1. As being God; 2. As being a real man; 3. In His passion, death, resurrection, &c.; 4. As the prophet to instruct; 5. As your priest to atone; 6. As your king. II. Thinking implies knowing. What know ye experimentally of Christ? (1) Poor? (2) Rich? (3) Blasphemers who take God's name in vain, &c.? (4) Ye Sabbath-breakers? (5) Ye poor penitent sinners? (6) Ye who are His children, who love, fear, and serve Him? (7) Ye backsliders? how will you appear when He requires your improved talents? *Stevens.*

Preaching Christ.—The Rev. John Newton, when breakfasting in a company of noblemen and gentlemen, speaking of Mr. Whitefield, said, "I bless God, that I have lived in this time; many were the winter mornings I have got up at four, to attend his tabernacle discourses at five; and I have seen Moorfields as full of lanthorns, at these times, as, I suppose, the Haymarket is full of flambeaux on an opera night. As a preacher, if any man were to ask me who was the second I ever had heard, I should be at some loss; but, in regard to the first, Mr. Whitefield exceeded so far every other man of any time, that I should be at none. He was the original of popular preaching, and all our popular ministers are only his copies."

38—40. (*See* note on Ma.). **said . . doctrine,**[b] in the course of His *teaching.* **long clothing,** *lit.*, flowing robes. **chief seats,** "the seats of honor for the elders of the synagogue were placed in front of the ark containing the Law, in the uppermost part, where they sat with their faces to the people. In the synagogue at Alexandria there were seventy-one golden chairs, according to the number of the members of the Great Sanhedrin." *Cam. B.* **uppermost rooms,** *R. V.*, "chief places." **widows' houses,**[c] "as guardians and administrators of their property." Taking pretence of it for religious purposes. **greater,** *etc.*, responsibility increases with knowledge; and guilt in proportion to abuse of knowledge.

The false scribes.—They are considered in three different ways apart from the scripture: 1. Upon the streets; 2. In business and at banquets; 3. As the appropriators of inheritances in families, and by secret means. *The veil of hypocrisy.*—It is a transparent covering. I. The covering: 1. The long robes; 2. The long prayers. II. The transparency of the covering: 1. The walking about to be seen; 2. The lust for the seats of honor, festive banquets and unrighteous gain. *Lange.*

All hypocrisy denounced.—It is not alone the hypocrisy of Jernsalem th. is denounced. In this picture, ea. line of wh. is drawn in ineffaceable colors, the Pharisaism of ea. age sees its own image. Wherever are found formal worship and false devotions, proud scorn of the small ones of the world, inordinate self-estimation—

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"This doctrine was so true, and contained so much of the spirit of the Gospel dispensation, that our Lord very properly assured this discreet inquirer that he was 'not far from the kingdom of God;' that is, that the principles which he had avowed, if truly imbibed and properly pursued, would lead him into the very heart of Christianity." *Fuller.*

Christ the Son of David

Ma. xxii. 41—46; Lu. xx. 41—44. "Psalm cx. is more frequently cited by the New Testament writers than any other single portion of the ancient Scriptures (Acts ii. 34, 35; 1 Cor. xv. 25; Heb. i. 13; v. 6; vii. 17, 21)." *Cam. B.*

a Ps. cx. 1; *cf.* 2 S. xxiii. 2; 2 Ti. iii. 16.

warnings against the example of the scribes, etc.

Ma. xxiii.—12; Lu. xx. 45, 46.
b Mk. iv. 2.
c 2 Ti. iii. 6.
I say it to you, but much more solemnly I say it to myself, as one called on to preach the Gospel of Christ, "Ye shall receive greater damnation, ye who stand in the high place of the synagogue, and lead the worship of the people, if ye are not righteous and just and true; your condemnation shall be greater than any." *Horton.*

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the widow's mite

Lu. xxi. 1—4.

wherever virtue is only a fiction, the holy imprecations of Christ resound w. their solemn severity. *E. de Pressensé.*

41, 42. Jesus sat, in perfect calm and quiet of spirit after all the fierce opposition of this "Day of Questions." *Cam. B.* **treasury,**[a] prob. in the "court of the women," where there were 13 chests with trumpet-shaped mouths. They stood in the outer "court of the women." Nine chests were for the appointed temple-tribute, and for the sacrifice-tribute, that is, money-gifts instead of sacrifices; four chests for freewill-offerings, for wood, incense, temple-decoration, and burnt-offerings. *Lightfoot.* **money** (*see* Gk.), a piece of brass money. **poor widow,** one of the helpless class which He had just described as *devoured* by the extortion of the Scribes and Pharisees In three words St. Mark presents to us a picture of her desolation: she was alone, she was a widow, and she was poor. *Cam. B.* **two mites,** *two lepta*, smallest Gk. coin now used in Athens. Ten lepta is a copper coin = size of half-penny. The *lepton* = $\frac{1}{8}$ of an as. **farthing,** or *quadrans.*

The widow's offering.—I. The lesson taught. That the value of the offering depends chiefly on the state of the heart: 1. Some that were rich gave liberally: (1) Probably some gave only because it was customary; (2) No doubt, some gave ostentatiously; (3) Perhaps some gave in a self-righteous spirit; (4) Possibly some gave dishonestly, that should have paid their debts; and thus gave "robbery for burnt-offering," which God declares that He abhors; (5) Others, no doubt, gave grudgingly. 2. Of the poor widow it is said that she gave but two mites, which make a farthing. What were the motives which rendered her offering so precious in the sight of the Saviour?—(1) Her love to God; (2) Her trust in His providing care; (3) But what would Christ have said to those who gave nothing, if there were any such who passed in review before Him? *Evangel. Preacher.*

Giving her all to God.—In the beautiful Island of Ceylon, a few years ago, the native Christians decided that they must have a church built for themselves. To the amazement of all, Maria Peabody, a lone orphan girl who had been in the schools at Oodooville, came forward and offered to give the land upon which to build—the best site in her native village. Not only was it all she owned in this world, but it was her marriage portion, and in making the gift she renounced all hopes of being married. As this, in the East, is regarded as an awful step, many thought her beside herself, and tried to dissuade her from her purpose. "No," said Maria, "I have given it to Jesus, and as He has accepted, you must." Maria Peabody's schooling had been paid for years by a colored servant in Salem, Massachusetts, whose wages were rather more than a dollar a week. *Light and Life.*

43, 44. saith, drawing attention to a gift that some would have thought contemptibly small. **more . . all,**[b] in proportion to means; and bec. of the motive, etc. **abundance,**[c] they had much left for themselves. **all . . living,** Bengel remarks that *two* are mentioned, as *one* of these might easily have been kept back.

The treasury test.—I. God has a treasury in His Church. II. Men contribute to God's treasury in various measures, and from various motives. III. The Saviour observes how men treat His treasury, and by this He tests their love to Himself. IV. Jesus estimates gifts chiefly by what is retained: 1. This estimate of gifts, according to what is retained, agrees with reason; 2. This treasury test accords with general life; 3. This treasury test accords with universal Scripture demands. Learn—(1) God has a treasury for human hearts—His own heart; (2) Christ gathers the funds of His kingdom in His Church; (3) All worshippers are required to give as a duty; (4) To give cheerfully is to elevate a duty to a privilege; (5) Jesus thus tests His friends and foes, the obedient and the disobedient; (6) Jesus waits at the treasury for your gift, to receive it at your hands, to bless, and teach you to use it.

Give till you feel it.—There is vast meaning in this advice. It is by this principle that churches are founded, and Gospel institutions sustained in cities. It is by this principle that many rural churches have made noble responses to the claims of benevolence. And if this rule could be applied everywhere, there would hardly be a feeble church in our land; or a church in debt; or a sanctuary out of repair; or a minister half-sustained; or a true cause of charity without all needful resources. "He who soweth bountifully, shall reap also bountifully." *J. Ross.*

a Josephus speaks of a building by this name to wh. the money was transferred fr. the chests. *Ant.* xix. 6, 1; *cf.* 2 K. xii. 9; 2 Ch. xxiv. 8.

"The best check and the truest comfort to remember in our alms,—Jesus sees what we cast in." *Bowes.* That poor woman has no wants at all, except the great want—her God. And, therefore, without any embarrassment, she has been able to give to Him all that she had, and to leave herself in the happy destitution of a believer. *Cartoons of St. Mark.*

b 2 Co. viii. 2—12; ix. 6, 7.

c 1 Jo. iii. 17. Thus He ever observes realities among pretences, the pure flame of love amid the sour smoke which wreathes around it. *Chadwick.*

But her heart went with her two mites. And, therefore, she was blessed. *Bib. Exp.*

"If I were rich what pleasure should I have in giving." Are you sure of that? Read 2 Cor. viii. "My mite can do nothing." Yet five barley loaves, when Christ blessed them, fed five thousand. *Bowes.*

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CHAPTER THE THIRTEENTH.

the temple left, and its destruction foretold

Ma. xxiv. 1—14; Lu. xxi. 5—19. The fulfilment is shown in Acts and Epistles of Apostles; in writings of Jos. and Rom. hist. Teachers of error and false Christs are ref. to. *Ant.* xx. 5, 1; viii. 6; *Wars* ii. 13, 4, 5; Ac. xx. 30; Ro. xvi 17; 2 Co. xi. 13; Wars are named *Ant.* i. 5, 1, 3; viii. 2, 3; ix. 9; xix. *Wars* ii. 17, 10; 18, 1—8. Earthquakes, *Wars*, iv. 4, 5; *Seneca, Epis.* xci. 9. Famines, Ac. xi. 28; *Ant.* iii. 15, 3; xx. 2, 5; *Suetonius, Claud.* 18. Persecutions, Ac. iv. 1, 3; v. 17, 18; vi. 12; viii. 1; ix. 1; xii. 1; xxiii. 1; xxiv. 1; xxvi. 1. Two of these four disc. suffered martyrdom. Preaching of Gospel alluded to, Ro. i. 8; Col. i. 6, 23; 2 Ti. iv. 17; attested by *Tacitus, Ann.* xv. 44; *Pliny, Epis.* x. 97.

1, 2. (*See* note on Ma. xxiv. 1—14). **one . . said,** but for wh. casual remark we may not have had this remarkable prediction. How various these thoughts and thinkers. One sees only the *manner* of the stones; the other, the great events of the future. **manner . . stones** (*see below*). They seem to have been speaking also of the *beauty* as well as *strength* of the whole edifice (Lu.)

Jesus leaving the temple.—The exit of Jesus from the temple of His people: 1. A decisive step; 2. A melancholy farewell; 3. A decisive token; 4. The certain pledge of rebuilding.

What manner of stones.—There are still remaining great stones in the wall of the temple area, at the S. E. corner, which most likely are a specimen of these. We climbed up from the deep ravine of Jehoshaphat (a steep of about 130 feet) by the aid of steps, to examine this corner. The manner of stones is to be remarked. They are hewn in a way which shows them to be of most ancient date, being bevelled; that is, faced or cut only at the edge, in a small border, the rest being left rough. The appearance of the wall seemed to us as though these stones, after being cast down, had been piled up again. The corner of the wall instead of being even is rough and jagged. We measured some of these huge blocks, which we found 19½ feet long by 3½ high. At the S.W. corner are the great stones which, doubtless, belong to the great arch of the temple bridge, stretching across the Tyropeon to Zion. These are also bevelled. Three large gray rocks, curved on the lower surface, rest on immense layers of stone-work, and stand out from the wall as if endwise, and broken off. On a line with these is a huge yellow stone, of the same arch, and this, we observed, is set into the adjoining stone of the wall by a joint of eight or ten inches, much concealed by the defacing of the elements. This would prove that the stones stand in their original position. We observed, also, that the immense foundation stones on which the arch rests, are arched at the top to fit, and set back to rest on. One of these stones of the lower course, seeming as if one block and most closely joined, we measured. One part was 27 feet, and the other 26 feet long by 7 feet high. Josephus speaks of some stones of the temple that were 50 feet long, 24 feet broad, and 16 feet thick. *Jacobus.*

3—6. over . . temple, perh. the most striking view of Jerus. is that fr. Mt. Olivet wh. directly overlooks the spot on wh. the temple once stood. **I . . Christ,**[a] some fifteen false Messiahs are said to have appeared among the Jews since the time of Christ. No record of any bef. the destr. of the city.

Survey from the Mount of Olives.—I. A look of a compassionate heart, during which the tears fall (Luke xix. 41). II. A look of the solemnly earnest spirit in which the tears must disappear (here). Jesus sitting in the circle of His four disciples upon Olivet; or, the night-conversation on the end of the world, and the judgment, ever sad, yet solemnly joyous, because of its anticipations. *Lange.*

false Christs

a Je. xxix. 8; Ep. v. 6; 1 Th. ii. 3; 2 Th. i. 2, 3, 7, 8.

7, 8. wars, such as those threatened by Caligula, Claudius, Nero.[b] The Jews were persecuted at Alexandria, A.D. 38, and 50,000 were killed in Seleucia ab. the same time. **famines**[c] **. . troubles,** or pestilences (Ma.).

Christ's foresight.—1. In respect to the deceptive delusions of false Christs (spiritual delusions); fearlessness as to the threatening terrors, and all the world-plagues (temporal terrors). 2. Foresight as to the enemies of the Gospel, and as to their treachery; fearlessness as to the gift of tongues and the power to reply. 3. Foresight as to temptations, thrown in our way by our relatives and the world; fearlessness as to the certain deliverance of enduring Christians. Take heed that no man deceive you; for anti-Christ comes before Christ. *Lange.*

rumors of wars

b Jos. Ant. xix. 1, 2.

c The famine predicted in Ac. xi. 28, was in A.D. 49. There was one in Judæa in the third yr. of Nero. Josephus refers to national troubles.—*Wars* ii. 2, 17, 10.

9, 10. to councils, of the actual hearers of the Lord some were destined to find this true within little more than fifty days. Thus, in Acts iv. 3, we find all the Apostles brought before the Sanhedrin, and again in Acts v. 18, 27. *Cam. B.* **beaten . . synagogues,** "'Of the Jews,' says St. Paul (2 Cor. xi. 24), 'five times received I forty *stripes* save one; thrice was I *beaten with rods.*' It was part of the duties of the Chazzan, or minister in each synagogue, to maintain order, and scourge the condemned." *Cam. B.* **rulers,** governors, as Rom. proconsuls. **kings,** as the tetrarchs were sometimes called.[d] "Our Lord also, we may believe, alluded to the general persecutions of the Christians in later times, and especially to

persecution

"The council was the local court attached to the synagogue, which had power in cases of religious offence." *Clarke.*

d Ac. xii. 1; xxvi. 2.

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that of the emperor Nero, in which St. Peter and St. Paul suffered martyrdom." *Cam. B.* **my sake,** this was the gist of the whole. Here was both the reason and the animus of their persecutors.[a] **first . . published,** "and even so while many of His hearers were yet alive, the Gospel was proclaimed throughout the Roman Empire, from Arabia to Damascus, from Jerusalem to Illyricum, in Italy and in Spain. Comp. Rom. xv. 19, 24, 28; Col. i. 6, 23." *Cam. B.*

The succession of signs.—1. False signs and yet signs (false Christs, *v.* 6). 2. Feeble signs and yet earnest signs (the wars; the end not yet, *v.* 7). 3. Greater signs: national, political, terrestrial, physiological revolutions (the beginning of the woes, *v.* 8). 4. Striking signs (persecutions, *v.* 9). 5. The decisive sign (the Gospel preached among all people throughout the world). *Lange.*

Enduring hardness.—"A soldier in the East Indies—a stout, lion-hearted man—had been a noted prize-fighter, and a terror to those who knew him. That man sauntered into the Mission chapel, heard the Gospel, and was converted. The change in his character was most marked and decided. The lion was changed into a lamb. Two months afterwards, in the mess-room, some of those who had been afraid of him before began to ridicule him. One of them said, 'I'll put it to the test whether he is a Christian or not;' and, taking a basin of hot soup, he threw it into his bosom. The whole company gazed in breathless silence, expecting that the lion would start up, and murder him on the spot. But after he had torn open his waistcoat, and wiped his scalded breast, he calmly turned round, and said, 'This is what I must expect if I become a Christian. I must suffer persecution.' His comrades were filled with astonishment." *Bib. Treasury.*

a *Tacitus, Hist.* v. 13.

11. beforehand,[b] let all your thoughts beforehand be concerned ab. the publishing. Let your words and thoughts be aggressive, I will take care for the defence. Delivered fr. care of future, be occupied with present duty. **Holy Ghost,**[c] who, speaking through you, will be sharper than a two-edged sword. This encouragement is mentioned by Ma. in another place.[d]

b Lu. xii. 11, 12.

c Ac. ii. 4; iv. 8, 31.

d Ma. x. 19.

Signs contradictory.—"1. Signs which do not appear terrible, but enticing, and which are to be most terrible; signs which appear most terrible, and yet are not so. 2. Saddening signs. 3. The great joyful signs, *v.* 10." *Lange.*

"For I go about, doing nothing else than preaching to young and old among you, that it is not the duty of man to take care of the body and of riches, so much as to look after the soul, how it may be made into the most perfect state, telling you that virtue is not acquired from riches, but men derive riches, and every other blessing, private and public, from virtue." *Plato.*

Intrepidity of Luther.—Luther was a remarkable instance of the boldness of the righteous. Single-handed, he fought against popes, and kings, and cardinals, and other dangerous enemies. Oftentimes he was left alone, unsupported by his most intimate friends. Still he remained unshaken. "Ah!" said some to him when on his way to Worms, "there are so many cardinals and bishops at Worms! . . They will burn you, they will consume your body to ashes, as they did that of John Huss." But nothing daunted the monk. "Although they should make a fire that should reach from Worms to Wittenberg, and that should flame up to heaven, in the Lord's name I would pass through it; I would appear before them; I would enter between the jaws of this Behemoth; I would break his teeth, and would confess the Lord Jesus Christ." At a subsequent period of his journey, his friend Spalatin sent a messenger to him to say that he must not think of entering Worms. The imperturbable Luther looked steadily at the messenger, and replied, "Go, tell your master, that, even although there were as many devils at Worms as there are tiles upon the roofs of the houses, I would enter it." When told that Duke George would certainly arrest him, he replied, "If it rain Duke Georges for nine days together, I will go."

e Mi. vii. 6; Ma. xxiv. 10, 12.

f Lu. xxi. 18, 19; Da. xii. 12.

The endurance here spoken of is the *brave and persistent endurance* of the Christian in faith and love. In this noble word, the "queen of virtues," as Chrysostom does not fear to call it, there always appears in the New Testament a background of *manliness. Cam. B.*

12, 13. (*See* notes on Ma. x. 21—23.) **brother . . father . . children,**[e] all this showing the bitterness of fanatical zeal; and how the spirit of persecution destroys natural affections and dissolves the tenderest human ties. **endure,**[f] patiently, heroically. **end,**[g] of his own life. **saved,** with all the powers of an endless life, and fr. the sentence that awaits persecutors and apostates.

g Re. ii. 10.

Rules of conduct.—In looking forward to the last time, and in the midst of its signs: 1. Foresight; 2. Fearlessness; 3. Simplicity, and spiritual walk; 4. Steadfastness; the Lord's faithful admonitions. There is an overcoming of these troubles. *Lange.*

signs of Christ's coming

Ma. xxiv. 15—42; Lu. xxi. 20—36.

14—16. (*See* notes on Ma. *in loc.*) **abomination,**[h] *etc.*, an *abominable* and *desolating* object. **standing,** the object, so-called, being the Rom. power; and perh. also idolatrous standards. **where . . not,** bec. in the *holy place* (see *Ma.*). Not only the temple, but the city and whole country were holy. **him . . read-**

abomination of desolation

h Da. ix. 25—27.

eth, *i.e.*, Daniel's prediction. The reader of wh. should study the preceding prayer also." "In accordance with these warnings the Christian Jews fled from Jerusalem to the Peræan town of Pella, a distance of about 100 miles." *Cam. B.*

Abomination of desolation.—"Abomination of desolation, or the judgment inflicted upon the holy place, a great admonitory sign: 1. The indication of the end of a now hoary period (and form of belief; or, of a long array of judgments, which point forward to the last judgment); 2. The sign of the decisive separation between an old and new period; 3. The prognostic of a new period." *Lange.*

The abomination of desolation.—"The former procurators were wont to make their entrance into the city with such ensigns as had not the effigies of Cæsar. Pilate was the first who brought these images to Jerusalem, and set them up in the night time; but as soon as the people knew it, they came in multitudes, and interceded with Pilate many days, that he would remove the images. On the sixth day he ordered the soldiers to have their weapons ready, and when the Jews petitioned again, he gave a signal to the soldiers to encompass them around, and threatened immediate death unless they would leave off distracting him. But they threw themselves on the ground and laid their necks bare, offering to die rather than have their laws transgressed; on which Pilate, affected by their firm resolution, commanded the images to be carried back to Cæsarea." *Josephus.*

17—19. woe, *etc.*, these sorrows "followed the appearance of the Rom. armies, and preceded the overthrow of the temple." **pray . . winter,** "We may well believe that the Christians made this petition theirs. At any rate we know what did take place. (*a*) The compassing of the city by the Roman armies spoken of by St. Luke (xxi. 20) took place at the commencement of October, A.D. 66, when the weather was yet mild and favorable for travelling. (*b*) The final siege, if any Christian Jews lingered on till then, took place in the still more open months of April or May. See Lewin's *Fasti Sacri*, page 344." *Cam. B.* **as . . not,** *etc.*, was this also hyperbole? or literally the case?[b]

Judgments alleviated.—"The alleviations of the Divine judgments which God has given to men: 1. Compassion (*v.* 17). 2. Prayer (*v.* 18). 3. The steadfastness of the elect (*v.* 20). For the sake of the elect whom God has chosen, God supports the world in sparing patience (see Rom. ix. 22)."[c]

Destruction of Jerusalem.—"It is worth any man's while to read the story of the destruction of Jerusalem as it is told by Josephus. Women devoured the flesh of their own children, and men raged against each other with the fury of beasts. All ills seemed to meet in that doomed city, it was filled within with horrors and surrounded without by terrors. Portents amazed the sky both day and night. There was no escape, neither would the frenzied people accept of mercy. The city itself was the banqueting hall of death. Josephus says: 'All hope of escaping was now cut off from the Jews, together with their liberty of going out of the city. Then did the famine widen its progress, and devour the people by whole houses and families; the upper rooms were full of women and infants that were dying by famine, and the lanes of the city were full of the dead bodies of the aged; the children, also, and the young men wandered about market places like shadows, all swelled with the famine, and fell down dead wheresoever their misery seized them. When Titus, on going his round, along these valleys, saw them full of dead bodies, and the thick putrefaction running about them, he gave a groan, and spreading out his hands to heaven, called God to witness this was not his doing.'" *C. H. Spurgeon.*

20—23. shortened, "both by the withdrawal for a while of the besieging army, and by the many causes wh. brought the siege to an end, bef. the expectations of the Jews or the Roms." **elects' sake,** not only an ill. of the power of prayer, but of the indirect gain to the world of the presence in it of the Church as a conserving element. **signs . . wonders,** these mirs. might seem to be true, and yet be false.[d] **seduce,**[e] lead away fr. the truth. **if . . possible,** this being their aim. **elect,** least likely to be deceived, being "kept by the power of God." **foretold,** that you may be forearmed by being forewarned.

Mercy in judgment.—Even in His great judgments is God's mercy revealed: 1. It warns us of the judgments, and indicates the signs of their coming; 2. It opens a way of escape, and exhorts to use that way in flight; 3. It points to prayer as the means to mitigate that judgment; 4. It has its eye fixed upon innocent sufferers; 5. It breaks the judgment off, and puts bounds to it, for the sake of the elect; 6. It

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a Da. ix. 16—20; *cf.* Ps. ii. 6; lxxxvii. 1; Is. xi. 9; Zec. ii. 12.

b The Roms. besieged Jerus. under Cestius Gallus, A.D. 66; Vespasian, A.D. 68; Titus, A.D. 70, when the city was capt. and destr. The sufferings of the people, and the judgment of God in their destr. are oft. ref. to by *Jos.* See *Wars, Proem* 4; iv. 6, 3; v. 1, 3; x. 5; xiii. 6, 7; vi. 3, 4, 5; ix. 1.

evil days shortened for the elects' sake

But in mercy they were shortened, (1) by the swift and energetic measures of the invading armies, and (2) by the infatuation of the besieged. On his part Titus encircled the city with a wall five miles in extent, and fortified it with thirteen strong garrisons in the almost incredibly short space of three days, and Josephus makes special mention of his eagerness to bring the siege to an end. On the other hand, the leaders of the factions within, slew the men who wd. have taught them how the siege might be prolonged, burnt the corn which would have enabled them to hold out against the enemy, and abandoned the towers, which were in reality impregnable. *Cam. B.*

d They would be known to be false, by a consideration of their *purpose*, without any explanation of their *nature*.

e 2 Th. ii. 9, 10; 1 Jo. ii. 18.

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warns against falling away to Antichrist, as the falling beneath the heaviest, the most frightful judgment. *Lange.*

Christians.—This name was derived from one Christus, who was executed in the reign of Tiberius by the procurator of Judæa, Pontius Pilate; and this accursed superstition, for a moment repressed, broke forth again not only through Judæa, the source of the evil, but even through the city, whither all things outrageous and shameful flow together, and find many adherents. Accordingly those were first arrested who confessed, and afterwards a vast number upon their information, who were convicted, not so much on the charge of causing the fire, as from their hatred to the human race. To their executions there were added such mockeries as that they were wrapt in the skins of wild beasts and torn in pieces by dogs, or crucified, or set on fire and burnt, when daylight ended, as torches by night. Nero lent his own gardens for the spectacle, and gave a chariot-race at which he mingled freely with the multitude in the garb of a driver, or mounted on his chariot. As the result of all, a feeling of compassion arose for the sufferers though guilty and deserving of condign punishment, on the ground that they were destroyed not for the common good, but to gratify the cruelty of one man. *Tacitus.*

the final coming of Christ

24, 25. those . . that, "*after that* tribulation shall come *those* days. Therefore *that* refers to a dif. thing fr. *those*. *That* refers back to the whole preceding discourse; but *those*, looks forward to the last events of all, as in *v.* 32." *Bengel.*

signs in heaven

the sun shall be darkened, "two of those then listening to the Lord, have themselves described the signs in the physical world which are to usher in the End; (*a*) St. Peter, in the second Epistle, iii. 1—13, and (*b*) St. John, in Rev. xx., xxi." *Cam. B.* The three evang. who state these signs of Christ's coming begin a new paragraph at this point.

He, to whom "*a thousand years are as one day, and one day as a thousand years*" (2 Pet. iii. 8), to Whom there is no past or future but one eternal Present, passes from one chapter to another in the history of the world with the ease of One, Who seeth all things clearly revealed. *Cam. B.*

The coming of the Son of Man (*see* also Ma. xxiv. 43, 44).—I. The solemn event to which this exhortation refers. It is the coming of the Son of Man: 1. The coming of our Lord on the day of judgment; 2. But there is another and a nearer coming than that of the last judgment—death. II. The important duty enjoined: 1. A readiness of state; 2. A readiness of character; 3. A readiness of frame. *Anon.*

"The contemplation of celestial things will make a man both speak and think more sublimely and magnificently when he descends to human affairs." *Cicero.*

The end of the world.—Is it not probable, it may be asked, that the time will come when the globe itself will come to an end? And if it be so, can science detect the provision that is possibly made for this consummation of all things? We have seen that the atmosphere has for long been undergoing a change; that at a very early period it was charged with carbonic acid, the carbon of which now forms part of animal and vegetable structures. We saw, also, that at first it contained no ammonia; but since vegetation and decomposition began, the nitrogen that existed in the nitrates of the earth, and some of the nitrogen of the atmosphere, have been gradually entering into new combinations, and forming ammonia; and the quantity of ammonia, a subject at first non-existent, has gradually increased, and as it is volatile, the atmosphere now always contains some of it. The quantity has now become so great in it that it can always be detected by chemical analysis. There is an evident tendency of it to increase in the atmosphere. Now supposing it to go on increasing up to a certain point, it forms with air a mixture that, upon the application of fire, is violently explosive. An atmosphere charged with ammonia is liable to explode whenever a flash of lightning passes through it. And such an explosion would doubtless destroy, perhaps without leaving traces of, the present order of things. *Dr. Kemp.*

coming of Christ with power and glory

26—29. see,[a] this may mean mental perception for wh. *seeing*, the word is gen. used. "The Son of Man would be seen *through the sign;* and nothing is said of a separate and subsequent visible appearance." **elect . . heaven,** distributed by a merciful Providence for the world's good; now collected by redeeming love for their eternal blessedness. **fig-tree,** at that time the fig-tree was beginning to leaf. **so ye . . manner,** physical signs lead to certain deductions; as certain are the signs of wh. I speak, and as easy are the deductions therefrom.

[a] Ma. xvi. 27.

Punishment delayed is likely to be the more severe when it does come.

The final separation.—I. The important period referred to: 1. What this statement implies; 2. What this statement announces—(1) The manner of His appearing; (2) His numerous retinue; (3) The dignified position He will assume. II. The solemn transactions described: 1. The persons who will appear before Him; 2. The division that will take place. III. The reparation awards pronounced: 1. The righteous—(1) The ineffable welcome they receive. (2) The special reasons adduced; (3) The questions which the favored throng propose; (4) The explanation given in reply. 2.

The wicked—(1) Their awful doom; (2) The grounds on which it rests. IV. The final issue declared.

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His words shall certainly be fulfilled

30—33. these things, evidently looking back to preceding discourse, as if *vv.* 26, 27, were in parenthesis. "They are merely a brief application of the prophecy to the great event yet future—while 'all these things' refer to the event more at hand." *Jacobus.* **heaven . . earth,**[a] that seem so fixed and stable. **My words,**[b] so soon spoken, and but momentary sounds. "Never did the Speaker seem to stand more utterly alone than when He uttered this majestic utterance. Never did it seem more improbable that it should be fulfilled. But as we look across the centuries we see how it has been realized. His words have passed into laws, they have passed into doctrines, they have passed into proverbs, they have passed into consolations, but they have never 'passed away.' What human teacher ever dared to claim an eternity for his words?" *Cam. B.* **that day,** in direct contrast with "*these things*"—the *latter* known and near, the *former* remote and unknown. **heed,** live with thoughtful discernment. **watch,** expect, look for. **pray,** without ceasing, that you may be always prepared.

End of all things.—What this change is to be, we dare not even conjecture; but we see in the heavens themselves some traces of destructive elements, and some indications of their power. The fragments of broken planets—the descent of meteoric stones upon our globe—the wheeling comets welding their loose materials at the solar furnace—the volcanic eruptions of our own satellite—the appearance of new stars, and the disappearance of others—are all foreshadows of that impending convulsion to which the system of the world is doomed. Thus placed on a planet which is to be burnt up, and under heavens which are to pass away; thus treading, as it were, on the cemeteries, and dwelling in the mausoleums, of former worlds—let us learn the lesson of humility and wisdom, if we have not already been taught it in the school of revelation. *Timbs.*

Those who think that they shall prepare for death in the last hour of life, ought to consider some of their chances. As a matter of fact, more than half that die in this world die without consciousness. Not alone of those that die by accident, by sudden stroke, but of those that die by disease, more than one half die under a cloud, so that they have no use of their reason. *Beecher.*

34—37. for . . as, the case of Jesus in relation to His disc., and the end, may be comp. with this. **man . . journey,**[c] and whose return, it being *far*, is uncertain. **left . . house,** not empty and unprotected. **authority,** wh. when at home he used himself. **servants,** who, though "drest in a little brief authority," are but responsible servants; and not lords of the heritage. **work,**[d] to be done in the absence, *as* in the presence of the master. **porter,** gatekeeper. **watch,**[e] ready to hail and admit the returning owner. **watch ye,** *all*, not the porter alone. **even,** *etc.*,[f] while Lu. refers to three watches, acc. to divis. of time among Jews, Mk. adopts the Rom. mode such as would be employed by Rom. soldiers. **sleeping,**[g] indolence, self-security. **all . . watch,**[h] repeated bec. of importance; and lest any should hold themselves excused.

Porter, *gate keeper.* A.S.; Fr. *porte*; L. *porta.* The Sultan of Turkey is called the Porte, a name derived fr. transaction of public business at the gate of the palace.

Work for each and all.—"I. Work is essential to religion: 1. The profession of Christ's religion involves the duty of work for Christ; 2. Work in the Church of Christ is of two kinds—*personal* and *relative*—(1) that wh. pertains to the attainment of holiness, and (2) that wh. pertains to the efforts of zeal. II. Every religious man has his own specific work to do: 1. It is the work for wh. he is specially *qualified;* and that wh. *lies before him.* III. Christ expects every disciple to *do* his work."

"*Christ's service delightful.*—A beautiful incident in reference to Mr. Townsend is mentioned in the life of John Campbell. 'Finding him on Tuesday morning, shortly before his last illness, leaning on the balustrade of the staircase that led to the committee-room of the Tract Society, and scarcely able to breathe, I remarked, 'Mr. Townsend, is this you? Why should you come in this state of body to our meetings? You have now attended them for a long time, and you should leave the work to younger men.' The reply of Mr. Townsend was worthy of his character. Looking at his friend with a countenance brightened and elevated by the thoughts that were struggling for utterance, his words were: 'Oh! Johnny, Johnny, man, it is hard to give up working in the service of such a Master.'" *Biblical Treasury.*

a 2 Pe. iii. 10.

b Is. xl. 8.

c Ma. xxv. 14.

d Lu. xix. 13.

e Lu. xii. 36—38; He. iii. 6; Ac. xx. 28; 1 Co. iv. 1, 2.

f This is used as an argument for Mark's Rom. origin (*see intro.*). Da Costa finds in this some reason for thinking that Mk. had a military training.

g Ma. xxv. 5.

h Lu. xii. 41—44.

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CHAPTER THE FOURTEENTH.

plot of the priests and scribes

supper at Bethany

Ma. xxvi. 1—16; Lu. xxii. 1—6; Jo. xii. 2—8.

1, 2. feast . . bread,[a] "The Passover took place on the 14th of Nisan, and the 'feast of unleavened bread' commenced on the 15th and lasted for seven days. From their close connection they are generally treated as one, both in the Old and in the New Testament." *Cam. B.* **craft,** fear of the people deterred them fr. publicity. **uproar . . people,** the feast attracting many people, who might deem their act a violation of the sanctity of the occasion. Contrast the dif. views of the *priests* and the *people.*

The council and the traitor.—The council in Jerusalem and the supper in Bethany, in their relation to the middle point in Christ's death; or, a picture of the uniting of all threads of ancient history in this death. Not out the camp of the foes, but out the circle of the disciples, came the last decision regarding the death of Jesus. Judas, the not free, and still free, instrument of the deepest revelation of wickedness. The faithless disciple of Jesus, an instructor of the chief council in the way of destruction. *Lange.*

a Ex. xii. 14, 15.

Unlikely as it must have seemed that the simple act of devotion here named should be known in all the world, it has literally come to pass. It is told in all the languages of men, till there is scarcely a patch of coral in the wide sea large enough for a man to stand upon where this incident is not known. *Alex. McKenzie.*

3. (*See* note on Ma. *in loc.*) **woman,** Mary, sister of Martha (*Jo.*). **alabaster-box,** lit., *alabastron,* so called fr. *Alabastron* in Egypt, where such perfume jars were at first made. **spikenard,** lit., *nard.* so-called fr. the *spike*-shaped flowers of the *nardus,* whence it is obtained. **precious,** of the costliness of the ointment we may form some idea by remembering that it was among the gifts sent by Cambyses to the Ethiopians (Herod. iii. 20), and that Horace promises Virgil a whole *cadus* (= 36 quarts nearly) of wine, for a small onyx box of spikenard (*Carm.* iv. xii. 16, 17). *Cam. B.*

Turning-points.—The unexpected turning-points in life, how they arise out of the depths of the spirit-world—1. Out of the realm of light (Mary); 2. Out of the realm of darkness (Judas); 3. Out of the struggle between the two. *Lange.*

Costly offerings acceptable to God.—There is just one principle that runs through all the teaching of the two Testaments concerning what men do for their Maker, and that is that God does not want, and cannot otherwise than lightly esteem that which costs us nothing, and that the value of any service or sacrifice which we render for His sake, is, that whatever may be its intrinsic meanness or meagreness, it is, as from us, our very best, not given lightly or cheaply or unthinkingly, but with care and cost and crucifixion of our self-indulgence; and then again, that it is such gifts, whether they are the adornment of the temple, or the box of alabaster—that these are gifts which God equally and always delights in." *Bishop Potter.*

the alabaster box

This anointing is not to be confounded with the one in Lu. vii. 36—60 (*q. v.*), and which occurred earlier in our Lord's ministry.

4, 5. some, of whom the chief and first was Judas (Jo.). **300 pence,** or *denarii* = to nearly £9. **given . . poor,** this was said by Judas who craftily suggested what would accord with benevolence of Jesus, and cover his own covetousness and dishonesty.

Greed.—Greed in its demoniac greatness: 1. A child of perfected unbelief as to Christ, God, and mankind; 2. A father of treachery, which has often injured the saints; 3. A companion of avarice, envy, anguish, audacity, despair. *Lange.*

Wasted aroma.—A young Christian woman starts to instruct the freedmen of the South, with a spelling-book in one hand and a Bible in the other. She goes aboard a steamer for Savannah. Through days, and months, and years she toils among the freedmen of the South; and one day there comes up a poisonous breath from the swamp, and a fever smites her brow, and far away from home, watched tearfully by those whom she had come to save, she drops into an early grave. "Oh, what a waste!—waste of beauty, waste of talent, waste of affection, waste of everything," cries the world. "Why, she might have been the joy of her father's house; she might have been the pride of the drawing-room." But, in the day when rewards are given for earnest Christian work, her inheritance will make insignificant all the treasure of Crœsus. Not wasted, her gentle words; not wasted, her home sickness; not wasted, her heart-aches: not wasted, her tears of loneliness; not wasted, the pangs of her last hour; not wasted, the sweat on her dying pillow. The freedman thought it was the breath of the magnolia in the thicket; the planter thought it was the sweetness of the acacia coming up from the hedge. No! no! it was the fragrance of the alabaster box poured on the head of Christ. *Talmage.*

"From Lu. vii. 46 it is plain that anointing of the head of a guest was common and anointing of the feet was unusual, a rare and special tribute." *Clarke.*

"When Luke alludes to the household (x. 38—42) there is nothing to indicate where they lived or that they had any closer connection with our Lord. Some reason, which was removed before John wrote, kept the synoptists silent." *Clarke.*

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6, 7. let . . alone, do not interfere, or check her work. **trouble,** it was no trouble to give; it would be to have been prevented fr. giving. **good work,** lit., *noble* work, "a high-minded and lofty work is implied rather than a useful one." **poor . . always,** concerning whom, now as then, many *talk* much, and *do little.* **whensoever . . will,**[a] if ye *will*, ye shall lack neither the *object*, nor the *opportunity* of charity. **but me,** poor myself, and the friend of the poor.

The calculator's miscalculation.—Judas the calculator, and his miscalculation. The estimation of Mary and the estimation of Judas. The presentiment-filled spirit in its clear prospect, as opposed to the selfish mind in its blindness. The most multiplied purposes and projects, and over them the deep design of God. Woman is here again before man, as is so often the case in the Gospel history. *Lange.*

Something that I can do.—At a house where lived some of his parishioners, a minister was talking with one of them, a young man, about a good work in which they might engage, when a young lady, who had been listening with much interest to the conversation, said, "That is something that I can do." *One hank more.*—At a meeting held with the view of forming an auxiliary society in aid of the Wesleyan mission, the following anecdote was related by one of the speakers: A woman of Wakefield, well known to be in very needy circumstances, offered to subscribe a penny a week to the Missionary fund. "Surely *you*," said one, "are too poor to afford this?" She replied, "I spin so many hanks of yarn for a maintenance; I will spin ONE MORE, and that will be a penny for the Society." "I would rather," said the speaker, "see that hank suspended in the poor woman's cottage—a token of her zeal for the triumph of the Gospel—than military trophies in the halls of heroes, the proud memorials of victories obtained over the physical strength of men!"

the poor

[a] De. xv. 11; Ga. vi. 10.

"Never, O Lord, let us murmur at what is bestowed on Thee by others; nor be discouraged when they censure us for what we bestow on Thee ourselves. Thou gavest us all we have; 'tis fit we restore Thee some part of Thine own. Never let us envy the good works of others nor seek pretences to undervalue their merit. Let us not use religion as a cloak of iniquity; nor offer our God 'that which costs us nothing.'" *Austin.*

8, 9. done . . could, the only thing, the best thing, the utmost thing. **anoint . . burying,**[b] Mary must have rejoiced that her Lord understood and appreciated her motive. Her act, like the word of Caiaphas,[c] may have been an unconscious prophecy; yet the idea of her conscious intention is very strongly favored.[d] **memorial,** little acts of kindness done to Christ and to others for His sake shall have a wide recognition.

Commendation of Mary's love.—"We propose to consider: I. The act commended—1. As retrospective; 2. As prospective. II. The commendation given it—1. To vindicate the act; 2. To applaud the agent. A few words—(1) To those who assume this character to themselves; (2) To those who are aspiring after it." *Simeon.*

Doing what we can.—"'Children, I want each of you to bring a new scholar to the school with you next Sunday,' said the superintendent of a Sunday-school to his scholars, one day. 'I *can't* get any new scholars,' said several of the children to themselves. 'I'll *try* what I can do,' was the whispered response of a few others. One of the latter class went home to his father, and said, 'Father, will you go to the Sunday-school with me?' 'I can't read, my son,' replied the father with a look of shame. 'Our teachers will teach you, dear father,' answered the boy, with respect and feeling in his tones. 'Well, I'll go,' said the father. He went, learned to read, sought and found the Saviour, and at length became a *colporteur*. Years passed on, and that man had established *four hundred Sunday-schools*, into which *thirty-five thousand* children were gathered! Thus you see what trying did. That boy's efforts were like a tiny rill, which soon swells into a brook, and at length becomes a river. His efforts, by God's grace, saved his father; and his father being saved, led *thirty-five thousand* children to the Sunday-school!" *P. B. Power.*

the anointing

[b] Ma. xxvi. 12.

[c] Jo. xi. 51.

[d] Jo. xii. 7.

"There is nothing, no nothing, innocent or good, that dies, and is forgotten; let us hold to that faith or none. Forgotten! Oh, if the good deeds of human creatures could be traced to their source, how beautiful would even death appear; for how much charity, mercy, and purified affection, would be seen to have their growth in dusty graves." *Dickens.*

"Notice the assumption that the gospel is to *be preached throughout the whole world.*"

10, 11. one . . twelve,[e] one of even the select and chosen few. **money,**[f] thirty pieces of silver. "*Thirty pieces of silver* (Matt. xxvi. 15), the price of a slave (Exod. xxi. 32), were equivalent to 120 denarii = 120 x 15 cents = ab. 18 dollars of our money. At this time the ordinary wages for a day's labor was one denarius; so that the whole sum amounted to about four months' wages of a day laborer. It is possible, however, the sum, which seems to us so small, may have been earnest money." *Cam. B.* **conveniently,** as to time, place, and certainty: so as to please his employers, and avoid a popular tumult.

The Church injured.—"Extremes of character—Judas and Jesus. Judas—the residence of Satan; Jesus—the residence of 'all the fulness of the Godhead.' Judas made disciple. It is plain enough that Jesus could not and did not choose the

Judas Iscariot

[e] Ma. xxvi. 14 *ff.*; Lu. xxii. 3 *ff.*

[f] 1 K. xxi. 20; Pr. i. 10—16.

"Now let us observe that all this ruin was the re-

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sult of forces continually at work upon human hearts. Aspiration, vocation, failure, degradation — it is the summary of a thousand lives." *Chadwick.*

"Treason doth never prosper. What's the reason?
Why, when it prospers, none dare call it treason."
Sir John Harrington.

"Who thinketh to buy villainy with gold,
Shall ever find such faith so bought so sold."
Marston.

apostles through foreknowledge of what they would thereafter prove, but by His perception of what they then were, and what they were capable of becoming, if faithful to the light they should receive." *Chadwick.* We find in the text:—I. That a too intimate connection between a professing Christian and the world is injurious to the Church. II. That the hypocrite is more injurious to the Church than a non-professor. 1. The world depends upon him for an opportunity; 2. Hypocrites are the leaders of the enemies after leaving Christ (Examples—Judas, Alexander the Coppersmith, &c.); 3. They are too near to be seen. Gold and copper cannot be distinguished when held so near as to touch the eye. III. That a feeble moral character is injurious to the Church. IV. That the world's joy and the Church's grief may often be attributed to the same cause."

Judas Iscariot.—"Here was a man who had been called to the apostolate and had pledged himself to the cause, who had worked with Jesus, lived with Jesus, called Jesus Lord for three years; who had been moved by false ambition from the beginning; who had worn a mask in the most sacred presence; who had misused the slender means of the little fellowship; who had arranged to make something tangible out of his Master; who had arranged that Jesus should be betrayed where He prayed—in Gethsemane. One does not imagine Judas as a man of evil looks or unbelieving speech; more likely he was an ingratiating personage with an easy flow of noble sentiments. He betrayed Jesus with a polite manner. Many men are far more trying than Judas, and play the fool as this astute man never would. But one's moral sense has no doubt that Judas is the worst type in life. One may pardon his friend if he be a drunkard or a miser, or if he be filled with pride or be the victim of an evil temper; but there is no way of living with falsehood. Treachery breaks friendship; it cannot be endured." *Ian Maclaren.*

preparation for the passover

Ma. xxvi. 17—19. Lu. xxii. 7—13.

"It is the day on which the Paschal Lamb will be slain at nightfall, and Jesus is walking in a shadow, for He knows that He is the Lamb for this year, and for all years to come." *Horton.*

12, 13. the first day of unleavened bread. Wednesday in Passion week would seem to have been spent by our Lord in deep seclusion at Bethany, preparing Himself for the awfulness of the coming struggle, and is hidden by a veil of holy silence. That night He slept at Bethany for the last time on earth. "On the Thursday morning he awoke never to sleep again." *Farrar.* **two,** Peter and John (*Lu.*). **meet . . water,** a wonderful sign (1) that a person is ab. to meet them; (2) that person a man. "It was generally the task of women to carry water. Among the thousands at Jerusalem they would notice this *man* carrying an earthen jar of water drawn from one of the fountains." *Cam. B.* (3) that man alone; (4) that, too, immediately; (5) bearing a vessel; (6) that vessel of earthenware, Gk.; (7) containing water. *Bengel.*

Providential meetings.—There are no chance meetings in this world. They are all providential. They are in God's plan. On many of them great possibilities hinge. You enter a railroad car, and take your seat among strangers. A proffered courtesy brings you into conversation with a fellow-traveller. An acquaintance is the result. Years of helpful Christian co-work follow in the train of that first meeting. You visit a place of winter resort for health-seekers. At the dinner-table you meet a man unknown to you until that meeting; and his labor for good may be far more effective than yours in your whole life-time. You look in upon a celebrated preparatory school, where two hundred young men are at their studies. One face impresses you. Your meeting with him affects your course and his for all time, and involves the interest of a multitude. All these illustrations are real incidents; and there are thousands like them. It behooves us to consider well our duty in every meeting with another. We can fail to improve our opportunity and lose a blessing. We can fill our place just then, and have reason to rejoice eternally that we did so. Lord, what wilt Thou have me to do—when next I meet one whom Thou hast planned for me to see? *Sunday-School Times.*

[a] Pr. vii. 19; Ma. xx. 11; xxiv. 43; Lu. xii. 39.

"There is an emanation from the heart in genuine hospitality wh. cannot be described, but is immediately felt and puts the stranger at once at his ease."

14—17. goodman,[a] master of house. **master,** this goodman was evidently a disc. to be so addressed; and so acquiescent. **guest-chamber,** lit., "*large upper room.*" Jerusalem kept "open house" during the feast. All who could provided a room for such strangers who would join the fam. in keeping the feast. **make ready,** all was ready save the Passo. itself. **and . . disc.,** *i.e.*, the two who were sent. **found . . said,**[b] their faith must have been much strengthened by this *finding.* **cometh . . twelve,** "The Paschal lamb was slain between the hour of prayer (three o'clock) and sunset. About sunset, which would be at that season at a little after six, Jesus may have come into the city." *Clarke.*

[b] Ma. xxvi. 18; Lu. xxii. 13.

"No one can be such a welcome guest in the ho. of a friend, that he will not become a bore wh'n he has stayed three continuous days." *Plautus.*

The goodman of the house.—He was not one of the Apostles—every disciple could not be—but he entered into Jesus' enterprise; he was not seen by Jesus' side—Judas had courage for that—but he loved the Lord. . . . "What can I do for my friend?" I hear the "goodman of the house" say to himself. . . "What would He most desire, and what would please Him most before the end? Let me give Him a chamber wherein He may keep His great Passover, and one house in Jerusalem to be His own for the last night." . . . He was not himself present in the room, nor would he expect to be admitted to the fellowship of the Holy Apostles. It was enough for him to keep watch without and take order that Jesus be not disturbed for this brief hour before his death. *Ian Maclaren.*

18—21. they, the fewest number allowed was *ten;* the largest, *twenty.* **sat,** reclined. **one . . betray.** "The presence of Judas was heavier on Jesus than the cross." *Ian Maclaren.* Not simply "*one*," but "*one of you.*" **sorrowful,** both that He would be betrayed, and that one of them would be the traitor. **is it I?** Yet Peter thinks it impos. that he should *deny*, but more betray his Lord. **one . . dippeth,** even yet not specifying wh. *one.* "One of you,"—"one of the twelve that dippeth,"—then finally and decisively (*Jo.*), "He it is, to whom I shall give a sop, when I have dipped it." **Son . . goeth,** *etc.*, (*see* Ma.).

The self-diffidence of the Apostles.—The instruction to be derived from it. Learn: 1. That there is no evil which fallen man is not capable of committing; 2. That there is no person so eminent, but he has reason to distrust himself; 3. That the foreknowledge of God does not at all lessen the criminality of our acts. *Simeon.*

The sop.—"He who is just about to dip with Me a piece of the unleavened cakes into the *charoseth*"—a sauce consisting of a mixture of vinegar, figs, dates, almonds, and spice, provided at the Passover—"and to whom I shall give some of it presently" (John xiii. 26). To this day at the summit of Gerizim the Samaritans on the occasion of the Passover hand to the stranger a little olive-shaped morsel of unleavened bread enclosing a green fragment of wild endive or some other bitter herb, which may resemble, except that it is not dipped in the dish, the very "sop" which Judas received at the hands of Christ. *Farrar.*

22. as . . eat, *i.e.*, as they were eating the usual Passo. meal, Jesus instituted the Sacramental Supper.[a] **this . . body** (*see the Gk.; this* is not the same gender as *body*, hence does not agree with it, does not refer to it[b]), *i.e.*, "this" thing, here represented by bread, "is My body."

"*The Passover giving way to the Lord's Supper.*—I. An old Jewish festival which is binding no more. II. A new Christian festival which is binding to the end of time—1. Here we have a new application of bread and wine; 2. Here we have the symbolic appropriation of these elements; 3. Here we have the absorbing virtue of this act; 4. Here we have a heavenly reference from this scene; 5. Here we have a profound religiousness in the whole. Learn (1) The social genius of our religion; (2) The central theme of our religion; (3) The vital element of our religion; (4) The standing ritual of our religion." *Thomas.*

This is My body.—"The word for *is* denotes only *likeness* in all metaphors, and in the explanation of all symbols. 'The seven good kine *are* seven years;'[c] 'These bones *are* the house of Israel;'[d] 'The seed *is* the Word of God;'[e] 'This *is* he who hears the Word;'[f] 'The field *is* the world;'[g] 'The rock *was* Christ;'[h] 'The women *are* two covenants;'[i] 'The seven lamps *are* seven churches.'[j] Resemblance and representation are certainly implied in these and similar statements, but nothing more."

23—25. cup[k] **. . thanks,**[l] a distinct thanksgiving for the bread and wine respectively.[m] **testament,** covenant. **new,** the High Priest, when he came out from the Holy of Holies, kept a feast of joy with his friends; for his coming out was a mark of his acceptance, else he would have perished there. At that feast they drank new wine. Our Lord may here allude to this custom, meaning that He should not sink in His work, in the great offering which He should make as our Great High Priest—and then, when His acceptance was shown by the acceptance and ingathering of all His people, He would feast with them together in His father's kingdom. *Jacobus.* **for many,** it is most instructive to observe how the far-reaching expectation of our Lord looks beyond the Eleven, and beyond His infant Church, forward to the great multitude which no man can number, and speaks of the shedding of His blood "for many." *Chadwick.*

A.D. 30.

the passover

the betrayal foretold

Ma. xxvi. 20; Lu. xxii. 14—18, 21—24.

"Prophecy does not interfere with responsibility, nor was there any such preappointment of God as to diminish the guilt of *that man by whom the Son of man* was *betrayed.*" *Clarke.*

the Lord's Supper

Ma. xxvi. 26—29; Lu. xxii. 19, 20.

a 1 Co. xi. 23—25.

"Take ye" is a word of absolute assurance. He gives Himself *to* us as well as *for* us; He is ours." *Bib. Exp.*

b "In the statement, *this* is My body, the demonstrative used by Jesus is in the form proper to the subject; agreeing with the *nature* of bread, and not with its *name*, as given previously by the writer." *Godwin.*

c Ge. xli. 1, 26.
d Ez. xxxvii. 11.
e Lu. viii. 11.
f Ma. xiii. 20—23.
g Ma. xiii. 38.
h 1 Co. x. 4.
i Ga. iv. 21—24.
j Re. i. 20.

k 1 Co. x. 16; Ex. xxiv. 8; Le. xvii. 11; He. xiii. 20; viii. 6—13.

l See notes in Ma.

m A separate grace was said, in Jewish feasts, for the bread, and for the wine: "Blessed art Thou, O Lord our God, King of the world, who producest bread from the earth:" "Blessed art Thou, O Lord our God, King of the world, who producest the fruit of the vine."

A.D. 30.

"There is no true life without a personal appropriation of the Christ who died for men, and a personal assimilation of Him in His self-sacrifice." *Clarke.*

The Lord's table.—While the American army, under the command of Washington, lay encamped in the environs of Morristown, N. J., the service of the Communion was to be administered in the Presbyterian church of that village. In the previous week, the general visited the house of Rev. Dr. Jones, then pastor of that church, and thus accosted him: "Doctor, I understand that the Lord's Supper is to be celebrated with you next Sunday: I would learn if it accords with the canons of your Church to admit communicants of another denomination?" The doctor rejoined, "Most certainly. Ours is not the Presbyterian table, general, but the Lord's Table; and we hence give the Lord's invitation to all His followers of whatever name." The general replied, "I am glad of it: that is as it ought to be; but, as I was not quite sure of the fact, I thought I would ascertain it from yourself, as I propose to join you on that occasion. Though a member of the Church of England, I have no exclusive partialities." The general was found seated with the communicants the next Sabbath.

a Pss. cxiii.,cxiv.

b Pss.cxv.-cxviii.

c Jo. xiv.

d Jo. xvii.

"Singing is the best art and practice; it hath nothing to do with the affairs of this world, it is not for the law; neither are singers full of cares, but merry; they drive away sorrow and cares with singing." *Luther.*

26. sung . . hymn, during the feast it was usual to sing certain[a] Psalms and others[b] at the close. Between the drinking of the cup and the singing of the hymn our Lord delivered His farewell discourse,[c] and offered His intercessory prayer.[d]

The Passover hymn.—I. View this hymn in light of what preceded it. May regard as praise—1. For the great deliverance signalized by the Passover; 2. For the new feast that had been instituted; 3. For the great salvation wh. it memorialized. II. In the light of what followed it—Gethsemane, Calvary, etc. All these sorrows and agonies known to Jesus. The knowledge did not hinder Him fr. praising God. In our sufferings let us remember the hymn that Jesus sang as He entered His.

Singing.—Praise is the believer's help in his trials, and his companion after trial. Jehoshaphat's army sang praises before the battle: "And when they began to sing and praise, the Lord fought for Israel." David sang praises in the cave (Ps. lvii. 7). Daniel, when the trap was set for his life, prayed and gave thanks three times a day, as usual; and Jesus, when he would raise Lazarus, first lifted up His heart in thanks to the Father, and before He went to supper first sang a hymn. So is praise also our solace after trial. "Music is sweetest when heard over rivers, where the echo thereof is best rebounded by the waters; and praise for pensiveness, thanks for tears, blessing God over the floods of affliction, makes the sweetest music in the ears of heaven." *T. Fuller.*

Peter's denial predicted

Ma. xxvi. 31—35; Lu. xxii. 31—38; Jo. xiii. 36—38.

e Mk. x. 35—45.

f Zec. xiii. 7; *cf.* Jo. xvi. 32.

g Ma. xxviii. 7,10, 16; *cf.* Jo. x. 4.

h Mk. xvi. 7.

"Believers live here in a perpetual state of warfare; if they are not always in the battle, they are always in the field." *Bowes.*

27, 28. saith, to the eleven, Judas having left. **offended,** not in the mod. sense of being angry (*see* Gk.); but *stumble,* or *fall.* Having formed erroneous expectations of Messiah's kingdom,[e] they would be disappointed by what was ab. to happen. **written,**[f] and this also will be fulfilled; comp. this with His promise.[g] **Go before,**[h] *i.e.,* like a shepherd.

Why Christ is called a shepherd.—1. He knows His sheep, and marks them for His own (John x. 3, 14). God sets His seal on them (2 Tim. ii. 19). 2. He feeds their souls and bodies in green pastures (Ps. xxiii.) and drives them to the sweet streams and waters of comfort, by the paths of grace and righteousness. 3. He defends them from the wolf and enemies; they being timorous, simple, weak, shiftless creatures, unable to fly, resist, or save themselves. 4. He nourishes the young and tender lambs. 5. He seeks them when they go astray, and rejoices to find them. 6. He brings them to the fold. (1) The fold of grace. (2) The fold of glory. *Thomas Taylor.*

Singing in heaven.—For one I would not rid myself of the hope that we shall sometimes—perhaps on great anniversaries commemorative of earthly histories—literally sing, in heaven, the very psalms and hymns which are so often the "gate of heaven" to us here. It would be sadder parting with this world than we hope it will be when our time comes, if we must forget these ancient lyrics, or find our tongues dumb when we would utter them. How can we live without them? Are they not a part of our very being? Take them away, with all the experiences of which they are the symbol, and what would there be left us to carry into heaven? *Prof. Austin Phelps.*

i Ma. xxvi. 33, 34; Lu. xxii. 33, 34; Jo. xiii. 37, 38.

j Jo. xiii. 37; Lu. xxii. 33.

29—31. Peter,[i] always forward to speak, and self-reliant. This is the third[j] time that P. declared his willingness to die with his Lord. **all . . offended,** P. does not imply that it was *likely* that they would be offended; but that if so *unlikely* a thing should happen, he would be true. **twice,** the other evang. speak

generally and ref. to the *second*, or principal.[a] **thrice,** all agree that *three* denials were foretold. **vehemently,** Peter had more confidence in himself than in the words of Jesus (*lit.*, "If I *must* die with thee").

Self-confidence condemned.—"I. The wisdom of the resolution, as conceived in their own minds—1. Our blessed Saviour deserves it at our hands; 2. He also requires it at our hands. II. The folly of the resolution, as announced in their own strength—1. Not one of them was able to fulfil His word; 2. And who amongst us would be more firm than they?" *Simeon.*

Faith unto death.—The following facts, illustrative of the influence exerted by the religion of Christ on the heart, and its power to rise superior to all the opposition to which it may be exposed, are chiefly condensed from the first part of Fleming's *Fulfilling of the Scripture*:—Julius Palmer, in Queen Mary's days, had life and preferment offered him if he would recant his faith in Christ. His answer was, that he had resigned his living in two places for the sake of the Gospel, and was now ready to yield his life on account of Christ. William Hunter, when urged by Bonner to recant, replied, he could only be moved by the Scriptures, for he reckoned the things of earth but dross for Christ; and when the sheriff offered him a pardon at the stake, if he would renounce his faith, he firmly rejected it. Antonius Riceto, a Venetian, was offered his life and considerable wealth if he would concede but a little, and when his son, with weeping, entreated him to do so, he answered, that he resolved to lose both children and estate for Christ. The Prince of Condé, at the massacre of Paris, when the king assured him that he should die within three days if he did not renounce his religion, told the monarch that his life and estate were in his hand, and that he would give up both rather than renounce the truth. Bradford said to his fellow-sufferer at the stake, "Be of good comfort, for we shall this night have a merry supper with the Lord." Sanders, in similar circumstances, said, "Welcome the cross of Christ, welcome everlasting life." Elizabeth Folks, embracing the stake, cried, "Farewell world, farewell faith and hope, and welcome love." Algerius, an Italian martyr, thus wrote from his prison, a little before his death, "Who would believe that in this dungeon I should find a paradise so pleasant; in a place of sorrow and death, tranquillity and hope, and life; where others weep, I rejoice." Wishart, when in the fire which removed him from the world, exclaimed, "The flame doth torment my body, but no whit abates my spirits."

32—34. (*See* notes on Ma.). **Gethsemane** (*oil press*), prob. so called fr. an oil press wh. was there. It was the Saviour's usual place of prayer (*Lu.*). **taketh . . Him,** into the recesses of the olive-grove, and in advance of the rest. **Peter . . John,** for some reason[b] selected on other occas. when the rest were not permitted to follow Him.[c] **began . . heavy,** Buttmann suggests that the root idea is that of being "*away from home*," and so "confused," "beside oneself." Truly in respect to His human nature our Lord was *far from home*, far from His native skies, and the word may be taken to describe the awfulness of His isolation, unsupported by a particle of human sympathy,—a troubled, restless state, accompanied by the keenest mental distress. **My soul is exceeding sorrowful.** Here again we have a remarkable word. It points here to a depth of anguish and sorrow, and we may believe that he, who at the first temptation had left the Saviour "*for a season*" (Luke iv. 13), had now returned, and tried Him with all painful things, as before with all pleasurable, hoping to terrify, if it might be, from His allegiance to the truth, Him whom manifestly he could not allure." *Trench's Studies.*

Gethsemane.—I. Sympathy and solitude are desirable in seasons of distress. II. The relief should be sought of God which can come only from Him. III. His will should always be preferred as wisest and best. IV. Watchfulness and prayer are needful to safety in temptation. *Godwin.*

Gethsemane.—The place so named lies along the path that ascends the Mount of Olives, just beyond the small foot-bridge that crosses the brook Kedron. We found it walled in by a high and heavy stone wall poorly plastered, which had been built in 1849 by the Latin monks. We were allowed to enter by a narrow gateway, as workmen were engaged in the enclosure at some stone-work around a well in the north-west corner. The ground had been freshly dug up, and rose bushes set out, one of which bore a solitary rose. I asked a monk for what purpose this was done. He replied, "For the mother of God." This rose was for the altar of the chapel of the Virgin near at hand. Everything is made to minister to their Romish superstitions. Even the twigs from the olive trees they are accustomed to sell to pilgrims.

A.D. 30.

a Ma. xxvi. 35.

"The first cock-crowing is at midnight; but, inasmuch as few hear it, when the word is used generally we mean the second crowing early in the morning, before dawn. It is most likely that Peter understood this expression as only a mark of time, and therefore received it, as when it was spoken before, as merely an expression of distrust on the Lord's part; it was this solemn and circumstantial repetition of it which afterwards struck upon his mind when the sign was lit. fulfilled." *Alford.*

"Our very virtues, left to themselves, bear us down, like weights, to destruction." *Gerson.*

the agony in Gethsemane

Ma. xxvi. 36—46; Lu. xxii. 39—46.

b "They were more able than the others to sympathize with Him." *Godwin.*

"The time of ending the Paschal meal was usually not far from midnight, and probably in this case it was at least not later than that; more likely it was earlier." *Clarke.*

c Mk. v. 37; ix. 2.

"Leave not off praying to God; for either praying will make thee leave off sinning, or continuing in sin will make thee desist from praying." *Fuller.*

"His soul was crucified more than His body." *Farindon.*

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We found the garden wall, on measurement, to be 168 feet on the north side, and 180 feet on the west side, and 12 feet high. The olive trees are gnarled and irregular, bearing every appearance of great antiquity. One of the trunks we found to have a circumference of twenty-three feet in the middle, and thirty-six feet at the base. *Jacobus.*

"St. Matthew tells us, he now said not Our Father, but My Father."

35, 36. little, ab. a stone's throw (*Lu.*) fr. the whole company of the disc. **possible,** in accordance with moral propriety. **all . . possible,** how great then the love of God to this sinful world in that *this* being *possible* was not granted. **not . . will,**[a] as a suffering victim. **but . . wilt,** as the faithful covenant-keeping God.

a Ps. xl. 8; Jo. iv. 34; v. 30; vi. 38, 39; xviii.; Phi. ii. 8.

"Lord, *when* Thou wilt, *where* Thou wilt, *as* Thou wilt." *Baxter.*

Homiletic hints.—"To pray is the best thing we can do in the hour of temptation." "God's will must be at all times dearer than our own, let it cost what it may to perfect it." "Prayer is needed with watching, and watching with prayer. Both must go together. Alas, if Israel's Shepherd should not be watchful, how evil should it stand with us, from our sleep-coveting security and sloth." *Canstein.*

Resignation.—I once knew a case, in which the minister, whilst praying over a child apparently dying, said, "If it be Thy will, spare ——" The poor mother's soul, yearning for her beloved, exclaimed, "It must be His will; I cannot bear ifs." The minister stopped. To the surprise of many, the child recovered, and the mother, after almost suffering martyrdom by him while a stripling, lived to see him hanged before he was two-and-twenty! Oh! it is good to say, "Not my will, but Thine be done."

b Ro. vii. 18—25; Ga. v. 17.

37, 38. cometh, to the three. **Peter,** to *him* esp. who had been most self-confident. This should have been a further warning. **watch . . hour,** if not *one*, how could he hope to *endure* through following hours. **enter,** some are *led;* others, *enter*—walk into—temptation. **spirit . . ready,**[b] *lit.*, "willing," Peter's especially; and the Holy Spirit ready to help his infirmity. **flesh . . weak,** his self-confidence proved to be perfect weakness. (There was doubtless an allusion also to *His* spirit and flesh.)

"No affection and no zeal are a substitute for the presence of God realized, and the protection of God invoked. Loyalty and love are not enough without watchfulness and prayer." *Chadwick.*

Praying and sleeping.—The chasm which opens between the Lord and His disciples, while He prays and they sleep—1. Christ ever more wakeful, more calmed, more sure of victory; 2. The disciples ever heavier with sleep, more confused and undecided.

"Prayer without watching is hypocrisy; and watching without prayer is presumption." *Jay.*

Watch and pray.—A converted and emancipated slave in the vicinity of Philadelphia accosted a person thus:—"Massa, me hear you are going to study to be a minister." "Yes." "Will you let poor Tom say one thing to you?" "Yes." "Well, you know the good Master says, 'Watch and pray.' Now you may watch all the time, and if you no pray, the devil will get in. You may pray all the time, and if you no watch too, the devil will get in. But if you watch and pray all the time, the devil no get in; for it is just like the sword of God put into the hand of the angel at the entering of the garden—it turns every way. If the devil come before, it turn there; if the devil come behind, it turn there. Yes, massa, it turn every way."

39, 40. again . . away, to test them, and seek strength for Himself. **wist . . answer,** being drowsy, and prob. ashamed.

Gethsemane; or the man-ward and God-ward direction of the soul in sorrow.—I. The man-ward direction of the soul in sorrow—Urged by the social instincts of His nature, Jesus sought the presence and sympathy of His friends in this dark hour of sorrow. 1. The great frailty of man as a helper; 2. The necessary qualification of man as a helper. II. The God-ward direction of the soul in sorrow. Christ looked to God as well as to man—1. A definite object; 2. A true spirit; 3. A strengthening influence. *Homilist.*

"One spot causeth a whole garment to be washed; so watching one sin makes us watch all. When the householder sees the rain come in in one place, he sets to looking through the whole roof." *Gurnall.*

Grief produces drowsiness.—Luke says, "He found them sleeping for sorrow" (xxii. 45). Multitudes of facts might be produced to show that this is in accordance with the usual effects of grief. "There is one symptom of grief," says Dr. Rush, "which is not often noticed, and that is profound sleep. I have often witnessed it, even in mothers, immediately after the death of a child. Criminals, we have been told by the keeper of Newgate, in London, often sleep soundly the night before their execution. The son of General Custine slept nine hours the night before he was led to the guillotine in Paris." *Barnes.*

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41, 42. hour,[a] predicted, expected, worked for—come at last. **enough,** *see Gk.*[b] **sinners,** for whom He suffered and died. **let . . go,** *I,* to my doom; *you,* to fulfil my words and "be offended." **he . . hand,**[c] even now approaching.

The past and the future.—I. The irreparable past—"Sleep on now"—1. With respect to time; 2. With respect to preparing for temptation; 3. Opportunities of doing good do not come back. II. The available future—"Rise, let us be going"—1. The duty of Christian earnestness—"Rise." 2. The duty of Christian energy—"Let us be going." *F. W. Robertson.*

Decision of Christ.—"Every man, when acting his part upon the stage of time, has found that some of the most important events of his life depended on his decision and firmness; and that frequently he has been placed in circumstances, where the destinies of his future life were suspended upon the results of a single event; and when contemplating the approach of that interesting hour which was to decide his fate, his hopes and his fears have been excited to the very highest pitch; and he has felt a solicitude and an anxiety which well-nigh overwhelmed his soul, as he exclaimed, 'Behold, the hour is at hand!' But though we could put together all the interesting anticipations, all the distressing and conflicting hopes and fears, all the important deeds and destinies that were ever suspended upon any hour in the world's history, they would instantly sink into insignificance, compared with the vast and eternal interests of innumerable myriads which were suspended upon the results of that hour, which our Saviour here declares was at hand." *Marr.*

43—45. (*See* note on Ma. *in loc.*) **Judas . . twelve,** "This, to the friends of Jesus, was the wonderful and horrible thing—that *one of the twelve* should do this deed. John adds to his infamy by noting that his familiarity with the habits of Jesus and his company led him to the right place, at Gethsemane." *Clarke.* **multitude,** including "captains of temple;"[d] and a detachment of the Rom. cohort wh. garrisoned the tower at Antonia during the feast, in case of tumult;[e] and servants of high priest.[f] **swords . . staves,** and lanthorns and torches (Jo.). **token,** sign. **master,** repeated, emphatic. **and kissed him,** rather, *kissed him tenderly* or *fervently.* The customary kiss of a disciple to his teacher. The same word in the original with its intensifying preposition is used to express the kissing of our Lord's feet by the woman who was a sinner (Luke vii. 38, 45). *Cam. Bib.*

Christ between the helpless assailants and the helpless defenders.—I. The assailants in their helplessness: 1. The traitor, the soldiers; 2. He grants them the might which they are allowed to have, according to the Holy Scriptures and God's providence, though it seems as if derived from human laws. II. The defenders in their helplessness: 1. The sword-stroke of Peter, the fleeing disciples, the fleeing youth; 2. He grants them the might of His preserving grace. *Lange.*

Treachery and traitors.—Papirius Carbo, the Roman consul, being impeached as an accomplice in the assassination of the second Africanus, one of his servants whom he had offended stole the box in which his master kept all his papers, and carried it to Licinius Crassus, who was employed to make good the indictment. Crassus was at enmity with Papirius, and these papers would probably have furnished him with ample means of gratifying his resentment; but the noble-minded Roman had such an abhorrence of this treachery, that he sent back the slave in chains, with the box unopened, saying, that he had rather let an enemy and a criminal escape unpunished, than destroy him by base and dishonorable means.

46—49. one, Peter (Jo.) **servant,** Malchus (Jo.). **ear,** the right ear (Lu.). **Jesus . . said,** to the multitude (Ma.), more esp. to the chief priests and temple officers (Lu.). **thief,** *R. V.*, "robber," a violent man who might make resistance. **daily,** offering opportunity. **temple,** where, indeed, some *thieves*[g] might be found. **took . . not,** both He and they knew the reason.[h]

The possibilities of a human life illustrated by the downfall of a traitor.—The career of Judas is simply an example of the meaning of temptation. Man is under no iron law which compels him to sin. He does as he does, not because he *has* to, but because he *wills* to. The stress of habit may become desperate, but it is the sinner's own act that has brought him into such a state. So it was with Judas. Intelligently, deliberately had he leaned the whole weight of his obdurate heart against that door of mercy which the Saviour would have opened to him. In the very face of his destiny, with its notes of doom sounding louder and louder, like the peals of distant bells as one approaches the town, he went straight on to his deed.

a Jo. vii. 30; viii. 20; xiii. 1.
b Mk. vi. 6; Lu. vii. 6; xv. 20; xxiv. 13.
c Jo. xviii. 2, 3.
"And ever since, all who went farthest down into the dread valley, and on whom the shadow of death lay heaviest, found there the footsteps of its conqueror. It must be added that we cannot measure the keenness of the sensibility thus exposed to torture. A physical organization and a spiritual nature fresh from the creative hand, undegraded by the transmitted heritage of ages of artificial, diseased, and sinful habit, unblunted by one deviation from natural ways, undrugged by one excess, was surely capable of a range of feeling as vast in anguish as in delight." *Bib. Exp.*

the betrayal
Ma. xxvi. 47—56; Lu. xxii. 47—53; Jo. xviii. 2—12.
d Lu. xxii. 52.
e Jo. xviii. 3.
f Lu. xxii. 50.
While He yet spake, the garden was filled with armed men, and flashed with the light of numerous lanterns and torches, though the Paschal moon was at the full, for "in the rocky ravine of the Kidron there would fall great deep shadows from the declivity of the mountains and projecting rocks, and there were caverns and grottoes in which a fugitive might retreat." *Lange.*
g Mk. xi. 17.
h Mk. xi. 18; xii. 12.
"The sea ebbs and flows; but the rock remains unmoved." *Rutherford.*

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In selfishness and avarice he has cherished base suggestions, till they fastened their ruinous hold upon him. A pilferer, grown to be a thief, soon became a monster, balancing an innocent life against thirty denarii. *De Witt S. Clark.*

50—52. they, the disc. **all,** without exception, as He had predicted (*v.* 27), and notwithstanding their protestations (*v.* 31). **forsook,**[a] left Him in the hands of His foes. **fled,** to provide for their own safety, for wh. also Jesus provided.[b] **man,** some believe this to have been Mk. himself. If so, the phrase, "a certain young man," corresponds with John's mode of referring to himself,—"that other disciple." He had prob., on hearing the multitude in the street, rushed fr. his dwelling,[c] only partially dressed, and followed the crowd, by some of whom he was mistaken for one of the followers of Christ.

Significant contrasts between Christ and His disciples.—I. His knowledge and their ignorance: 1. His knowledge—(1) Of His approaching trials; (2) Of the desertion of His disciples; (3) Of His resurrection from the dead; (4) Of the particular denial of Peter. 2. Their ignorance. II. His power and their weakness. III. His constancy and their inconstancy; 1. His constancy—"I will go before you into Galilee." 2. Their inconstancy—"They forsook Him after all His kindness to them." *Thomas.*

53, 54. (*See* notes on Ma. *in loc.*) **high priest,** Annas[d] first (Jo.), who sent him, bound, to Caiaphas, to whom Mk. here refers. **Peter,** John, at least, of the others, was also there.[e]

The true Shepherd betrayed by a faithless disciple, and tried at the tribunal of a false world.—1. By the treachery of the false one, He stands as the faithful one at the bar; 2. By the false judgment, He passes forth as the faithful. *Lange.*

The attractive power of Christ.—Our world has two forces: it has one tendency to run off at a tangent from its orbit, but the sun draws it by a centripetal power and attracts it to itself, and so between the two forces it is kept in a perpetual circle. O Christian! thou wilt never walk aright, and keep in the orbit of truth, if it be not for the influence of Christ perpetually attracting thee to the centre. Thou feelest (and if thou dost not feel always, it is still there),—thou feelest an attraction between thine heart and Christ; and Christ is perpetually drawing thee to Himself, to His likeness, to His character, to His love, to His bosom, and in that way thou art kept from thy natural tendency to fly off, and to be lost in the wide fields of sin. *Spurgeon.*

55—59. chief priests . . witness,[f] "the Law required that at least two witnesses must agree. See Deut. xvii. 6; xix. 15." They had to *seek;* witnesses did not come forward voluntarily. **none,** whose evidence was sufficiently conclusive, and consistent. **we heard,** *etc.*, "the differences between the recorded words of our Lord and the reports of the witnesses are striking: '*I can destroy*' (Matt. xxvi. 61); '*I will destroy*' (Mk. xiv. 58); as compared with '*Destroy . . and I will raise*' (John ii. 19)." *Westcott.* It seems to be a misrepresentation of words recorded by Jo.[g] **neither . . together,** *i.e.*, it was insufficient.

The false judgment passed by the world upon the Lord.—"1. The false judges who seek false witness against Him; 2. The false witnesses who contradict one another; 3. The false judgment which stamps the true praise of God as blasphemy, and represents blasphemy of God to be the judgment of God; 4. The false servants of God who abuse and make a mock of the prisoner entrusted to their guardianship." *Lange.*

False witnesses against Christ.—Buxtorf, a Jewish scholar, in his Talmudic Lexicon, cites the following rabbinical testimony, admitting the subornation of false witnesses against Christ for His crucifixion, and vindicating it by law. "Against none of those guilty of death by the law are snares to be laid, except against one who has endeavored to pervert another to idolatry and strange worship. And then it is done thus: They light a candle in an inner room, and place the witness in an outer, so that they may see him and hear his voice, without his seeing them. And so they did to the son of Satda (Mary). They placed men privately in the next room as witnesses against him in Jud (Jud or Judæa), and hanged him upon the cross, on the evening of the Passover."

60, 61. stood up, astonished, indignant, perplexed at the silence of Jesus. **nothing,** stung by His silence,[h] and prob. hoping to find a fresh ground of

[a] Job xix. 13; Ps. xxxviii. 11; lxxxviii. 8; *cf.* Jo. xvi. 32.

[b] Jo. xviii. 8.

[c] Acts xii. 12.

Was the "certain young man" Mark himself? It was common among the evangelists to relate transactions in which they themselves took part without mentioning their own names. Again, such a transaction as this was quite in keeping with Mark's character; the evangel of Mark is the most impulsive of all the evangels. He is a man who does everything straightway; full of impulse, dash, fire, flash; the thing must be done, and done forthwith. *Spurgeon.*

Jesus before Caiaphas

Ma. xxvi. 57—75; Lu. xxii. 54—71; Jo. xviii. 13—27.

[d] Lu. iii. 2; Ac. iv. 6.

[e] Jo. xviii. 16.

[f] De. xix. 15; *cf.* Ps. xxvii. 12; xxxv. 11.

[g] Jo. ii. 19; *cf.* Ac. vi. 14.

"The testimonies were not equal to the requirements of the law. The insufficiency may have been sometimes in the disagreement, and sometimes in the nature, of the statements. Words spoken against the temple, if judged a capital offence by some Jews, would certainly not be so regarded by any Romans." *Godwin.*

[h] Is. liii. 7; 1 Pe. ii. 23.

accusation in His reply; as indeed, was presently the case (*v.* 62). **asked,** prefacing the question with the usual form of the oath of adjuration (*Ma.*). **Christ,** the expected Messiah. **blessed,**[a] *i.e.*, God.

Silence of Christ.—I. Suggestive of His perfect self-control. II. As superhuman as His speech at other times. III. Indicating His view of the court in the presence of wh. He stood: 1. Without authority—in His case; 2. Without justice; 3. Without judicial propriety. IV. Itself as striking a fulfilment of prophecy, as His words or deeds. *The high-priest's question.*—I. Unjust, making a prisoner criminate himself. II. Indicative of his suspicions; *i.e.*, that Christ was what he had asked Him.

The power of silence.—What a strange power there is in *silence!* How many resolutions are formed—how many sublime conquests effected—during that pause when the lips are closed, and the soul secretly feels the eye of her Maker upon her! When some of those cutting, sharp, blighting words have been spoken, which send the hot indignant blood to the face and head, if those to whom they are addressed keep silence, look on with awe, for a mighty work is going on within them, and the spirit of evil, or their guardian-angel, is very near to them in that hour. During that pause they have made a step toward heaven or toward hell, and an item has been scored in the book which the day of judgment shall see opened. There are the strong ones of the earth, the mighty food for good or evil,—those who know how to keep silence when it is a pain and a grief to them; those who give time to their own souls to wax strong against temptation, or to the powers of wrath to stamp upon them their withering passage. *Emerson.*

62—65. I am, or "thou hast said," *i.e.*, it is as thou hast said (*Ma.*). **and . . see,** I am not only the *Messiah* who was to come, but the *Judge* who will come hereafter. **son . . man,** and whom you take to be *only* a man. **right hand,**[b] place of honor, armed with power and authority. **power,** *i.e.*, the power of God (*Lu.*). **clouds,** as foretold by Daniel.[c] **rent . . clothes,**[d] assumed horror and indignation. **blasphemy,**[e] (*See* note on Ma. ix. 3, 4). "The question whether Jesus might be what He declared was not at all regarded." **all,** the council, the Sanhedrin: the people also endorsed the verdict of the court (*Lu.*). **began,**[f] again; they had done so even bef. the trial (*Lu.*). **prophesy,** "to p. is to declare what is *unseen,* and not merely what is future." They spat on the Lord of Glory. They covered His face, an act which was the symbol of a death sentence (Esther vii. 8). **strike him,** "The hands they bound had healed the sick, and raised the dead; the lips they smote had calmed the winds and waves." *Cam. B.*

The great and marvellous spirit combat.—1. One strove against all, and yet for all. 2. He suffered as a lamb, yet conquered as a lion. 3. He is overcome, and yet He is the victor. *Lange.*

66—68. Peter . . beneath, denying his Lord; Peter's Saviour above faithful to His mission. **palace,** or hall (*Lu.*), the open court. How P. got there is desc. by Jo.[g] **maids,** the portress (*Jo.*). **denied,** with an oath (*Ma.*). **cock crew,** this was not the principal c.-c. alone ref. to by the other evangs.; Mk., who is more minute, alone mentions this.

Christ and Peter, a contrast.—Contrast the great opponents of Christ and the weak opponents of Peter. The difference between the confession of Christ and Peter's Galilean (Christian) dialect. Mark how the chasm which bursts apart between Christ and His disciples unites them for ever—I. The chasm which opens: Christ, the denied confessor; Peter, the positive denier. II. Peter, now an actually humble sinner; Christ, in the fullest sense, now his Saviour and Comforter. The Lord's great discourse in His deep silence. Christ's sublime silence at the world's tribunal, a prediction of His sublime speaking at the future judgment of the world. *Lange.*

Stand firm —At the critical moment in the battle of Waterloo, when every thing depended on the steadiness of the soldiery, courier after courier kept dashing into the presence of the Duke of Wellington, announcing that, unless the troops at an important point were immediately relieved or withdrawn, they must soon yield before the impetuous onsets of the French. By all of these the duke sent back the self-same, spirit-stirring message, "Stand firm!" "But we shall all perish," remonstrated the officer. "Stand firm!" again answered the iron-hearted chieftain. "You'll find us there!" rejoined the other, as he fiercely galloped away. The result

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a "Undoubtedly this is a hypocritical expression of reverence in refraining fr. the name of God, wishing as did the high priest to designate Christ's declaration blasphemy of God, of the blessed." *Lange.* "The '*Sanctus Benedictus*' of the Rabbis is well known." *Meyer.*

b Lu. xxi. 27; Ma. xxiv. 30; xxv. 31; xxvi. 64.

c Da. vii. 13, 14; *cf.* Re. i. 7.

d 2 K. xviii. 37.

e Le. xxiv. 16; De. xiii. 5.

f Ma. xxvi. 67, 68; Lu. xxii. 63, 64; *cf.* Is. l. 6; liii. 4; Ma. xxvii. 30; He. xii. 1—3.

"Thus Jesus suffered shame to make us partakers of His glory and the veil of death covered His head, that He might destroy the face of the covering cast over all peoples, and the veil that was spread over all nations." *Chadwick.*

Peter's denials

g Jo. xviii. 16.

"We have reason to suspect the truth of that which is backed with rash oaths and imprecations. None but the devil's sayings need the devil's proofs." *Henry.*

"Every lie, great or small, is the brink of a precipice, the depth of which nothing but Omniscience can fathom." *Reade.*

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"And surely we learn by the fall of this great and good apostle to restore the fallen in the spirit of meekness, considering ourselves lest we also be tempted, remembering also that to Peter, Jesus sent the first tidings of His resurrection, and that the message found him in company with John, and therefore in the house with Mary. What might have been the issue of his anguish if these holy ones had cast Him off?" *Bib. Exp.*

proved the truth of his reply; for every man of that doomed brigade fell bravely fighting at his post.

69—72. a maid, the same (*Mk.*), and also another one in the porch (*Ma.*). **denied again,** *i.e.*, the second time. **they . . by,** one man esp. (*Lu.*). **speech,** *see* note on Ma. *in loc.* **second . . crew,** all the evangs. record the c.-c. aft. *third* denial. Mk. alone descr. the c.-c. as the second (*see vv.* 29—31, and 66—68).

Lessons of the denial.—I. "The folly and danger of self-confidence; II. The folly of disregarding friendly warning from the best of friends; III. The folly of going into company where denial will be easier than acknowledgment; IV. The certainty that one act of sin will call for another to protect it; V. The danger that the second sin will be more decided than the first, and the third more positive than the second; VI. The power of man to act upon his worse nature even when a better is in him." *Clarke.*

The prince and the peasant.—An elector of Cologne (who was likewise an archbishop) one day swearing profanely asked a peasant, who seemed to wonder, what he was so surprised at. "To hear an archbishop swear," answered the peasant. "I swear," replied the elector, "not as an archbishop, but as a prince!" "But, my lord," said the peasant, "when the prince goes to the devil, what will become of the archbishop?"

CHAPTER THE FIFTEENTH.

Jesus led to Pilate

Ma. xxvii. 1, 2, 11—14; Lu. xxiii. 1—5; Jo. xviii. 28—38.

a Ps. ii. 2.

b Jo. xviii. 31.

1, 2. council, "the Sanhedrin was not allowed, under the Roman power, to execute the penalty of death, and the next step necessarily was to obtain the consent of the governor to the death of Jesus." *Clarke.* **consultation,**[a] how to get the sentence executed.[b] **Pilate,** who, while the power of inflicting cap. punishment was invested in him, presided over a *civil* court, and could only carry out a sentence pronounced in *his* court as the penalty of crime against civil law. Here the priests' dif. begin. It was easy for them to find a *charge* and a *sentence* in their own court, but not so easy either to find a charge, or aft. to secure a sentence in P.'s court. **Pilate asked,** This was a private investigation within the *prætorium*, after the Jews, carefully suppressing *the religious grounds* on which they had condemned our Lord, had advanced against Him a triple accusation of (i) seditious agitation, (ii) prohibition of the payment of the tribute money, and (iii) the assumption of the suspicious title of "King of the Jews." This was a *political* charge, and one which Pilate could not overlook. *Cam. B.* **king . . Jews,** this being the new charge (Lu.). **thou . . it,** *i.e.*, "I am, as indeed, He was, and of the whole earth."

Injustice.—"While Athens was governed by the thirty tyrants, Socrates the Philosopher was summoned to the senate-house, and ordered to go with some other persons, whom they named, to seize one Leon, a man of rank and fortune, whom they determined to put out of the way, that they might enjoy his estate. This commission Socrates positively refused. 'I will not willingly,' said he, 'assist in an unjust act.' Chericles sharply replied, 'Dost thou think, Socrates, to talk in this high tone, and not suffer?' 'Far from it,' replied he; 'I expect to suffer a thousand ills, but none so great as to do unjustly.'" *Percy.*

c Lu. xxiii. 1—5.
d Is. liii. 7.
e Ps. lxxi. 7; *cf.* Jo. xviii. 34—38.
f Lu. xxiii. 5—7.

3—5. many things,[c] perverting the people, forbidding tribute, claiming royalty, exciting sedition (Lu.). **nothing,** *lit.*, "made him no further answer" (*v.* 5), the prophecy[d] fulfilled by His maintaining the dignity of innocence and an attitude of superhuman meekness. **marvelled,**[e] both at this most unusual silence, and as not knowing what to do. [Prob. it was at this point that P. sent Jesus to Herod.[f]]

As the death of Christ was designed to atone for all guilt, many forms of guilt combined to accomplish it. It was covetousness that betrayed Him; it was perjury that bore false witness against Him; it was envy that delivered Him up. Cruelty scourged and crowned Him with thorns. Popular fickleness chose Barabbas and rejected Him; while, in the soldiers, coarse brutality buffeted and mocked Him. *J. Angus.*

Ma. xxvii. 15—26; Lu. xxiii. 13—25; Jo. xviii. 39, 40.

6—8. feast . . released, this cus. was performed not *before*, but *in* the festival; all the evangs., therefore, agree that the trial took place *after* the Paschal supper,

wh. began the festival. **them . . insurrection,** "Barabbas had headed one of the numerous insurrections against the Roman power, which were constantly harassing the procurators, and giving untold trouble to the legionary troops quartered at Cæsarea and other places. In this particular insurrection blood had been shed, and apparently some Roman soldiers had been killed." *Cam. B.* **murder,** the greater the crime, the greater the honor done to the custom. **crying aloud,** *R.V.* "multitude went up and began to ask him."

Men are making essentially the same choice to-day.—There is Barabbas! there is Christ! When a sharp moral crisis is reached, men generally know the side they ought to choose. Right and wrong, truth and error, sin and holiness, the world or God—this is just the old Jerusalem scene back again. Such a choice fixes character. "As a man thinketh in his heart, so is he." When one wills strongly, he moulds himself in the likeness of the thing he chooses. The old Castilian proverb says, "Every man is the son of his own work." *C. S. Robinson.*

9—11. will . . Jews? Thus, if Jesus were the great criminal they asserted, and deserving of death, their desire would be granted. [It was prob. at this point that P. received a message from his wife.[a]] **knew . . envy,**[b] and did not in their hearts believe Him to be guilty of the crimes they laid to His charge. Envy of His power, goodness, popularity, etc. **chief priests,** "were outside, too conscientious to come into the hall, and they were going to and fro among the multitude, excited already, talking to this man and to that, exciting them still more, and suggesting the robber and murderer as the one for them to choose instead of Jesus." *Am. Com.*

Christ justified upon His trial by hostile judges.—1. By the judge: he seeks to free Him. 2. By the accusers and the people: their petition for the release of Barabbas reveals the bitterness of their hate. 3. By the soldiers who adorn Him with the symbols of His patience and His spiritual glory. The very mockery of truth must witness, even by its caricatures, to the glorious original. *Lange.*

> "Once to every man and nation, comes the moment to decide,
> In the strife of truth with falsehood, for the good or evil side;
> Some great cause, God's new Messiah, offering each the bloom or blight,
> Parts the goats upon the left hand, and the sheep upon the right,
> And the choice goes by forever 'twixt that darkness and that light."

12—14. what . . Jews? he was there to administer Rom. law, not to truckle to popular clamor. **crucify,**[c] than wh. nothing less would satisfy them. This was not the punishment for blasphemy but for sedition, of wh. P. had not found Him guilty;[d] hence his *three* attempts to release Jesus (*Ma.*, *Mk.*, *Lu.*). **what evil,** that was *the* point. P. must enter the charge and the proof, as well as the sentence in his record of the trial. **crucify,** this was the "evil" *they* did, and no answer to the question.

Here we have the basis of a tremendous indictment against human nature.—1. Human nature does not know good. If it had, it would not have crucified the Lord of glory. 2. Human nature hated goodness in its most attractive form. 3. Humanity is guilty of the utmost possible folly, because in crucifying Jesus it crucified its best friend. 4. Human nature destroyed its best instructor. 5. Human nature submitted to the insolent tyranny of the priests. 6. Human nature was guilty of craven cowardice in striking One who would not defend Himself. *Spurgeon.*

The virtue of Christ.—Dr. Blair, when concluding a public discourse, in which he had descanted with his usual eloquence on the amiability of virtue, gave utterance to the following apostrophe: "O Virtue, if thou wert embodied, all men would love thee." His colleague, the Rev. R. Walker, ascended the same pulpit on a subsequent part of the same Sabbath, and addressing the congregation, said, "My reverend friend observed in the morning that if Virtue were embodied, all men would love her. Virtue has been embodied; but how was she treated? Did all men love her? No: she was despised and rejected of men; who, after defaming, insulting, and scourging her, led her to Calvary, where they crucified her between two thieves."

15. Pilate, wearied, perplexed, fearing a greater tumult (*Ma.*). **willing . . people,** by any means, foul if not fair. **Barabbas,** who although a murderer, was not held in such popular hatred as Jesus, thus putting a slight on their cherished custom, and in the festival it was associated with, as typical of the great de-

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"If you hate your enemies, you will contract such a vicious habit of mind as by degrees will break out upon those who are your friends, or those who are indifferent to you." *Plutarch.*

a Ma. xxvii. 19.
b Pr. xxvii. 4.

"Envy, the attendant of the empty mind." *Pindar.*

c Ac. iii. 14.
d Lu. xxiii. 13—16; Jo. xix. 4.

Pilate's three attempts to release Jesus: *First,* Ma. xxvii. 17, 21; Mk. xv. 9; Lu. xxiii. 4; Jo. xviii. 38. *Sec.,* Ma. xxvii. 22; Mk. xv. 12; Lu. xxiii. 14, 20; Jo. xix. 4, 6. *Third,* Ma. xxvii. 23; Mk. xv. 14; Lu. xxiii. 22; Jo. xix. 12, 15.

"He who fails to prevent a sin, having the power to do so, sanctions its commission." *Seneca.*

"The facility with which we commit certain sins," says Augustine, "is a punishment for sins already committed."

Jesus delivered to be crucified

Ma. xxvii. 26—30; Jo. xix. 1—3.

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liverance of wh. it was the memorial. The prisoner whom they were pleased to regard as the greatest criminal ought to have been released, and therefore Jesus, as P. suggested. But his scruples were overcome by a ref. to Cæsar (*Jo.*).

For delivering Him up to crucifixion.—The real reason why Pilate did this great act of injustice was, his fear that through the enmity of the Jews he would lose his position, authority, rank, and wealth, and even his life. "He feared that they might really go to the emperor and impeach him with respect to other acts of his government,—his corruption, his acts of insolence, his habit of insulting people, his cruelty, his continual murders of people untried and uncondemned, and his never-ending and gratuitous and most grievous inhumanity." Had he not feared exposure, he would have marched his cohort across the square and cleared it of the mob and defied the Sanhedrin. *Dods.—Justice.*—I tell thee there is nothing else but justice; one strong thing I find here below,—the just thing,—the true thing. My friend, if thou hadst all the artillery of Woolwich marching at thy back in support of an unjust thing, and infinite bonfires visibly waiting ahead of thee to blaze centuries to come for thy victory on behalf of it, I would advise thee to call "Halt!" to fling down thy *baton*, and say, "in God's name, no!" What will thy success amount to? If the thing is unjust, thou hast not succeeded, though bonfires blazed from north to south, and bells rang, editors wrote leading articles, and the just thing lay trampled out of sight to all mortal eyes, an abolished and annihilated thing. *Carlyle.*

Scourging: Acc. to Rom. custom, the hands were tied to a column, and the back laid bare. The scourge was made of several thongs with a handle; they were made rough with bits of iron or bone, for tearing the flesh; and thus fitted it was called a *scorpion; cf.* 1 K. xii. 11, 14; 2 Ch. x. 11, 14.

Pretorium oft. occurs—Ma. xxvii. 27, trans. "common-hall," "governor's house;" marg. Jo. xviii. 28, trans. "hall of judgment," "Pilate's house," marg., as also 33; xix. 9; Ac. xxiii. 35, "Herod's judgment-hall:" Phi. i. 13, "the palace," "Cæsar's court." Marg. It was the head-quarters of Rom. mil. commanders.

16—19. soldiers, having charge of execution. **Pretorium,** the official residence of the *Prætor*, or chief magistrate. **band,** Pilate's body guard. **purple,** or scarlet (*Ma.*). It was a war-cloak, such as princes, generals, and soldiers, wore, dyed with purple; "probably a cast-off robe of state out of the prætorian wardrobe,"—a burlesque of the long and fine purple robe worn only by the Emperor. *Lange.* **thorns,** *see Ma.*, "in mimicry of the laurel wreath worn at times by the Cæsars." *Cam. B.* **salute,** mockery, contemptible sport for brave soldiers. **bowing . . knees,** what they did in scorn shall presently be done by all men in truth. This suffering of insult acc. to prophecy.

The crown of thorns.—When John Huss, the Bohemian martyr, was brought out to be burnt, they put on his head a triple crown of paper, with painted devils on it. On seeing it, he said, "My Lord Jesus Christ, for my sake, wore a crown of thorns; why should not I then, for His sake, wear this light crown, be it ever so ignominious? Truly I will do it, and that willingly." When it was set upon his head, the bishops said, "Now, we commit thy soul to the devil." "But I," said Huss, lifting up his eyes towards heaven, "do commit my spirit into Thy hands, O Lord Jesus Christ; to Thee I commend my spirit, which Thou hast redeemed."

Jesus is led away to be crucified

Ma. xxvii. 31—34; Lu. xxiii. 26—33; Jo. xix. 16, 17.

20, 21. led . . out, *see* the reason of this explained by the apostle.[a] **compel . . Simon,** *see* note on Ma. xxvii. 31—33. **Rufus,** who, with his mother, is aft. named by Paul.[b] **bear . . cross,** the whole, or part of it (*Ma.*).

Bearing the cross.—The noblest and most delicately balanced frame, like all other exquisite machines, is not capable of the rudest strain; and we know that Jesus had once sat wearied by the well, while the hardy fishers went into the town, and returned with bread. And this night our gentle Master had endured what no common victim knew. Long before the scourging, or even the buffeting began, His spiritual exhaustion had needed that an angel from heaven should strengthen Him. And the utmost possibility of exertion was now reached: the spot where they met Simon of Cyrene marks this melancholy limit; and suffering henceforth must be purely passive. We cannot assert with confidence that Simon and his family were saved by this event. The coercion put upon him, the fact that he was seized and "impressed" into the service, already seems to indicate sympathy with Jesus. And we are fain to believe that he who received the honor, so strange and sad and sacred, the unique privilege of lifting some little of the crushing burden of the Saviour, was not utterly ignorant of what he did. We know at least that the names of his children, Alexander and Rufus, were familiar in the Church for which St. Mark was writing, and that in Rome a Rufus was chosen in the Lord, and his mother was like a mother to St. Paul (Rom. xvi. 13). With what feelings may they have recalled the story, "him they compelled to bear His cross." *Bib. Exp.*

a He. xiii. 11—14.

b Ro. xvi. 13.

Only Mk., who wrote his Gos. in Ro., names Rufus. This undesigned coincidence confirms the testimony. See *Blunt's Veracity*, sec. i. 14. There is an Alexander named in Ac. xix. 33; 1 Ti i. 20. It is not known whether *this* Alex. is referred to.

Calvary was prob. a bare round spot, something in the

22, 23. Golgotha, Heb. for Calvary (*Lu.*), = "the place of a skull." It was a bare hill or rising ground on the north or north-west of the city, having the form on its rounded summit of a *skull*, whence its name. It was (*a*) apparently a well-

known spot; (*b*) outside the gate (comp. Heb. xiii. 12); but (*c*) near the city (John xix. 20); (*d*) on a thoroughfare leading into the country (Luke xxiii. 26); and (*e*) contained a "garden" or "orchard" (John xix. 41). *Cam. B.* **interpreted,** there would have been no need of this *interpretation*, if Mk. were writing for Jews. **gave,** *R.V.* "offered." **wine . . myrrh,** "it is said that the wealthy ladies of Jerusalem were accustomed to provide, at their own expense, the stupefying draught for all who were there to be crucified." *Am. Com.* It was tasted and declined (*Ma.*). He declined the wine that He might *taste* death for us.[a]

The stupefying draught.—I. THE CLEARNESS OF CHRIST'S VISION OF DEATH. He resolved to die with His mental vision clear and calm. II. The duty of Christ's disciples. Not to seek suffering, but when it comes in the path of duty to meet it calmly, resolutely, and fearlessly. III. What enabled Him to dispense with this stupefying draught? It was the direct result of His self-surrender to the Father. He who gives up will, purpose, life, into the hands of God, may expect that God will be all in all to him. IV. What lesson does His refusal teach us? 1. His true nobility; 2. Our own duty under trial. "The cup which My Father hath given Me, shall I not drink it?" It is our privilege to accept the Saviour's love. He suffered, died, arose, ascended to heaven, and pleads now for us. *Seeds and Saplings.*

24—26. parted,[b] all but the tunic, into four portions. **lots,** to decide who should have the first choice; then, who the second, etc. Aft. a lot was cast for the tunic (*Jo.*). **third hour,** nine o'clock A.M. (*See* note on Jo. *in loc.*). **accusation,** crime of wh. He was charged, and for wh. He was executed. **over,** over His head, and fixed on His cross, written in three langs. (Jo.). **King . . Jews,** all the evangs. give the same sense, though the form be dif.

Title on the cross.—"I. The nature and quality of this title. 1. Extraordinary; 2. Public; 3. Honorable; 4. Vindicating; 5. Predicting and presaging; 6. Immutable. II. What hand Divine Providence had in this matter: 1. In overruling the heart and hand of Pilate contrary to his inclinations; 2. In applying a present, public remedy to the reproaches of Christ; 3. In casting the ignominy of the Saviour's death upon the very men who ought to bear it; 4. In fixing this title to the cross when there was so great a confluence of people to take notice of it. III. Improvement. Divine Providence often overrules the counsels and actions of the worst men to His own glory." *Flavel.*

Stripped of His raiment.—Tom Baird, the carter, the beadle of my workingman's church, was as noble a fellow as ever lived—God-fearing, true, unselfish. I shall never forget what he said when I asked him to stand at the door of the workingman's congregation, and when I thought he was unwilling to do so in his working clothes. "If," said I, "you don't like to do it, Tom; if you are ashamed——" "Ashamed!" he exclaimed, as he turned round upon me; "I'm mair ashamed o' yersel', sir. Div ye think that I believe, as ye ken I do, that Jesus Christ, who died for me, was stripped o' His raiment on the cross, and that I—— Na, na, I'm prood to stand at the door." Dear, good fellow! There he stood for seven winters, without a sixpence of pay; all from love, though at my request the working congregation gave him a silver watch. When he was dying from small pox, the same unselfish nature appeared. When asked if they would let me know, he replied: "There's nae man leevin' I like as I do him. I know he would come. But he shouldna' come on account of his wife and bairns, and so ye maunna' tell him!" I never saw him in his illness, never hearing of his danger till it was too late. *Norman Macleod.*

27—32. robbers, "prob. companions of Barabbas, and suffered the punishment fr. wh. he was exempted." **fulfilled,** not writing for Jews, Mk. has but few refs. to fulfilment of Scripture. **Ah . . days.** "This saying of our Lord at His first cleansing of the Temple was never forgotten.[c] Perhaps some of the false witnesses of the previous night were now present." *Cam. B.* **save thyself,** "they desired the evidence of self-seeking power, despising the higher evidence of self-sacrificing love." **saved others,** a glorious admission. While they were mocking, He was dying to save *them.* **himself . . save,** by saving His life in *their* lower sense, He would indeed have lost it in *His* higher sense. **King . . Israel,** so-called. **see**[d] **. . believe,** how much they had already seen without believing.

The sight of the Saviour's suffering.—Do you not know that this simple story of a Saviour's kindness is to redeem all nations? The hard heart of this world's obduracy is to be broken before that story. There is in Antwerp, Belgium, one of

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shape of a skull; hence, perh., the idea that it was a hill—Mt. Calvary.

a He. ii. 9.

"Once a Golgotha, Calvary has ceased to be a place of skulls. Where men went once to die, they go now to live." *Anon.*

the crucifixion

"And they crucify Him." Let the words remain as the Evangelist left them, to tell their own story of human sin, and of Divine love which many waters could not quench, neither could the depths drown it." *Bib. Exp.*

Ma. xxvii. 35—38; Lu. xxiii. 33—38; Jo. xix. 18—24.

b Ps. xxii. 18.

"Before the criminal was usually carried the placard, expressing his crime, in black letters on white gypsum, wh. was aft. fastened over his head."

Jesus is reviled on the cross

Ma. xxvii. 39—44; Lu. xxiii. 35—37, 39—43; Jo. xix. 25—27.

"We must remember that the cross was so low that the sufferer was actually among His tormentors, able to look directly into their eyes, and even liable to abuse from their hands." *Clarke.*

c Jo. ii. 19.

d Ro. iii. 3; 2 Ti. ii. 13.

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the most remarkable pictures I ever saw. It is "The Descent of Christ from the Cross." It is one of Rubens' pictures. No man can stand and look at that "Descent from the Cross," as Rubens pictured it, without having his eyes flooded with tears, if he have any sensibility at all. It is an overmastering picture—one that stuns you, and staggers you, and haunts your dreams. One afternoon a man stood in that cathedral looking at Rubens' "Descent from the Cross." He was all absorbed in that scene of a Saviour's sufferings when the janitor came in and said: "It is time to close up the cathedral for the night. I wish you would depart." The pilgrim, looking at that "Descent from the Cross," turned around to the janitor and said: "No, no; not yet. Wait until they get Him down." O, it is the story of a Saviour's suffering kindness that is to capture the world. *Dr. Talmage.*

darkness—death of Jesus

Ma. xxvii. 45—50; Lu. xxiii. 44—46; Jo. xix. 28—30.

33—37. sixth, twelve o'clock noon. **darkness,** supernatural, symbol of sin and sorrow.[a] **ninth,** three o'clock, P.M. **Eloi,** *etc.*,[b] (*see* note in Ma.). "This is the only one of the 'Seven Sayings from the Cross,' which has been recorded by St. Mark, and he gives the original Aramaic and its explanation. Observe that of these sayings (i) the first three all referred to others, to (*a*) His murderers, (*b*) the penitent malefactor, (*c*) His earthly mother; (ii) the next three referred to His own mysterious and awful conflict, (*a*) His loneliness, (*b*) His sense of thirst, (*c*) His work now all but ended; (iii) with the seventh He commends His soul into His Father's hands." *Cam. B.* **said,** in scorn and contempt. **Elias,** being Jews, they expected Elijah to appear with the Messiah. **and,** Jesus having said, "I thirst" (*Jo.*). **vinegar,**[c] light sour wine. After receiving the wine, Jesus said, "It is finished"[d] (*Jo.*). **let alone,** *lit.*, "suffer it,"—"that will do." **ghost,** or, "breathed His last." Jesus died ab. three o'clock (*v.* 33), the hour of prayer and of the evening sacrifice.[e]

a Am. viii. 9.

"A heavenly brightness in the night had marked the time of the Saviour's birth; and now an earthly darkness in the day marked the time of His death." *Godwin.*

b Ps. xxii. 1; xlii. 9.

c Ps. lxix. 21.

d Ps. xxii. 15.

e Ac. iii. 1.

Burning thirst is the most painful aggravation of death by crucifixion, and it was as He uttered the words, "*I thirst,*" that the soldier ran and filled a sponge with vinegar, or the sour wine-and-water called *posca*, the ordinary drink of the Roman soldiers." *Cam. B.*

Miracles at the crucifixion (*see* Ma. xxvii. 45—54).—The death of Christ—I. By what it was immediately preceded: 1. Natural darkness—(1) Its duration; (2) Its extent; 2. Spiritual darkness—(1) The meaning of this mysterious cry; (2) The strange manner in which it was misapprehended. II. The remarkable occurrences by which it was followed: 1. Rending of the veil; 2. Convulsion of the earth; 3. Opening of the graves. III. The effect which these prodigies produced. "Truly this was the Son of God." *Anon.*

Christ our Saviour.—"I had a friend, who, standing by the side of a piece of frozen water, saw a young lad in it, and sprang upon the ice in order to save him. After clutching the boy, he held him in his hands, and cried out, 'Here he is! here he is! I have saved him!' But, just as he caught hold of the boy, he sank himself, and his body was not found for some time afterwards, when he was quite dead. Oh! it is so with Jesus. My soul was drowned. From heaven's high portals, He saw me sinking in the depth of hell. He plunged in to rescue me." *Spurgeon.*

the rent vail

Ma. xxvii. 51—56; Lu. xxiii. 45, 47—49.

38—41. vail (*Ma., Lu.*), symbolizing the end of Judaism, and throwing open the most holy place to all.[f] **centurion** (comp. Gk. in Mk. with that of other evangs.). Mk. uses the Latin term. **saw . . cried,** and saw also the attendant phenomena (*Ma.*). **the Son,** *better*, "a son of God," *i.e.*, a hero or demigod. **women** (*see note* on Ma. and Jo.), mother of Jesus not named here: prob. bec. Jo. had by this time led her away;[g] or bec. Mk. names those only who had followed Him fr. Galilee (*v.* 41).

f He. ix. 2, 3, 6—9.

g Jo. xix. 26, 27.

"As to the opening of the graves, this wonder was designed both to adorn the resurrection of Christ, and to give a specimen or pledge of our resurrection which also is to be in virtue of His." *Flavel.*

Prodigies attending the crucifixion (*see* Matt. xxvii. 50—54).—I. The wonderful event here referred to. II. The prodigies by which His death was attended—1. The darkness that overspread the land; 2. The vail of the temple rent; 3. The rending of the rocks; 4. The opening of the graves, and the rising of the dead. III. The effect which these prodigies produced. "Now when the centurion," etc. This testimony coming from such a quarter, was—1. Most important; 2. Exceedingly reasonable.

the burial of Jesus

Ma. xxvii. 57—61; Lu. xxiii. 50—56; Jo. xix. 31—42.

42, 43. even, towards six o'clock, when the Sabbath would commence, and when it would be unlawful to take the body from the cross. **preparation,** time naturally devoted to *preparing* for the Sabbath. All work was usually stopped at three o'clock. The day bef. the Sab. was called "fore-Sabbath," and *paraskene* or preparation. **Arimathea,** (*see Ma.*). **counsellor,** he was also a disc. (*Ma., Jo.*) as well as a member of the Sanhedrin (*Lu.*). **went . . boldly,** "He is no longer a secret disciple. He casts away all fear. The Cross transfigures cowards

into heroes." *Cam. B.* **craved the body,** it was not the Roman custom to remove the bodies of the crucified from the cross.

Moral courage.—A great deal of talent is lost in the world for the want of a little courage. Every day sends to their graves a number of obscure men, who have only remained in obscurity because their timidity has prevented them from making a first effort; and who, if they could have been induced to begin, would in all probability have gone great lengths in the career of fame. The fact is, that to do anything in this world worth doing, we must not stand back shivering and thinking of the cold and danger, but jump in and scramble through as well as we can. It will not do to be perpetually calculating risks and adjusting nice chances; it did very well before the flood, when a man could consult his friends upon an intended publication for a hundred and fifty years, and then live to see its success afterwards; but at present a man waits, and doubts, and consults his brother and his particular friends, till one fine day he finds that he is sixty years of age; that he has lost so much time in consulting his first cousins and particular friends that he has no more time to follow their advice. *Sydney Smith.*

44—47. marvelled, doubted. "Death by crucifixion did not generally supervene even for three days, and thirty-six hours is said to be the earliest period when it would be thus brought about." *Cam. B.* **centurion,** who had charge of the execution. **knew,** and could doubt no longer (*see* Jo.). **gave . . Joseph,** wh. P. might be the less reluctant to do seeing that he was a member of the council. **bought . . linen,** he was a *rich* man (*Ma.*) **sepulchre,** the property of Joseph (*Ma.*), and in a garden (*Jo.*). Nicodemus took part in this burial (*Jo.*), **rolled . . stone,** one stone suf. large, therefore heavy;[a] called, technically, "the roller." **saw . . laid,** wh. accs. for their going direct to the spot aft.

Burial of Christ.—"There is another fact which was never denied either; and that is, that *Christ was buried:* no one ever doubted that, no one ever denied that, no one ever controverted that. He was buried, however, in a particular manner, just as he died in a particular manner. The sepulchre of Christ was an aperture in a rock, a hole in a rock—a cavity hewn out of a natural rock. So there was no approaching the sepulchre of Christ but by the mouth of it; there was no undermining it; there was no sapping and mining it, by which the corpse might have been abstracted, by which it might have been taken away some other way than the way it was put in; there was no way of the body getting out of the grave but by the way it got in, namely, by the mouth of the sepulchre. But the mouth of the sepulchre was shut up, sealed up, fortified with a great stone rolled against its mouth. The stone was sealed with royal arms, the imperial signet was attached to the stone, the sepulchre of Christ was hermetically sealed; so that it was supposed it could never be infringed upon, never could be violated; and to make it still more inviolable, it was guarded by Rome's veteran legions. It was never denied, then, that Christ was buried." *Dr. Beaumont.*

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"It was no light matter Joseph had undertaken: for to take part in a burial, at any time, would defile him for seven days, and make everything unclean which he touched; and to do so now involved his seclusion through the whole Passover week—with all its holy observances and rejoicings." *Geikie.*

a Mk. xvi. 3.

"Instead of shortening their agonies the Roman law left them to die a lingering death, and suffered their bodies to moulder under the action of the sun and rain. The more merciful Jewish law, however, did not allow such barbarities, and the Roman rulers had made an express exception in their favor." *Cam. B.*

CHAPTER THE SIXTEENTH.

the resurrection of Jesus

Ma. xxviii. 2—4.

1, 2. past, *i.e.*, the third day, including—accord. to cust.—the day of the crucifixion. **Mary . . Salome,**[b] only two named by Ma. **bought . . spices.** "Not *had bought.* The places of business in Jerusalem were opened after sunset on the Sabbath, and it was then that they went to buy." *Clarke.* They might be ignorant of the guard, and of the spices brought by Nicodemus. **anoint,** finish the embalming wh. was begun at the burial. **morning,** strictly "when the sun was risen." The early hour a proof of their earnest affection.

the women at the sepulchre

Ma. xxviii. 1. Lu. xxiv. 1—3. Jo. xx. 1, 2.

The deserted sepulchre.—I. What they did—1. When they came; 2. The purpose for which they came. II. What they said—1. This question was natural; 2. The event showed that it was needless. III. What they beheld—"They saw a young man," etc.—1. His designation; 2. The position he occupied; 3. The raiment he wore. IV. What they heard—1. The tidings announced; 2. The command they received. V. What they felt—1. They trembled; 2. They were amazed; 3. The effect which their terror and astonishment produced. There was speed on the one hand, and silence on the other. *Anon.*

b Mk. xv. 40, 47; Jo. xix. 25.

Ministry of the women.—"The nightingale is celebrated for its singing in the night. We have, however, seen it maintained that it is all a mistake to suppose that

"How consolatory are the little offices of reverence to the dead; and how heart-soothing to be

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she sings only in the night. She sings in the day as well; only, as other songsters are then in full chorus, her sweeter strains are not particularly distinguishable from the rest. But at night, when all others are hushed, her song is heard, and is more sweet by reason of the contrast with the surrounding stillness. So it was with these women. They served in the day of bright sunshine, but their service was then overshadowed, so to speak, by the demonstrative crowd that thronged around the Saviour. Amidst all the marks of attention paid Him, theirs did not appear particularly distinguishable. But when the voice of the noisy, effusive crowd was hushed during the dark night of trial and suffering which followed the brief day of popularity, they continued to give forth the music of love and sympathy through the dark loneliness of the night. This is love indeed, and the world needs more of it—love that will give forth the music of service in the night, and even at the grave of its hope." *Parry.*

doing something about the lifeless form, when to sit still with folded hands thinking about the loss would be intolerable!" *Horton.*

3, 4. who . . roll, their affectionate zeal had overlooked this difficulty. They seem not to have known of the guard and the seal. **looked,** it means when they "*looked up*," an accurate and graphic detail. **saw,** to their great surprise.

The stone rolled away.—Prospective difficulties in the path of duty persons often find removed, when they come to the place of meeting them. This may be inferred—I. From the experience of God's people. II. From the promises of God. *G. A. Calhoun.*

"Such was the word of the message—that the stone *was* rolled away, that the riddle of death *was* solved; and hearts unnumbered welcomed the tidings, and expanded themselves to it, as flowers, shut through some dreary night, unfold themselves to the warmth and the light of returning day." *Trench.*

Who shall roll us away the stone?—I. This is an inquirywhich may be addressed to those who have never received Christ in their hearts, but whose hearts are closed and sealed against the truth. Such an obstruction is ignorance—a stone enclosing a grave. Such also is unbelief—self-conceit—earthly-mindedness—prejudice. II. Apply this inquiry to the difficulties the sincere Christian meets in communion with God, whether in private or public worship. III. The inquiry is suitable in contemplation of the difficulties which beset the attempt to spread abroad the Gospel of Christ. IV. Apply the question to the general resurrection. The resurrection of Christ is a cause efficient and meritorious of the resurrection of His saints.

"Why, Joseph and Nicodemus had brought 'an hundred pound weight of myrrh and aloes,' and wrapped them with the body of Jesus! Was not this enough? Pardon them if they overdo their part. Cordial love thinks all is not done that should be, unless itself be at the doing." *Bishop Hacket.*

Mary's perplexity.—It much perplexed Mary how she should roll away the tombstone, and so purchase the sight of her beloved Master; but He that has given His angels charge over His children, that they hurt not their foot against a stone, sent a message from heaven, to roll back that huge stone for her. Even as a loving father, when he carries his little child to the town, will let him alone to walk in the plain and fair way; but when he comes to slippery paths he takes him by the hand, and in dirty passages bears him in his arms, and when he comes to a stile, he gently lifts him over; so God, our Heavenly Father, uses His dear children. If they endeavor to go as far as they may in the ways of His commandments, so fast as they can in the way to the celestial Jerusalem, He will assist them in danger, and help them over stiles of discouragements; take away all rubs of offence, remove all blocks and hindrances in their passage, and the very great stone parting Christ and them, even whilst they least think of it, shall be rolled away. *Boys.*

angels in the sepulchre

Ma. xxviii. 5—7; Lu. xxiv. 4—8.

5—8. entering, *i.e.*, two of them. Mary M. having returned (Jo.). **young man,** angel (or angels, Lu.), having that appearance. **affrighted,** naturally. **be . . affrighted,** there had been more reason for alarm had they found what they sought. **he . . here,**[a] this he proves by pointing to "the place." **Peter,** a special message for the poor broken-hearted man. What a Sabbath must *he* have passed. His hope dead and buried, now revived by the resurrection and message of Christ. **Galilee,** as He had promised.[b] **quickly,** overwhelmed by fear, hope, joy. **fled,** in haste to tell the news. **trembled,** etc., should be, "for trembling and amazement had possession of them."

the women meet Jesus

Ma. xxviii. 8—10; Lu. xxiv. 9—11.

a Ps. lxxi. 20.

b Ma. xxviii. 7; Mk. xiv. 28.

And Peter.—I. Tell Peter, although he has sinned so grievously. It was heartless, repeated, public, wilful. II. Tell Peter, for he has wept. God's anger against His children ceases with the commencement of their penitence. III. Tell Peter, for he has suffered. His thoughts were God's chastening rod. IV. Tell Peter he is dear to Christ. Sin can grieve Christ, cause Him to withdraw, wound and disfigure us, but it cannot alter His love. V. Tell Peter, for he is your brother. They had sinned. Have not we denied our Lord? *Stems and Twigs.*

"Peter, as the leader of the apostolic band, still marked and treated in this message as the leader." *Clarke.*

Christ our Friend, suggests an alphabet for friendship.—He is an affectionate Friend; a bountiful and beneficent Friend; a constant and comforting Friend; a decided Friend; an everlasting Friend; a faithful Friend; a gracious Friend; a holy Friend; an interceding Friend; a just friend; a kind Friend; a loving Friend; a

merciful Friend; a near Friend; an omniscient and omnipresent Friend; a patient and powerful Friend; a quiet Friend; a righteous Friend; a saving and sympathizing Friend; a trustworthy and truthful Friend; an unparalleled Friend; a virtuous Friend; a wonderful Friend; a yearning Friend; a zealous Friend. *J. Bate.*

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9—11. early, directly the day began. **first day,** following the Sabbath (our Saturday) on the morning of the day we now call Sunday—the Lord's day. **first . . Mary M.** (*Ma., Jo.*), she had prob. gone forward a little in advance of the other two, then returned with the tidings, and then hurried back to see what had become of her Lord. At first she saw only the open tomb, and then returned. (The other women now came and saw the angels.) Mary M. then came back to the tomb, and saw first the angel, and then her Lord Himself. Now she returned with joy. **wept,** they were in deep despondency. **believed not,** to them her words were "as idle tales" (*Lu.*).

Mary Magdalene meets Jesus

Jo. xx. 11—18.

"As we have in the Lord's Supper a visible proof of our Saviour's death, so in the Lord's Day we have an historical proof of the reality of his resurrection." *Am. Com.*

"The seventh day is ended; the Lord was buried; a return is made to the first day; the Lord is raised. The Lord's resurrection promised us an eternal day, and did consecrate unto us the Lord's Day." *Augustine.*

Note on the remainder of this Gospel.—"The opinion of those who have examined and are best able to weigh the evidence concerning it is, that, for some unexplained reason, the original Gospel of St. Mark, as possessed by the primitive Church, ended abruptly with the words 'for they were afraid,' *v.* 8: that, during apostolic times, and by apostolic and inspired men, the general compendium of the events of the resurrection, with which the present Gospel concludes, was added. It is, as the reader of the Greek may observe, not in the style of St. Mark, containing many words and expressions which the Evangelist never elsewhere uses. But it has all the marks and the authority of a contemporary record; and it contains several particulars not otherwise told us. It is remarkable that in the oldest manuscript, now in the Vatican Library at Rome, the writer left a space for this passage at the end of this Gospel; an occurrence not found in that manuscript at the end of any other Gospel; but, having left the space, he determined not to fill it up." *Alford.*

12—14. after, in the evening of the same day. **appeared,** should be "was manifested." **unto two.** The name of one was Cleopas = Cleopatros, not the Clopas of John xix. 25, and another whose name is not known. Some have conjectured it was Nathanael, others the Evangelist St. Luke. *Cam. B.* **walked,** towards Emmaus (*Lu.*). **residue,** rest of the number, in Jerusalem. **afterwards,** still later on the same day. **eleven** (*lit.*, "the eleven themselves"), so called = the body of the apostles, but, as Thomas was not present, there were only *ten* (Lu., Jo.). **upbraided,** reproved, rebuked. **believed . . them,** first the women, and aft. the two.

appearance to two disciples

His risen Body is no longer subject to the laws of time and space. He comes we know not whence. He goes we know not whither. Now He stands in the midst of the Apostles (John xx. 19); now He vanishes out of their sight (Luke xxiv. 31). He knows now of no *continued* sojourn on earth. He "*appears from time to time*" (Acts i 3); He "*manifests*" Himself to chosen witnesses, as seemeth Him good. *Cam. B.*

The appearances of Jesus after His Resurrection.—He appeared eleven times during 40 days.

1. Sunday, April 9. Early in the morning. To Mary Magdalene. Near the sepulchre at Jerusalem. Mk. xvi. 9; John xx. 11–18.
2. Sunday morning. To the women returning from the sepulchre. Near Jerusalem. Matt. xxviii. 9, 10.
3. Sunday. To Simon Peter alone. Near Jerusalem. Luke xxiv. 34.
4. Sunday afternoon. To two disciples going to Emmaus. Between Jerusalem and Emmaus, and at Emmaus. Luke xxiv. 13–31.
5. Sunday evening. To the apostles, excepting Thomas. Jerusalem. John xx. 19–25.
6. Sunday evening, April 16. To the apostles, Thomas being present. Jerusalem. John xx. 26–29.
7. Last of April or first of May. To seven disciples fishing. Sea of Galilee. John xxi. 1–13.
8. Last of April or first of May. To the eleven disciples on a mountain. Galilee. Matt. xxviii. 16–18.
9. Last of April or first of May. To about five hundred brethren at once. Galilee. 1 Cor. xv. 6.
10. May. To James only. Jerusalem, probably 1 Cor. xv. 7.
11. Thursday, May 18. To all the apostles, at his ascension. Mount of Olives, near Bethany. Luke xxiv. 50, 51; Acts i. 6–12.

Lu. xxiv. 13—35.

Jesus appears to the Apostles, Thomas absent

Lu. xxiv. 36—49. Jo. xx. 19—23.

15—18. every creature. *lit.*, as in Ro. viii. 22, "the whole creation," all mankind, Jew and Gentile. **believeth,** *i.e.*, the Gospel. **damned,** *R. V., rightly*, "condemned." **in my name . . devils,** "As is afterwards recorded to have

"The term sign is general, denoting anything first known, by means of which something else is

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known (Ma. xvi. 3; xxiv. 3; Lu.ii. 12, 34; Ac. ii. 22; 2 Co. xii. 12). The miracles of Christ are never called signs by Mk. They were not the only, nor the principal proofs of the Divine authority of our Lord. There is no reason for taking these promises as referring exclusively or especially to miraculous powers." *Godwin.*

the ascension

Lu. xxiv. 50—53.

a Ac. ii. 32; Ep. iv. 10; vi. 9; Col. iv. 1; 1 Ti. iii. 16; He. vi. 19, 20; vii. 1; ix. 12—21.

b Ac. i. 9—12.

c 1 Co. iii. 5—7.

d Jo. xiv. 12.

But the link is plainer which binds the Ascension to His previous story of suffering and conflict. It was "then;" and "after He had spoken unto them," that "the Lord Jesus was received up." In truth His ascension was but the carrying forward to completion of His resurrection, which was not a return to the poor conditions of our mortal life, but an entrance into glory, only arrested in its progress until He should have quite convinced His followers that "it is I indeed," and made them understand that "thus it is written that the Christ should suffer, and rise again from the dead the third day," and filled them with holy shame for their unbelief, and with courage for their future course, so strange, so weary, so sublime. *Chadwick.*

been done by Philip the deacon in Samaria (Acts viii. 7), by St. Paul at Philippi (Acts xvi. 18) and Ephesus (Acts xix. 15, 16)." **speak . . tongues,** "as all the Apostles did on the day of Pentecost, and the Gentile friends of Cornelius (Acts x. 46), and the twelve disciples at Ephesus (Acts xix. 6), and many afterwards in the Church of Corinth (1 Cor. xii. 10)." **take up serpents,** "And so we read of St. Paul shaking off the viper at Malta (Acts xxviii. 5)." **if they drink,** "As is related of St. John that he drank the cup of hemlock which was intended to cause his death, and suffered no harm from it, and of Barsabas surnamed Justus." *Eusebius.* **hands . . sick,** St. Peter did on the lame man at the Beautiful Gate of the Temple (Acts iii. 7), and St. Paul on Publius in the island of Malta (Acts xxviii. 8). "Gifts of healing" are mentioned both by this last Apostle (1 Cor. xii. 9) and by St. James (v. 14, 15) as remaining in the Church.

The Divine ultimatum.—Do we stumble at these solemn words? Why should we? An agriculturist says practically, "Go ye into all the world, and say to every creature that there is a particular season for sowing seed: he that believeth shall be saved—shall have a harvest; he that believeth not shall be lost—shall have no harvest." There is thus a Gospel of agriculture; why not a Gospel of salvation? Men's disbelief of God will damn them in farming; why not in religion? Does God speak decisively in the one case, and hesitatingly in the other? There must be a climacteric point—a point of saving or damning—in all the declarations of God, because He has spoken the ultimate word on all the subjects which He has disclosed. The truth upon any matter, high or low, is the point of salvation or damnation. *Dr. Parker.*

Our marching orders.—"I hope," says Mr. Knill of Petersburg, in a letter, "the subject of devoting ourselves and our children to God and to His service, will be more thought of, and more acted upon, than it has been hitherto. I am more and more convinced, that if St. Paul had ever preached from, 'Go ye into all the world, and preach the Gospel to every creature,' he would have laid great stress on the word 'go.' On your peril do not substitute another word for 'go.' Preach is a good word. Direct is a good word. Collect is a good word. Give is a good word. They are all important in their places, and cannot be dispensed with. The Lord bless and prosper those who are so engaged, but still lay the stress on the word 'go;' for 'how can they hear without a preacher, and how can they preach except they be sent?' Six hundred millions of the human race are perishing, and there are perhaps thirty among all the Christians in Britain, who are at this moment preparing to 'go' Alas! my hand shakes, and my heart trembles. 'Is this thy kindness to thy friend!'"

19, 20. after . . spoken, "It signifies *to teach, to instruct by preaching and other oral communication.* So that here it denotes after our Lord had during the forty days fully instructed His Apostles by His oral teaching in all things appertaining to His kingdom and the planting of His Church." *Cam. B.* **he . . up,**[a] fr. the Mt. of Olives.[b] **right hand,** place of honor, power, authority. **they went,** aft. the promise of the spirit was fulfilled. **everywhere,** wherever they went, as they were commanded, among all nations, beginning at Jerusalem. **working . . them,** without wh. their labor had been in vain.[c] **confirming,** and thus fulfilling His promise.[d] **following,** *lit.*, "the signs that followed." **Amen,** *Be it so!* A solemn declaration of the truth of the record.

Early success of the Gospel.—Arnobius, a heathen philosopher, who became a Christian, speaking of the power which the Christian faith had over the minds of men, says, "Who would not believe it, when he sees how short a time it has conquered so great knowledge? Orators, grammarians, rhetoricians, lawyers, physicians, and philosophers, have thrown up those opinions which but a little before they held, and have embraced the doctrines of the Gospel!"—"Close the eyes for two and a half centuries, and a Roman emperor has torn the eagle from his standard to set there the cross, and the mistress of the world is at the feet of Him she crucified. Wait, and look again; a thousand years passed—just a day with God—and the power of this Name has subdued the wildness of German forests, leaped the Channel, and raised the hewn timber of the tree of Calvary against the wild Druids' oak. And to-day, when all civilization is at its height and the world is quivering with fresh powers and measureless hopes, there is no other name which stands for a moment beside that of the risen Lord." *Southgate.*

Close of Mark's Gospel.—On public buildings at Ephesus, Augustus is found, from inscriptions on recently discovered buildings there, to have been de-

scribed by the singular title (Υἱὸς Θεοῦ), "*Son of God.*" With this revelation of the great Conqueror, the true *divus Cæsar*, seated at the right hand of God, the second Evangelist brings his Gospel to a close. He has portrayed the son of Man and the Son of God as He wrought on earth, in all the fulness of His living energy, "*going about doing good*" (Acts x. 38); He leaves us to realize, and realizing to believe in, His continued operation in the very heaven of heavens, in behalf of His Church and the Humanity He came to save.

A.D. 30.

"Lord, give us strength to do what Thou dost command; and then command whatsoever pleaseth Thee." *Augustine.*

The golden censer in His hand,
He offers hearts from every land,
Tied to His own by gentlest band
Of silent love:
Above Him winged blessings stand
In act to move."

Cam. B.

Introduction.

1. The Author, Luke (*Λουκᾶς*, Lucas, an abbrev. of Lucanus) was said (*Eusebius*, *Jerome*) to have been born at Antioch, in Syria, perh. fr. identifying him with Lucius (Ac. xiii. 1). He is descr. as a physician (Col. iv. 14), and is ref. to in Phil. 24 and 2 Ti. iv. 11. Beyond these three passages we have no certain acc. of him. From these passages also, as well as fr. the use of first pers. plu. in some places (as Ac. xvi. 10), he seems to have been a companion of St. Paul. Tradition (*Epiphan.*, *Theophylact*, *Euthymius*, *etc.*) asserts that he was one of the Seventy (Lu. x. 1), but this is refuted by his preface, where he dist. betw. himself and eye-witnesses. As his Gospel alone contains the acc. of their miss. this may acc. for the trad. It is also said (*Greg. Naz.*) that he suffered martyrdom; while, "the gen. report is that he died a nat. death" (*Alford*). After the death of St. Paul he is said to have gone to Achaia, and subsequently to have retired to Africa, and there preached the Gospel (*Pinnock*). 2. Time. His Gospel was written *before* he wrote the Acts (Ac. i. 1), wh. bk. is assumed (*Alford*) to have been pub. two yrs. aft. Paul's arrival at Rome (Ac. xxviii. 30), *i.e.*, in the spring of A.D. 63 (*Wieseler*). From various data it is argued that the Gospel was written not *bef.* A.D. 50, or *aft.* A.D. 58 (*Alford*). *Wordsworth* says A.D. 53, but others (as *Papias*, *Irenæus*) consider it to have been written ab. A.D. 63, 64. 3. Place. Subject of much controv. Some say Achaia and Bœotia, where, while trav. with Paul, he collected materials (*Jerome*, *Alford*); others (*Macknight*) sup. it to have been finished in Cæsarea, while Paul was in prison there; but some (*Mill*, *Wetstein*, *etc.*) fix upon Alexandria, or (as *Lardner*) upon Greece. 4. Genuineness. While by some rationalistic commentators exception has been taken to the first two caps., its genuineness has been almost unanimously admitted. Most of the fathers (*Irenæus*, *Origen*, *Tertullian*, *Eusebius*, *Jerome*, *etc.*) so regard it (*see* also *Bp. Marsh*, *Lect. II.* 74). 5. Language. Greek; preface, pure and classical. Somewhat tinged with Hebraisms. "It is prob. that Lu. was desc. fr. heathen ancestors, and passed through Judaism to Christianity" (*Litton*). 6. Design. Primarily intended for one Theophilus (i. 1—4), it was "designed for the gen. use of Christians, whether Jews or Gentiles; and subordinately to this gen. purpose, for those readers whose acquaintance with Jewish customs and places was suf. to enable them to dispense with those elucidations of them wh. Mk. and Jo. have given, but wh. are not found in Ma. and Lu." (*Alford*). 7. Peculiarities. "Being a physician, his descr. of diseases, and his accs. of cures wrought by the Saviour and His Apostles, have more of technical definitions than the other Gospels" (*Angus*). The foll. are the principal facts and circumstances mentioned by St. Lu.—Birth of Jo. Bap. (i. 5—25, 57—66), the Rom. census (ii. 1—4), incidents at Christ's birth (4—7), shepherds (8—20), Simeon and Anna (25—38), Christ with the doctors (41—50), widow's son at Nain (vii. 11—17), good Samaritan (x. 25—37), barren fig-tree (xiii. 6—10), woman restored (11—17), dropsical man (xiv. 1—6), prodigal son (xv. 11—32), Dives and Lazarus (xvi. 19—31), ten lepers (xvii. 12—19), Pharisee and the publican (xviii. 9—14). Lu. is careful to dis. betw. ordinary diseases and demoniacal possession; representing Satan as an agent fr. *without* in the former, and energizing fr. *within* in the latter. Thenceforth the Gks. became familiar with the true doctrine of the cause of evil, and with the relation of the powers of darkness to God,—a subject on wh. they had in vain sought for illumination fr. their schools of philosophy. *Wordsworth.*

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ANTE A.D. 6.

CHAPTER THE FIRST.

It is in the general tone of his writing, the wide interest which he betrays in people of every quality, of both sexes, and of all ages and conditions, that we seem to see the spirit of a physician, experienced, genial, and kind, according to the epithet "beloved." *American Com.*

preface addressed to one Theophilus

1—4. forasmuch, Lu. begins by giving his reasons for composing this Gospel. **many,**[a] honest, perhaps, but lacking authority, ability, inspiration. Prob. these were persons who, having charge of churches, had drawn up summaries of Apostolic preaching. **are . . believed,** *R.V.*, "have been fulfilled." **they . . eye-witnesses,** as the Apostles and others had been in some cases fr. the *beginning.*[b] **having,** *etc., lit.*, "having traced down." **order,** "not especial chronological accuracy," but "of classifying the events." **excellent,** courteous epithet or official title. **Theophilus,**[c] (*=friend of God*), prob. some illustrious but unknown Christian.[d] **that . . know,** Lu. states the *purpose*, as well as the *reason.*

The most excellent Theophilus.—I. Human titles have a peculiar significance when applied to religious men. Many called "excellent," this "friend of God" was "most excellent." II. Religious men may be illustrious, yet little known. III. Titled believers few in number.[e] IV. Well to have a good name—"Theophilus:" better to deserve it—"most excellent." V. Such excellence has its marks: 1. Anxious to know things of Christ fr. beginning; 2. to know their certainty.

Luke's method.—We expected more from Luke than from the others, and we get more. He does not see some things as Mark saw them. It is fashionable to point out that Luke was the observing writer. Mark observed a good many things that Luke never saw, or at least never recorded. Matthew also had his own way of looking at things, and as for St. John, what was he looking at? Apparently at nothing, for his inner eyes were fastened on the soul of Christ. If Luke had sharp eyes, what ears John had! for he heard whisperings of the heart, throbbings and beatings and sighings: and what a gift of expression! for he turned all that he heard into noble, sweet music for the soul's comforting in all the cloudy days of Church time. But Luke says he will set down things "in order"; the others have been good historians, but a little wanting in the power of grouping and classifying; good historians, but poor editors; Luke will break things up into chapters, and verses, and paragraphs, and sections, and he will attend to chronological sequence. *Joseph Parker.—Power of personal testimony.*—Thomas Bilney was an ardent young convert, and longed to do something for his Master. Hugh Latimer was a zealous Roman Catholic priest, who preached against the Reformation. Bilney went to him and told him that he wished to confess. In the privacy of the confessional, he told him the whole burning story of his conviction, conversion, and new-found happiness. The Spirit helped, and Latimer's heart was probed and changed. From that hour Latimer gave his life to the cause he had before opposed, and sealed his testimony with his blood.

Zacharias and Elizabeth

5—7. Herod[f] (*see* Ma. ii. 1), an Idumæan, called "*the Great.*" **course,**[g] daily service. **Abia,** or Abijah.[h] **wife . . Aaron,** showing that, both on his father's and mother's side, Jo. was of the priestly line. **Elizabeth** (=lit., "*God her oath*," *q.d.*, worshipper of God). **righteous,**[i] approved by God, esteemed by men.[j] "God brings forth His chosen instruments fr. pious parents." *Bengel.* **commandments,** moral precepts. **ordinances,** ceremonial rites. **barren . . years,** two facts that would destroy any hope of offspring.

Zacharias.—I. A good man living under a bad government. II. A good man retaining his rectitude amid corrupting influences. III. A good priest among a degenerate priesthood. IV. A good man, finding favor with God, in a good wife—a true "help-meet." V. A good man and wife, serving God carefully, fr. day to day, in the evening of life. VI. A good man and wife, with a great drawback to their happiness—no child.

Luke may have learned these things from Mary.—The sweetness and delicate reserve of the narrative, together with the incidents on which it dwells, have led to the not unreasonable conjecture that the Virgin Mary had written down some of those things which she had long "kept in her heart." *Cam. Bib.*

a Ma. and Mk. not alluded to. *Origen, Augustine, Wordsworth.* There were many apocryphal Gospels. *Irenæus.*

"It would have been as easy for a mole to have written Sir Isaac Newton's treatise on 'Optics,' as for uninspired men to have written the Bible." *John Randolph.*

b Jo. xv. 27; He. ii. 3; 1 Pe. v. 1; 2 Pe. i. 16; 1 Jo. i. 1.

c "The idea of the name being not a proper, but a *feigned* one, designating 'those who loved God,' is far-fetched and improbable." *Alford.*

d Ac. i. 1; *cf.* 1 Co. i. 26.

e 1 Co. i. 26.

f The first k. of Judah who was not of Jewish extraction: in him, therefore, the sceptre had departed fr. Judah; *cf.* Ge. xlix. 10.

g There was a *daily* service in the temple, but the priests officiated in weekly *turns* or *courses*; hence the term denotes the class who so officiated.

h The eighth of the twenty-four classes of priests instituted by David; *cf.* 1 Ch. xxiv. 10.

i 1 Co. i. 30; Phi. iii. 9; *cf.* Ge. vii. 1; 1 K ix. 4; 2 K. xx. 3; Pr. xx. 9; Ecc. vii. 20.

j Ro. xiv. 18.

ANTE A.D. 6.

Judaism was the "glorious angel, keeping the gates of light;" and now, behold, she swings back the gates, welcomes the Morning, and herself then disappears. *Expos. Bib.*

an angel appears to Zacharias

a Incense was burnt on the altar at morn. and even. sacrifice. Ex. xxx. 7, 8.

b Acc. to *Wetstein*, "the south side." Mk. xvi. 5; Jo. xxi. 6; Ps. cx. 1; 1 K. ii. 19.

c Would be "esteemed a favorable omen by Gks. and Roms." *Van Doren.*

d "He who served in the *Master's* presence, was astonished at the presence of one of His *servants*." *Van Doren.*

We very often mistake the strength of our desire for the strength of our faith. *F. D. Huntington.*

the birth of John announced

e "The first address fr. heaven in the opening dawn of the N. Test." *Bengel.*

f See *Wilkinson's* "*Personal Names in the Bible*," 357.

g Lu. vii. 28.

h Ac. ii. 13; Ep. v. 18.

i Mal. iv. 4—6; iii. 3—6.

"Carry God whilst thou livest, in the chariot of thy zealous soul: and thou shall not want His 'chariot and horses of fire,' to attend thee, when thou diest." *Bishop Gauden.*

Transparent in Character.—In the cathedral of St. Mark, in Venice—a marvellous building, lustrous with an Oriental splendor far beyond description—there are pillars said to have been brought from Solomon's Temple; these are of alabaster, a substance as firm and durable as granite, and yet transparent, so that the light glows through them. Behold an emblem of what all true pillars of the Church should be—firm in their faith, and transparent in their character; men of simple mould, ignorant of tortuous and deceptive ways, and yet men of strong will, not readily to be led aside, or bent from their uprightness! A few such alabaster men we know; may the great Master Builder place more of them in His temple! *C. H. Spurgeon.*

8—12. while . . office, the office owned of God till abolished by "the great High-priest of our profession." **before God,** in holy place of temple. **custom,**[a] duty. **multitude,** it was therefore a solemn day, perh. the Sabbath. **people . . without,** "while we pray without, Christ offers intercession above 'within the veil.'" **angel,** Gabriel (*v.* 19). **right side,**[b] place of honor and authority.[c] **troubled,**[d] knowing not as yet whether he came in wrath or mercy. **fear,** no wonder that the lone priest is filled with "fear," and that he is "troubled"—a word implying an outward tremor, as if the very body shook with the unwonted agitation of the soul. *Expos. B.*

The unexpected and wonderful vision.—I. When was it? During the discharge of duty. II. Where was it?—"Before God"—in the temple. Many have seen visions with the inner eye in the house of God—visions of peace, joy, hope. III. What was it? Angel, messenger fr. God. IV. What effect did it produce? Trouble, fear. How many of us would look on such a vision unmoved, while our conscience imagined the purpose?

Prayers answered at last.—During a long course of years, even to the closing fortnight of his life, in his last sickness, Dr. Judson lamented that all his efforts in behalf of the Jews had been a failure. He was departing from the world saddened with that thought. Then, at last, there came a gleam of light that thrilled his heart with grateful joy. Mrs. Judson was sitting by his side while he was in a state of great languor, with a copy of the *Watchman and Reflector* in her hand. She read to her husband one of Dr. Hague's letters from Constantinople. That letter contained some items of information that filled him with wonder. At a meeting of missionaries at Constantinople, Mr. Schauffler stated that a little book had been published in Germany giving an account of Dr. Judson's life and labors; that it had fallen into the hands of some Jews, and had been the means of their conversion; that a Jew had translated it for a community of Jews on the borders of the Euxine, and that a message had arrived in Constantinople asking that a teacher might be sent to show them the way of life. When Dr. Judson heard this his eyes were filled with tears, a look of almost unearthly solemnity came over him, and, clinging fast to his wife's hand as if to assure himself of being really in the world, he said, "Love, this frightens me, I do not know what to make of it." "To make of what?" said Mrs. Judson. "Why, what you have just been reading. I never was deeply interested in any object, I never prayed sincerely and earnestly for anything, but it came; at some time—no matter how distant the day—somehow, in some shape, probably the last I should have devised, it came!"

13—17. fear not,[e] I come in mercy to tell good news. **prayer,** his great and official prayer was that the expected Messiah might come. **and,** in addition to the fulfilment of *that* prayer, this also shall be granted. **John,**[f] fr. the Heb. *Johanan.* **joy . . gladness,** *grief* would be the lot of many if they knew the future of their children. **rejoice . . birth,** at the birth itself (*v.* 58), but esp. at the life that followed. **great,**[g] in holiness and usefulness. **drink,** special abstinence enjoined, lest the strange utterances of the Spirit should be taken by the thoughtless for the ravings of intemperance.[h] **many,** not all. **turn,** by his call to repentance. **before,** as a herald. **him,** *i.e.*, Jesus Christ. **spirit,** the like dauntless spirit of reform. **disobedient,**[i] the Jews had become so. **prepared,** to receive the instructions of Christ.

John the forerunner of Jesus.—I. His character: 1. He came "in the spirit and power of Elijah," whom he closely resembled—(1) In the endowments of his mind; (2) In the habits of his life; (3) In the exercise of his ministry; 2. He is said to be "great in the sight of the Lord." II. His office: 1. This was peculiar to himself; 2. But similar to his is the office of every minister. *Simeon.*

A doubter convinced.—Athenagoras, a famous Athenian philosopher in the second century, not only doubted the truth of the Christian religion, but was deter-

mined to write against it. However, upon an intimate inquiry into the facts on which it was supported, in the course of his collecting materials for his intended publication, he was convinced by the blaze of its evidence, turned his designed invective into an elaborate apology, which is still in existence.

ANTE A.D. 6.

Zacharias struck with dumbness

18—20. whereby,[a] by what sign? Was not that angel a sign? **for,** he forgets in his perturbation that nothing is too hard for God. **Gabriel** (= *man of God*), of whom Z. must have read.[b] **sent,** though an angel, acted not of his own will. A high commission. **glad tidings,** including birth of Jo., and advent of Messiah. **dumb,** Heaven put the seal of silence upon his lips and ears, that so its own voice might be more clear and loud. *Expos. B.* Some think he became deaf also (*v.* 62). **until,** chastisements of God's people end when their object is accomp.

Difficulties in the way of faith.—I. Physical difficulties in this case—and in many others ill. by ref. to Bible events. II. Mental difficulties arising from the weakness, and the pride of intellect. III. Moral difficulties. Hardness of heart. Influence of habit, etc. *The punishment of unbelief.*—I. Prompt, though often delayed. II. Distinctive. Related to the sin. The tongue silenced. III. Apparent—1. To Z. himself, who could not attribute his dumbness to accident, etc.; 2. To the people.

Influence of doubts on others.—"I once told my congregation that I had passed through a season of doubt and fear. One of my elders said to me, 'Sir, I am sorry you told the people that. Just suppose you had been swearing or stealing, you would not have told them of it?' 'No,' I answered, 'that would be a terrible thing.' 'Well,' replied he, 'I don't think it is much worse than disbelieving God; and, if you go and tell the people that, you set them a bad example.' And he was right. It is not for the leader in any cause to doubt the success of the enterprise." *Spurgeon.*

21—23. long, so much longer than the usual half-hour. **beckoned,**[c] made signs. **days,** *etc.*, week of service. **house,** to meditate on what he had seen and heard; and await the issue.

Expectation and realization.—I. On the part of Zacharias: 1. What he expected—a *sign*, but probably not *such* a sign; 2. What he received—deprivation of speech. II. On the part of the people: 1. What they expected—not only the priest's return, but some explanation of his delay; 2. What they beheld—a silent gesticulating old man.

As soon as the days of his ministration were accomplished: Trusting God and continuing in duty.—A friend of mine once asked the wife of Havelock how her husband bore himself during the terrible conflicts in India. She replied, "I know not. But I know he is trusting in God and doing his duty." These glorious words may bind us all together; wherever we are, if those who know us best can say with certainty, when asked about us, "They are trusting in God and doing their duty," we shall have the blessed peace that was given to Havelock. *Dean Stanley.*

24, 25. hid herself, "modesty ever the fruit of piety." **saying,** this not so much the reason for the *hiding*, as the statement of her thankful state of mind. **reproach,**[d] barrenness regarded by Jews as a result of sin.[e]

Light at eventide.—An aged woman's joy: I. The creation of a new hope; II. Deliverance fr. reproach; III. Recognition of special favor of God; IV. Marked by modesty, and fervent piety.

Religion renews youth.—Jason asked Medea, whose magic arts he had proved to be remarkable, to take some years of his life and give them to his then aged father. She consented to add years to the father's life, but refused to shorten his. She sacrificed to the gods, then wrought a mighty enchantment, filling her caldron with magic herbs, heads of crows and owls, the entrails of a wolf, and remnants of other things tenacious of life. Then she cut the throat of the old man Æson, who was laid beside her on a bed of herbs, and poured into his mouth and wounds the juices of her caldron. When he had imbibed them, his beard and hair laid off their whiteness, and resumed the blackness of youth; the signs of age were gone; his veins were full of blood, his limbs of vigor and robustness. Æson is amazed at the change, and remembers that such as he now is he was forty years before. Religion has a greater than Medea's power to renew the aged. It gives perpetual youth.

Zacharias leaves the temple

the angel Gabriel appears to Mary

26—29. sixth month, *i.e.*, aft. E. had been *hid* "five months." **Gabriel,** same angel still employed. **Nazareth** (*see* notes on Ma. ii. 23). **virgin,** as

a See Abraham, Ro. iv. 17, 18.

b Da. viii. 16. "It was the same angel, and he came on the same business." *Bengel.*

"This loss of speech was a kind of medicine to Zacharias, lest he should have swollen with pride, because of the predicted greatness of his son." *Bengel.*

c Origen, Ambrose, and Isidore, see in the speechless priest vainly endeavoring to bless the people, a fine image of the Law reduced to silence before the first announcement of the Gospel. Zacharias became dumb, and Saul of Tarsus blind, for a time. *C. B.*

d Ge. xxx. 23; 1 S. i. 6; Is. liv. 1, 4.

e That there should be no sterility was among the blessings promised to the Jews (Ex. xxiii. 26; De. vii. 14). *Sons* were esp. desired both to perpetuate a man's lineage, and encourage the hope of becoming parent of Messiah. Hence it is that Jewish hist. contains so many ills. of the wish for children: and accs. of strange expedients for procuring them (Ge. xxi. 6, 7; xxv. 21; xxx. 1—4, 16, 17; De. xxv. 5, 6; Jud. xi. 37).

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predicted.[a] **espoused** (*see* note on Ma. i. 18), betrothed. **Joseph,**[b] a carpenter of Nazareth. "Designed to act as guardian both of Mary and of her offspring." **David,** fr. whom He was to be descended.[c] Mary's desc. from D. implied (*v.* 32). **favoured,**[d] graciously accepted; or much graced. **blessed . . women,** *R. V.* omits. **troubled,** by both the sight and the words. **manner,** meaning, or drift of the salutation.

The Virgin Mary.—I. The unconscious subject of prophecy. II. The subject of special Divine favor. III. The subject of an angel's mission. IV. The subject of selecting grace among the women of her time. V. The subject of the world's present wonder and joy.

Visions in the midst of our toil.—Celestials do not draw that broad line of distinction between so-called secular and sacred duties. To them "work" is but another form of "worship," and all duties to them are sacred, even when they lie among life's temporal, and so-called secular things. Indeed, Heaven reserves its highest visions, not for those quiet moments of still devotion, but for the hours of busy toil, when mind and body are given to the "trivial rounds" and the "common tasks" of every-day life. Moses is at his shepherding when the bush calls him aside, with its tongues of fire; Gideon is threshing out his wheat when God's angel greets him and summons him to the higher task; and Zacharias is performing the routine service of his priestly office when Gabriel salutes him with the first voice of a New Dispensation. And so all the analogies would lead us to suppose that the Virgin was quietly engaged in her domestic duties, offering the sacrifice of her daily task, as Zacharias offered his incense of stacte and onycha, when Gabriel addressed her, "Hail, thou that art highly favoured, the Lord is with thee." (*R. V.*) *Expos. Bible.*

30, 31. thou . . favour, a poor virgin of an obscure town. **Jesus** (*see* Ma. i. 25), Saviour.

The annunciation.—I. The mother's blessing declared: 1. Pronounced at once to restore her mind, and to prepare her to listen calmly to what followed; 2. The blessing itself stated her relation to God—"highly favored;" 3. Her relation to other daughters of Eve—blessed "*among* women." II. The Son's name announced—Jesus—Saviour: 1. Why He saves—God's appointment; 2. How He saves—by His death; 3. Whom He saves—penitent, believing sinners; 4. To what end He saves—from sin here; to heaven for ever. Man's good, and God's glory.

The name of Jesus.—A freedman's teacher writes of a colored woman who, having learned her alphabet, said, "Now I want to learn to spell Jesus, for 'pears like the rest will come easier if I learn to spell the blessed name first." A good many things "come easier when we learn that name first." *Student's Handbook to Script. Doctr.—God with us.*—The late John Wesley, after a long life of labor and usefulness, concluded his course in perfect peace and holy triumph. A short time before his departure, when a person came into his room he tried to speak to him, but could not. Finding his friend could not understand him, he paused a little, and then with all his remaining strength he cried out, "The best of all is, God is with us." And then raising his feeble voice, and lifting up his dying arms in token of victory, he again repeated, "The best of all is, God is with us." Paul, when a prisoner, had the presence of God. Turn to 2 Timothy iv. 16, 17: "At my first answer no man stood with me, but all men forsook me: I pray God that it may not be laid to their charge. Notwithstanding, the Lord stood with me, and strengthened me." It was a noble saying of his (Rom. viii. 31): "If God be for us, who can be against us?" *Henry R. Burton.*

32, 33. great,[e] in nature, offices, words, deeds, life, death, history. **son . . Highest,**[f] *i.e.*, Son of God, as that was one of the recognized designations of the coming Messiah (Matt. xxvi. 63). **throne,**[g] kingdom. **father David,** a hint of Mary's desc. **reign . . Jacob,** the king of the Jews and of all Israelites indeed. **kingdom,**[h] universal, eternal, spiritual.

Messiah's greatness.—I. Greatness personal—"He shall," etc. II. Greatness acknowledged—"He shall be called"—by men, and angels, and His Father. III. Greatness essential and peculiar—"son of the Highest"—divine nature. IV. Greatness royal—"throne." V. Greatness perpetual—"no end."

Divine humanity realized in Christ.—Dr. Philip Schaff mentions the testimony of Dr. De Wette, one of the ablest and most learned sceptical critics of Germany. After all his brilliant scepticism Dr. De Wette wrote, a few months before his death: "I know that in no other name can salvation be found than in the name of Jesus

a Is. vii. 14.

b Ma. i. 16, 18—25; ii. 13—15, 19—23; xiii. 55; Lu. ii. 4, 5, 16, 27, 33. Alive when Jesus was 12 years old (Lu. ii. 41—51); prob. dead before He began His ministry. Mary would not, at the crucifixion, have been entrusted to Jo. (Jo. xix. 26, 27), if Jos. had been living then. He was prob. older than Mary. Many worthless legends extant concerning him.

c Ps. cxxxii. 11.

d Ac. vii. 46; Ge. vi. 8; xxxix. 4.

the birth of Jesus announced

"A wicked angel came to Eve, in order that through her man might be separated from God a good angel came to Mary, that through her God might be united to man." *Fulgentius.*

e Ma. xii. 42.

f He. i. 2—8. Plurality of persons in Godhead a cardinal truth (Ge i. 26). Taught in O. T. (Ps. ii. 7; lxxxix. 27). Holy Spirit (Is. xlviii. 16). Trad. tions floated fr Church to heathen (*Plato's Timæus*, Brahma, Vishnu, Schiva, of *Hindoos*). Equality of Trinity denied by Arius, A.D. 320, Servetus, 1531. Priestly taught the Holy Ghost a mere attribute of God.

g 2 S. vii. 12; Is. ix. 6, 7.

h Da. vii. 14, 27; Mi. iv. 7.

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Christ, the Crucified; and there is nothing loftier for mankind than the Divine humanity realized in Him, and the kingdom of God planted by Him. *Bib. Ill.—Julian the Apostate.*—The Roman Emperor Julian, a determined enemy of Christianity, was mortally wounded in a war with the Persians. In this condition, we are told that he filled his hand with blood, and casting it into the air, said, "O Galilean! Thou hast conquered." During this expedition, one of Julian's followers asked a Christian of Antioch, what the carpenter's son was doing? "The Maker of the world," replied the Christian, "whom you call the carpenter's son, is employed in making a coffin for the emperor." In a few days after, news came to Antioch of Julian's death.

34—37. said Mary, having recovered fr. her fear; yet full of wonder. **how . . be,** a most natural, and womanly question. **Holy Ghost,** *etc.*, as easy this strange birth of the second Adam, as the creation of the first. **Son of God**[a] (*see* Ma. iv. 3). **cousin,** *Gk.*, kinswoman. Hence Jo. and Jesus were kinsmen. **for,** *etc.*,[b] *R. V.*, "For no word from God shall be void of power;" this would tend to allay any rising doubt. Nor more strange for Mary—a virgin; than for aged Elizabeth, to become a mother.

The angel's message to Mary.—Consider: I. The honor promised her. But here a question arises, Why should the Messiah be born in this way?—1. That He might not be involved in Adam's guilt; 2. That he might not partake of Adam's corruption; 3. That the Scriptures might be fulfilled in Him. II. Her acceptance of it—1. Her faith in the promise; 2. Her submission to the appointment; 3. Her gratitude for the favor. *Simeon.*

38—40. Mary, *etc.*,[c] her strong faith will accept the situation; and face all the world's contumely, and Joseph's suspicions. **departed,** his commission having been performed. **days,**[d] in 3 or 4 weeks (*cf. vv.* 56, 57, with 26). **hill country,**[e] "*the mountains*" of Jos. xv. 48. **city . . Juda,** some would translate "the city Juta," or Juttah.[f] **saluted,** Mary's s. the more cordial and significant fr. what she had recently heard.

Holy acquiescence in the Divine will.—I. Mary's self-abasement. "Behold," etc. I am nothing but a handmaiden, a servant. II. Mary's resignation. "Be it," etc. God's word was her law. III. The angel's content. "He departed," etc. His mission completed.

Reasons for submission to the will of God.—I. The sovereignty of God. Whatever we have, it is God's more than ours. II. The righteousness and justice of God. He does all things right. III. The mercy and goodness of God. He does all things well. IV. The all-sufficiency of God. He is a fountain ever full; if He takes one blessing, He can give a hundred. V. The unchangeableness of God. *Dr. Beaumont.*

Submission.—And what an absolute self-surrender to the Divine purpose! No sooner has the angel told her that the Holy Ghost shall come upon her, and the power of the Most High overshadow her, then she bows to the Supreme Will in a lowly, reverential acquiescence: "Behold the handmaid [bondmaid] of the Lord; be it unto me according to thy word." So do the human and the Divine wills meet and mingle. Heaven touches earth, comes down into it, that earth may evermore touch heaven, and indeed form part of it. *Expos. Bib.*

41, 42. filled, *etc.*, without this how could Elizabeth have given Mary the salutation of *v.* 42? **spake,** but not one word ab. her own case. **loud voice,** *R. V.* "lifted up her voice with a loud cry;" a contrast to the usual low, sad tone in wh. Orientals speak. **blessed . . women,** not *above* but *among.*

Elizabeth and Mary.—I. John's early recognition of Christ, a type of the fact that babes now unborn will be blessed in Him. II. The blessing of the Spirit followed by ascription of praise to Christ. Eliz. blessed the unborn Saviour. III. Those whom God has specially blessed, willing to acknowledge even the superior favor of others.

The ministry of women.—The Beautiful Gate of the Jewish Temple opened into the "Court of the Women"—so named from the fact that they were not allowed any nearer approach towards the Holy Place. And as we open the gate of the third Gospel we enter the Court of the Women; for more than any other Evangelist, St. Luke records their loving and varied ministries. But ever first and foremost among

a Mk. i. 1; Ro. i. 4. "His miraculous birth is here spoken of as the natural, but by no means the only reason, why He, who had no human father, should receive the name of the Son of God." *Lange.*

b Ge. xviii. 14.

Mary's visit to Elizabeth

c Ps. cxvi. 16; cxix. 38.

"Contrast Mary's faith with Eve's unbelief. By the one came the fall, by the other the salvation." *Jacobus.*

d "But meanwhile the events of Ma. i. 18—25 had occ. As a betrothed virgin she could not travel; but now she goes in 'haste,' etc." *Alford, q.v. Bengel* is of opinion that Ma. i. 18—21 comes in after Mary's return fr. Eliz. See *v.* 56.

e Judæa, to the extent of five-sixths, is barren and hilly; hence 38 mt. cities of Judah are named (Jos. xv. 48—60.)

f Jos. xv. 55; xxi. 16. "A city of the priests," S. of Hebron. Now called *Yutta. Porter's Hd. Bk. for Syria,* 58.

the prophecy of Elizabeth

By its reverence for the Virgin Mother the Christian Ch. wove into its deepest thought a new conception of womanhood, and did much to cancel the contempt thrown upon her in the person of Eve. If woman was guilty of the

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world's first sin, on her breast its Redeemer was nourished; and Bethlehem atoned for Eden. Eve was withdrawn as the representative of woman, and the mother of Jesus replaced her. Hence among the early Christians the position of woman was greatly changed. She shared with man the responsibilities of religion, the sufferings of persecution, the love of God, the hope of Heaven. *Bib. Illus.*

the women of the Gospels, we must place the Virgin Mother, whose character and position in the Gospel story we are to consider. *Exp. Bib.*

43—45. **whence . . me,** Elizabeth, the wife of a priest, would prob. be in better worldly circumstances than Mary. **mother . . Lord,**[a] she could only know this by the Spirit's teaching.[b] **babe leaped,** "Mysterious effects of sympathy." **believed,** in contrast to Zacharias. **performance,** not one promise to believers "has ever, will ever, can ever fail."

Holy humility.—"Whence is this to me?" The more wonderful—I. Because Elizabeth was of superior station. II. Because as the elder woman she had a claim for respect. III. The prospect of her own high honor might have fostered pride—would not any average mother be proud if she knew of a certainty that her infant would be of the world's very greatest men? IV. Because she does not seem to have had any special intimation, till perhaps now, of Mary's blessedness.

Humility and worth.—A farmer went with his son into a wheatfield to see if it was ready for the harvest. "See, father," exclaimed the boy, "how straight these stems hold up their heads! They must be the best ones. Those that hang their heads down, I am sure, cannot be good for much." The farmer plucked a stalk of each kind, and said, "See here, foolish child! This stock that stood so straight is light-headed, and almost good for nothing, while this that hung its head so modestly is full of the most beautiful grain."

46—48. **soul,**[c] whole inner being. **magnify,**[d] extol, praise. **Saviour,** saving her fr. oblivion as the mother of Messiah; esp. the author of human salvation. **low estate,**[e] humble condition. **blessed,**[f] blessed through her, all nations would think of her with respectful affection.

"*Appropriation.*—'My Saviour.' I. The plea of the penitent. II. The song of the saved. III. The staff of the prodigal. IV. The anthem of heaven."

A new song.—This song is in its substance the fit utterance of all hearts in whom Christ is born the hope of glory. It must never be forgotten that whenever Christ has entered into the human heart, a new song has been put into the mouth of the believer. Christianity in the heart means music in the life. A religion without joy is a landscape without the sun. Christianity without elevation is as an eagle with broken wings. Christianity has given to the world more poems, hymns, anthems, and manifold utterances of triumph and joy than any other influence which has touched the nature of mankind. Truly it has made the dumb man eloquent and turned silence itself into singing; and as for those of low degree and no account, it has in innumerable instances brought them to the front and invested them with supreme attraction and commanding influence. *Dr. Parker.*

49, 50. **mighty,**[g] the mighty God. **great things,** honoring her among women. **holy,**[h] perfect, pure. **name,** "all by which Jehovah *reveals* Himself to men." **mercy,**[i] all. to God's relation to the church through the Abrahamic covenant. **from,** *i. e.*, fr. age to age to end of time.

The Virgin's song of praise.—The grounds of her joy. II. The expressions of it. Here we behold a mixture of admiration, gratitude, and joy. Learn—1. Our duty; 2. Our privilege.

Greatness of Divine mercy.—"As high as the heavens are above the earth, so high are His thoughts above your thoughts, and His ways above your ways." Your sin is of great measure, but there is no measure to His grace. His mercy is so great that it forgives great sins to great sinners, after great lengths of time, and then gives great favors and great privileges, and raises us up to great enjoyments in the great heaven of the great God. As John Bunyan well says, "It must be great mercy or no mercy, for little mercy will never serve my turn." Dost thou feel that, burdened conscience, dost thou feel that? In God there is great mercy for the harlot, for the drunkard, for the thief, for the whoremonger, for the adulterer, and such like. Here is great mercy, which, like a great flood bursting upwards, shall cover the highest mountains of your sins. *Spurgeon.*

51, 52. **strength . . arm,**[j] the remembrance of His ancient wonders, gives Mary confidence for the future. Arm, symbol of strength. **proud . . hearts,**[k] proud thoughts of men concerning Messiah and His kingdom, utterly discomfited. **seats,** thrones of power, on wh. they think themselves secure. **exalted . . degree,**[l] reversing the world's proud verdict.

the prophecy of Mary

a Jo. xiii. 13.

b "Eliz. recognized the truth of the incarnation." *Jacobus.* "How can an unborn child be called *Lord*, if not Divine?" *Olshausen.*

c 1 S. ii. 1—10.

d Ps. xxxv. 9; Ha iii. 18. Handmaid, a *maid*, or servant, that waits at *hand*.

e Ps. cxxxvi. 23. *f* Gen. xvii. 7.

g Ps. lxxi. 21; cxxvi. 2, 3; Ep. iii. 20.

h Ps. cxi. 9.

Holy, lit., *whole, healthy*: perfect in a moral sense.

"Mary claims no worship to herself; but sets God bef. her as the only object of worship." *Jacobus.*

i Ge. xvii. 7; Ex. xx. 6; Ps. ciii. 17.

j Ps. xcviii. 1; Is. li. 9; lii 10; lxiii. 5; lix. 16.

k 1 Sa. ii. 6, 7; Da. iv. 37.

l Ps. lxxv. 7; Job v. 11.

The omnipotent God.—I. Has Almighty strength of arm. II. Has Almighty strength of mental resource—"scattered the proud in the," etc. Minds of wicked perplexed — Herod troubled. Purposes of wicked baffled. III. Has Almighty strength of administrative energy—"put down"—"exalted."

God's power.—With the instinct of a prophetess, she sees an outline of all history, and compresses and crushes the vast drama into four strong rugged words—still as the rocks, obscure as the mists or troubled sunlights that veil them, the secrets of God, whose meaning men see when a great revolution is over, and which then goes back into silence for centuries again. "He hath put down the lords of dynasties from thrones." That dethronement includes not Herod only, though it may have begun from the Idumæan usurper. Scribes and Pharisees, men of action and science; pontiffs, powerful with a power not of God; men of action which is not heavenly, and science which is not true; Mary sees them sink, or their thrones stand untenanted, if they stand at all. Not always by the earthquake of war and revolution. In an old Greek city, a modern engineer once remarked a mass of stone, many tons in weight, lifted up for several feet from the ground, and hanging, as if suspended in the air. On looking more closely, he saw that the root of a huge fig-tree had performed this achievement. By exercising an even, continued pressure, every moment of the twenty-four hours, for about three centuries, it had fairly lifted off this stupendous weight. Something of this strong, yet gentle and gradual work is done by the influence of Christianity. A miracle of lifting is performed. The tyrant is hurled from his throne, "not by might, not by power." *Wm. Alexander.*

53—55. filled, abundantly. **hungry,** those who hunger after righteousness.[a] **rich,** self-righteous and self-satisfied. **holpen,** by sending the Messiah. **mercy,** covenant. **spake,** about 2,093 yrs. bef. (see also *vv.* 70—73). **seed . . ever,** Divine faithfulness.

The all-compassionate God.—I. Supplies the need of the poor; II. Gives to the rich a blessed sense of emptiness—this in love as well as anger; III. Has pity upon His people in their fallen state; IV. Has a sacred regard for His covenant.

Fulness of mercy.—"It is His free compassion to cast all our sins into the depth of the sea (Micah vii. 19). Now, the sea, by reason of his vastness, can drown as well mountains as molehills; the boundless ocean of God's mercy can swallow up our mightiest sins much more. It is His merciful power to blot out our sins as a cloud. Now the strength of the summer's sun is able to scatter the thickest fog, as well as the thinnest mist—nay, to drive away the darkest midnight; the irresistible heat of God's free love, shining through the Sun of Righteousness upon a penitent soul, to dissolve to nothing the desperatest work of darkness, and most horrible sin, far more easily. But this mystery of mercy and miracle of God's free love is a jewel only for truly humbled souls. Let not a stranger to the life of godliness meddle with it. Let no swine trample it under his feet." *Bolton.*

56—58. abode . . her, her cheerful presence, and willing service, a great help to the aged E. **three months,**[b] *i.e.*, just bef. birth of Jo. **house,** in Nazareth. **son,** the Baptist. **cousins,** kinsfolk. **mercy,** removing sterility, which popular fallacy associated with sin.

Tarrying and returning.—I. The tarrying: 1. A long time; 2. A seasonable time; 3. Time well spent—doubtless. Mary's cheerful voice and nimble hands would make glad the heart and lighten the labors of her aged friend; 4. A profitable time also. Mary not only a helpmate to Elizabeth, but a scholar to Zacharias. II. The returning: 1. To a home in which she was loved; 2. Where her presence was needed and looked for.

"'Tis sweet to know there is an eye will mark
Our coming, and look brighter when we come."

The delights of home-life.—"Is there, in truth, any blessing of heaven which is more beautiful, more worthy of our warmest gratitude than the possession of a home, where goodness, kindness, and joy are daily inmates; where the heart and eye may sun themselves in a world of love; where the mind is clear and elevated; where friends, not merely by words, but by actions, say to each other, 'Thy gladness, thy sorrow, thy hope, thy prayer, are also mine?' See how, within the good and happy family, all inequalities are smoothed down, so as to form a common element of goodness and beauty, in which each member of the family finds his life, each power its development, each feeling its reception and its return, each pure pleasure its expansion. Behold how the tears are like heaven's dew, the smiles like the sun's light, which call

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We cannot but wonder at the vast faith of the despised and persecuted Virgin of Nazareth, whose inspired anticipations have been so amply fulfilled. "How deeply rooted must unbelief be in our hearts, when we are surprised to find our prayers answered instead of feeling sure that they will be so, if they are only offered up in faith and accord with the will of God." *Hare.*

The *Magnificat*, while it tells us nothing of the Christ, swings our thoughts around towards Him, sets us listening for His advent; and Mary's silence is but the setting for the Incarnate WORD. *Expos. B.*

As a child brought up in a dungeon cannot believe when told of the beauties of the sun and the outside world, no more can the natural man the doctrines of religion.

a Ma. v. 6.

Holpen, old *pa. p.* of *help.*

Mary returns to Nazareth

birth of John

b "So that we have.—5 months during wh. E. hid herself, the 6th mo. during wh. takes place the Annunciation, the discovery of Mary's pregnancy, her taking home by Joseph, 3 mos' visit of M.=9 mos." *Alford.* "The humble soul is like the violet, which grows low, hangs the head downwards, and hides itself with its own leaves: and were it not that the fragrant

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smell of his many virtues discovered him to the world, he would choose to live and die in secrecy."

flowers into life; and love, love is the blessed, the consecrated earth, from which all germs of goodness and joy spring gloriously forth. . . Life in a happy family is a perpetual development, a continual spring day." *Frederika Bremer.*

59, 60. eighth day, acc. to law.[a] **they,** the friends and relatives. **called,** more exactly, "were for calling;" usual to give the name on the day of circumcision.[b] **name . . father,** not usual am. Jews to name children aft. parents. It is clear they designed to honor Z. **mother,** the father being dumb. **John,** the name he had prob. communicated in writing.

circumcision of John

a Le. xii. 3; Ge. xvii. 12.

b Ge. xxi. 3, 4; Lu. ii. 21.

Name this child.—I. When? The time of Divine appointment and honored as an ancient custom. II. By whom? The father first appealed to as the head of the house. III. Perfect agreement, as there should be, between husband and wife. Elizabeth gave the name that Zacharias could not pronounce. IV. Strictly speaking, God named the child.

Naming of children.—"Athenians named their children on the 10th day. Girls named by Jews when weaned. Roman girls 8th, boys 9th day. Jews seldom named them after their parents as Christians do. Greeks and Romans named theirs after ancestors. Heathen converts baptized had their names changed. 'Christening' at baptism, a relic of Roman superstitions. Indenturing our children to God in baptism, a Christian's privilege. The Church always enjoyed seals of the Divine covenants. Not the want of, but the contempt of ordinances, destroys souls." *Van Doren.*

dumbness of Zacharias removed

61—64. they, naturally surprised. **none . . name,** fr. O. T. genealogies it seems that the son was gen. named not aft. the father, but some other relative. **and they,** dissatisfied with so strange a procedure. **father,** the proper person to name the child. **writing table,**[c] or tablet. **marvelled,** not knowing of the vision, etc., and also at the coincidence of the name given by both mother and father. **opened,** the obedience of faith rewarded and the promise (*v.* 20) fulfilled. **praised God,** for recovery of speech: but esp. for the greater mercy.

c The tablet was a thin board on wh. some soft material, as wax, was spread. The letters were written with a stylus, a piece of iron pointed at one end, and at the other end broad to efface the writing and spread the wax. In the A.-S. version it is called a *wax-board.*

What manner of child will this be?—"In regard to this question—I. *Parents may ask it.* Their natural affection, their good wishes. II. *The world may ask it.* Looks for the fruit of religious instruction in word and deed. III. *The Church may ask it.* Many of its most devoted and pious members engaged in the child's instruction. Prays that they may not labor in vain. IV. *The teacher may ask it.* What will be the result of my work and prayer? Often prompted to ask it, by peculiar propensities, etc., of individuals under his care.

Naming of children.—It was likewise not customary among the Arabs to give the children names which had never been borne by any person in the family. The same custom prevails among some North American tribes. Lafitau says, "Among the Hurons and Iroquois they always retain in every family a certain number of names of the ancestors of the family, both of men and women. These names are quite peculiar to them, and it is presumed to be generally known that they belong to such or such a family. The Jews had, in the same manner, certain names in every family which they took care to preserve; and these were taken only from the father's family, as appears from what passed, according to the Scripture, at naming John the Baptist."

the people marvel

65, 66. fear,[d] awakened by these mysterious events. The birth of a child to these aged people; the name; the cure of the dumbness of Z., etc. **sayings,** or things. **noised abroad,** the tidings of these events spread, and produced a great *noise,* or excitement. **heard,** not only believed, but regarded these events as portents. **manner . . be,** they regarded the circumstances of his birth as prophetic of his future greatness. **hand . . him,** to guide and guard him through his youth, and mould him for future service.

d "The whole affair breathed of Divine guidance." *Bengel.*

To "noise abroad," is to report, spread a rumor, proclaim. "My office is to *noise abroad* that Harry Monmouth fell under the wrath of noble Hotspur's sword." *Shakespeare.*

"Education will not create mind, but will elicit and bring it out. It will do more—it will refine, correct, enlarge, and invigorate it."

The question at the cradle.—I. One proposition is certain. The consequence of neglect will be fatal (Prov. xxix. 15). This is true corporeally, mentally, morally, spiritually. II. The character of future life ordinarily depends more on the influence of early guidance and instruction than on anything beside. Secure their affections.—Maintain authority.—Keep them out of temptation.—Impart saving truths.—Furnish good examples.—Cherish good habits.—Be earnest in prayer. III. The alternatives suggested by the question. What manner of child? A saint or a sinner—a blessing or a curse? *Preacher's Portfolio.*

What manner of child?—A painter, who wanted a picture of Innocence, drew the likeness of a child at prayer. The little suppliant was kneeling by the side of his mother, who regarded him with tenderness. The palms of his lifted hands were reverently pressed together; his rosy cheek spoke of health, and his mild blue eye was upturned with an expression of devotion and peace. The portrait of young Rupert was highly prized by the painter, for he had bestowed on it great pains; he hung it up in his study, and called it Innocence. Years rolled on, and the painter became an aged man; but the picture of Innocence still adorned his study walls. Often had he thought of painting a contrast to his favorite portrait; but opportunity had not served. He had sought for a striking model of guilt; but he had failed to find one. At last he effected his purpose by paying a visit to a neighboring jail. On the damp floor of his dungeon lay a wretched culprit, named Randal, heavily ironed. Vice was visible in his face; guilt was branded, as with a hot iron, on his brow, and horrid imprecations burst from his blaspheming tongue. The painter executed his task to the life. The portraits of young Rupert and old Randal were hung side by side in his study,—the one representing Innocence, the other Guilt. But who was young Rupert that kneeled by the side of his mother in deep devotion? And who was old Randal, that lay manacled on the dungeon-floor, cursing and blaspheming? Alas! the two were one! Young Rupert and old Randal were the same.

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The fashioning power of parents and teachers is very great. God's plan may be marred in our hands. The life of John Stuart Mill proclaims the wonderful power that a parent can wield over the plastic nature of the child, and how instruction and training may shape a life. Great men owe much to pious parents like Zacharias and Elizabeth. *Bib. Illus.*

the prophecy of Zacharias concerning Jesus

67—69. prophesied, preached, taught, as well as foretold. This is a prophecy ab. Christ and John. **visited,** for ab. 400 years they seemed to have been abandoned and forgotten. **redeemed,** *lit.*, wrought out redemption. He might have visited to punish. **horn,**[a] *fig.*, strength, power. The strength there is in Christ to save, is exalted, *i.e.*, lifted up and applied.[b]

The song of Zacharias.—He blesses God for the advent of the Messiah—I. As an accomplishment of prophecy. II. As a means of spiritual blessing. By this advent we obtain—1. Deliverance from our spiritual enemies; 2. Liberty to serve our God. Application—1. Let us bless God for this event; 2. Let us seek to participate the blessings accruing from it. *Simeon.*

"*The horn of my salvation.*"—Horns are the well-known emblems of strength and power, both in the sacred and profane writers; by a metaphor taken from horned animals, which are frequently made subjects of comparison by poetical writers, and the strength of which, whether for offence or defence, consists principally in their horns. Bruce speaks of a remarkable headdress worn by the governors of provinces in Abyssinia, consisting of a large broad fillet, bound upon their foreheads, and tied behind their heads, and having in the middle of it a horn, or a conical piece of silver, gilt, about four inches long. It is called kirn, or horn, and is only worn on reviews or parades after victories. He supposes this, like other Abyssinian usages, to be taken from the Hebrews, and is of the opinion that there are many allusions to the practice in Scripture, in the expressions, "lifting up the horn," "exalting the horn," and the like. *R. Mant.*

Redeem, *to buy back*, to ransom. L. *redimo — re*, back; and *emo, emptum*, to buy.

a Ps. cxii. 9; xcii. 10.

b Ac. v. 31; *cf.* 2 S. xxii. 3; Ps. xviii. 2; cxxxii. 17. Horn used fig. in prophetical lang. for power, kingdom, sovereign (Da. vii. 7, 8, 20, 21, 24; viii. 3, 5—9, 20—22; Zec. i. 18—21; Re. xii. 3; xiii. 1, 11; xvii. 3, 7, 12, 16); the h. being the emb. of strength, or attacking force. To exalt the horn of anyone (Ps. lxxxix. 17) is to increase his dignity.

70—72. mouth . . prophets,[c] mouth of prophets, organ of Divine voice. **since . . began,** *i.e.*, *all* the prophets.[d] **saved . . enemies,** spiritual enemies. Evil spirits, sin, death. **perform,** accomplish. **covenant,**[e] our testament.

Divine faithfulness.—I. Literal and strict fulfilment of promise and purpose—"as He spake," etc. II. His spoken word never forgotten—"since the world began." Promise spoken in Eden. III. The promise emphatically renewed, and confirmed by oath.

Deliverance at hand.—When an English garrison, during the Indian Mutiny, was besieged at Lucknow, and was almost momentarily expecting the fall of the city, a sick woman started up from her slumber, crying, "We're saved! Don't you hear the music? They're coming! They're coming!" No one else could hear that music; yet, in a few hours, a relieving force arrived, and the garrison was saved. This prophecy of Zacharias is like the far-off music of the coming salvation. Compare in Motley's "Dutch Republic" the account of the relief of Leyden. The state of the world before the coming of Christ may be compared to that of shipwrecked men clinging to a rock in the midst of the sea. There is no safety for them where they are, and no safety in themselves. With what joyous eyes is it that they behold a boat coming to their rescue from the distant land! *Bib. Ill.*

c Je. xxiii. 5, 6; Da. ix. 24.

d Re. xix. 10; Ge. xlix. 10; De. xviii. 15, Is. ix. 6, 7; Jo. i. 45.

e Le. xxvi. 42; Ps cv. 8—10; Ez. xvi. 60.

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a Ge. xxii. 16, 17.
b He. vi. 13, 14.
c Ro. vi. 22.
d Ro. viii. 15.
e Tit. ii. 11, 12; 1 Pe. i. 14, 15; Ep. iv. 24.
f Re. ii. 10; 1 Pe. i. 5.
g "The saints' perseverance is grounded on the covenant of God, and His perfect work, and not on our inherent stability." *Jacobus.*

73—75. oath . . Abraham,[a] wh. by the writer of Hebrews,[b] is shown to have included the whole Gospel provision—the hope set before us. **being,** *etc.*, having spiritual emancipation. **serve . . fear,**[c] as distinct from "the spirit of bondage again to fear."[d] **holiness,**[e] *etc.*, characteristics of this new service. **all . . life,**[f] secured by His faithfulness.[g]

The tree of liberty.—I. Where planted—Calvary. II. What it commemorates. Deliverance from enemies—as, sin, Satan, death. III. The fruit it produces. Holy service: 1. With boldness; 2. With holiness; 3. With perseverance.

Immovableness of the Divine promises.—A swallow having built its nest upon the tent of Charles V., the Emperor generously commanded that the tent should not be taken down when the camp removed, but should remain until the young birds were ready to fly. Was there such a gentleness in the heart of a soldier toward a poor bird which was not of his making, and shall the Lord deal hardly with His creatures when they venture to put their trust in Him? Be assured He hath a great love to those trembling souls that fly for shelter to His royal courts. He that buildeth his nest upon a Divine promise shall find it abide and remain until he shall fly away to the land where promises are lost in fulfilments. *Spurgeon.*

the prophecy of Zacharias concerning John

76, 77. child, rather, "little child"—John. **called . . prophet,**[h] herald, proclaimer, preacher. **go . . face,**[i] as advance-courier, forerunner. **prepare . . ways,**[j] by calling men to repentance he "paved the way" for the higher teachings of Christ (see note on Ma. iii. 3). **knowledge,** it was by diffusing a right knowledge of sin, etc., that the way for Christ in men's hearts was prepared by Jo. **salvation . . sins,**[k] true salvation a deliverance fr. the dominion and consequences of sin.

h Ma. xi. 9.
i Ma. xi. 10.
j Is. xl. 3; Mal. iii. 1; Lu. iii. 4, 5.
k Ac. v. 31.
To prepare his ways, viz., to make ready for his coming, by teaching the people the true nature and necessary conditions of the salvation which he will bring. How indispensable such a preparation was appears from the fact th. neither Zacharias himself, nor Mary, nor Elizabeth, has *distinctly* noticed, in these inspired utterances, the subject of repentance, the new heart, the spiritual transformation, in which the blessings promised by them would really be found. The "salvation" of which they catch a glimpse, is national, mainly external, and its conditions are expressed in terms of Old Testament prophecy. *Am. Com.*

John the Baptist.—There are several things pertaining to this eminent individual, worthy of special notice, such as the following:—I. His personal qualities. II. His arousing and successful ministry. III. His being the subject of ancient prophecy. IV. Above all, he was the immediate harbinger of Messiah. His special work was to "prepare the way of the Lord," and announce, not only the approach, but actually introduce the consolation of Israel.

Preparing for Christ.—With marked effect Mr. Moody narrated the following incident, communicated to him by Pastor Monod: A friend of mine in Paris said that when Prussia was at war with France, they went out one night after darkness had come to bring in the wounded men. They were afraid to take out lights for fear of getting a bullet from the enemy. When they thought they had gotten all the wounded, and were ready to retire into the city, a man got on the top of a high spot of ground and cried in a loud voice, asking if there were any who wished to be taken into Paris, and telling them the ambulance was ready to go. Before he spoke it was silent; not a voice was heard. But the moment he had ceased speaking, and the men knew that there was help, there was a cry all over the field. I come to-day to tell you that there is One willing to save, that there is help. Let a cry go up: "Shepherd, save me from death and hell." This is the gospel.

78—80. tender mercy, "bowels of the mercy." **dayspring,**[l] sunrising, or branch, *lit.*, a rising, hence that wh. springs up, as light. **visited,**[m] looked out upon us. **light,**[n] of truth, holiness, joy, hope. **darkness,** of error, fear, sin. **guide,** the light is for direction, as well as for reviving and revealing. **grew,** in stature and strength up to manhood. **waxed,** increased. **spirit,** mind, purpose, understanding of his mission. **deserts,** wild districts nr. his home. **day . . showing,** time of his public appearing, and showing or manifesting of Christ to his countrymen.

l Is. xi. 1; Zec. iii. 8; vi. 12.
m Is. lx. 3; Mal. iv. 2.
n Is. ix. 2; xlix. 9.

The incarnation of Christ.—I. Our Saviour's incarnation. His worth is set forth under the idea of the rising sun, etc.—1. He admirably answers to these descriptions—(1) in himself, (2) in the effects produced by Him; 2. He hath visited our benighted world. II. The causes of our Saviour's incarnation—1. The final cause of it was the salvation of man; 2. The initial or moving cause was "the mercy of God."

Waiting for the dayspring.—Many a hoary seer longed for the dayspring, but saw it not. A sweet Welsh evangelist has a very striking illustration on this point. About Christmas time, John, the elder brother, is expected home from London by the midnight train. All the younger children are in ecstasy, and they all wish to stay up until his arrival. "Pray, father, let us stay up to wait John home," is the universal petition. But the reply is, "No, my dear ones, it will be too long for you to

wait; you must go to rest; you shall see John in the morning—not sooner." Friends, the ancient prophets expected a Saviour—their Elder Brother Jesus. How delighted they would be to see Him in the flesh; but they were compelled to enter the cold bed of the grave before His arrival. David cried, "Father, let me see the Horn of Salvation of which I sang so well." "No, My child, you must retire." Job implored, "Father, let me see my living Redeemer." "No, My child, you must retire; but you shall see him after you awake on the resurrection morning." Malachi cried, "Father, I am about the last of them all; do let me see the Sun of Righteousness of which I sang so sweetly." "No, My child, you must retire to rest; it will be too long for you to wait." And they silently retired into their cold graves to rest. But at last, hoary-headed Simeon advanced, and earnestly implored, "Oh! my Father, the train is nearly in, according to my brother Daniel's table; do let me stay up to see the Consolation of Israel." "Yes, My child, thy request is granted," said the Father, and the old saint was allowed to see the daybreak, and so delighted was he with its splendor that he prayed for death—(what a strong saint!)—"Lord, now lettest Thou Thy servant depart in peace, for mine eyes have seen Thy salvation." *Bib. Illus.*

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This way of peace was in the Old Testament the way of wisdom, or the pious conformity of all one's spirit and conduct to the requirements of Jehovah (Prov. iii. 13, 17); in the New Testament it will be found in wearing the yoke of Jesus. *Am. Com.*

CHAPTER THE SECOND.

1—3. there . . out, was published. **decree,** law. **Cæsar Augustus,** grand-nephew of Julius Cæsar, Emperor of Rome. **all . . world,** *lit.*, all the habitable world. The proud title of Rom. Emp., which was assumed to include the whole world. **taxed,** *R. V.*, "enrolled," *i. e.*, registered in a census. This census, including the enrolment or register of men, lands, property, was intended to be the basis for calculating the revenue, etc. It took some years to complete this census.[a] **taxing . . made,**[b] *R. V.* This was the first enrolment made when Quirinus, etc. **Cyrenius,** *i. e.*, Pub. Sulpicius Quirinus. **governor,** pro-consul, who resided at Antioch. **Syria,** including Phœnicia and Judæa. **all went,** "every Rom. subject was liable to a capitation tax; males aft. fourteen; females aft. twelve." **own city,** city of his ancestors.

The earthly decree and the heavenly overruling.—I. The decree of Cæsar: 1. Embraced the whole empire; 2. Not even lowly Nazareth and a poor carpenter excepted; 3. Obedience enforced. II. The providence of the King of kings: 1. Fulfilling the sacred writings; 2. Hence arranging time and events.

God overrules.—Augustus, while sending forth his edicts to the utmost limits of the East, little knew that on his part he was obeying the decrees of the King of kings. God had foretold that the Saviour should be born in Bethlehem. In order that this might be accomplished He made use of Augustus, and through this prince the order was given for the census of the whole people. At the sight of those wars and revolutions that upset the world you feel inclined to imagine that God no longer governs the world or those in it. You are mistaken, God permits that these awful catastrophes should take place, just for the salvation and perfection of this or that person whom the world knows not. *De Boylesve.*

the census of the Roman Empire

Octavianus became sole master of the state B.C. 30, accepted the title of Augustus B.C. 27. The month August derives its name fr. his corrected calendar.

a From *Suetonius, Aug.* xxviii. 101; *Dio* liii. 30; lvi. 33; *Tacitus Ann.* i. 11; we learn that Augustus drew up a rationarium of the whole empire, wh. took many years to complete. "His plan was to introduce an equal form of taxat'n throughout the empire." *Olshausen.*

b Ac. v. 37.

4—5. city . . David, where David's ancestors lived;[c] where David was born;[d] and the predicted birth-place of the Messiah.[e] **Bethlehem** (*see* notes on Ma. ii. 1), "house of bread," now called *Beit Lahm*, "house of flesh." Distance fr. N. to B. ab. 70 m.

The lowly birth of the Saviour of the world.—I. Surprising when we consider *who* He is that comes. II. Explicable, when we ask *why* He comes. III. Joy-producing, when we see *from whom* He comes. *Mary and Joseph's journey to Jerusalem.*—A type of the believer's pilgrimage. I. Dark at its beginning. II. Difficult in its progress. III. Glorious in its end. The city of David, the least of all the cities of Judah; and most remarkable of all cities of earth.

"By-and-by young people must help to pay the taxes. Let them remember, then, that those collected by the tax-gatherer are light compared with others which people bring on themselves. We are taxed twice as much by our idleness, three times as much by our pride, and four times as much by our folly, as we pay to the tax-gatherer." *Franklin.*

Joseph and Mary go to Bethlehem

c Ru. i. 1—19.

d 1 S. xvi. 1, 18; xvii. 12, 58.

e Mic. v. 2.

6, 7. first-born, does not necessarily imply that she was again a mother. **manger,** they were in a stall where the cattle lodged, as dis. fr. the inn proper, which was crowded. **the inn,** in so small a place as B. there would prob. be but one caravanserai, though in that one inn there might be many mangers.

the birth of Jesus

There is a reasonable cert'inty that our Lord was born B.C. 4 [or late in B.C. 5] of our era, and it is *probable* that He was born (according to the unanimous tradition of the Christian Ch.)

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in winter. There is nothing to guide us as to the actual *day* of His birth. It was unknown to the ancient Christians (Clem. Alex. *Strom.* i. 21). Some thought that it took place on May 20 or April 20. There is no trace of the date Dec. 25 earlier than the fourth century, but it is accepted by Athanasius, Jerome, Ambrose, &c. *Farrar.*

This decisive world-historical birthday tk. pl. in a small inn of a small village of a small province of a small nation. It was the greatest of events on the smallest of scales.

"His attendants were the rude cattle, less rude only than we, the ox and ass, emblems of our untamed, rebellious nature, yet owning, more than we, 'their master's crib.'" *Dr. Pusey.*

"Why did our Lord choose a stable? Evidently that He might reprove the glory of the world, and condemn the vanities of this present life. His very infant body has its speech." *Bernard.*

an angel appears to the shepherds

The Good Shepherd that giveth His life for His sheep, wd. first be manifested to those good shepherds that watched over their sheep. Surely these shepherds had heavenly meditations in their minds, and were most religiously prepared, when His ambassador of heaven did approach unto them.

No room in the inn.—"I. Contrast the helplessness and the indigence of the new-born infant with the movements of the Roman Empire, overruled by Divine Providence so as to certify that birth. II. Compare the scanty provisions for personal comfort with the adoration and offerings of the Eastern Magi. III. The lowly scene in the stable and the magnificent exhibition in the celestial regions. IV. The departing sceptre of David, and the appearance of the kingdom that cannot be moved. V. The predictions of the prophets and the obscurity of the parents. *J. Hunter.*

The lowliness and greatness of Jesus.—"His birth was mean on earth below; but it was celebrated with hallelujahs by the heavenly host in the air above. He had a poor lodging; but a star lighted visitants to it from distant countries. Never prince had such visitants so conducted. He had not the magnificent equipage that other kings have; but He was attended with multitudes of patients, seeking and obtaining healing of soul and body: that was more true greatness than if He had been attended with crowds of princes. He made the dumb that attended Him sing His praises, and the lame to leap for joy, the deaf to hear His wonders, and the blind to see His glory. He had no guard of soldiers, nor magnificent retinue of servants; but, as the centurion that had both acknowledged, health and sickness, life and death, took orders from Him. Even the winds and storms, which no earthly power can control, obeyed Him; and death and the grave durst not refuse to deliver up their prey when He demanded it. *Maclaurin.*

Room in the soul for Christ.—As the palace, and the forum, and the inn, have no room for Christ, and as the places of public resort have none, have you room for Christ? "Well," says one, "I have room for Him, but I am not worthy that He should come to me." Ah! I did not ask about worthiness; have you room for Him? "Oh," says one, "I have an empty void the world can never fill!" Ah! I see you have room for Him. "Oh! but I have been such a sinner; I feel as if my heart had been a den of beasts and devils!" Well, the manger had been a place where beasts had fed. Have you room for Him? Never mind what the past has been. He can forget and forgive. My Master wants room! Room for Him! Room for Him! I, His herald, cry aloud, room for the Saviour! Room! Here is my royal Master—have you room for Him? He is the Son of God made flesh—have you room for Him? Here is He who can forgive all sin—have you room for Him? Here is He who can take you up out of the horrible pit and out of the miry clay—have you room for Him? Here is He who, when He cometh in, will never go out again, but abide with you for ever to make your heart a heaven of joy and bliss for you—have you room for Him? 'Tis all I ask. Your emptiness, your nothingness, your want of feeling, your want of goodness, your want of grace—all these will be but room for Him. Have you room for him? Oh! Spirit of God, lead many to say, "Yes, my heart is ready." Ah! then He will come and dwell with you. *C. H. Spurgeon.*

8, 9. shepherds . . night, This does not prove, as some have supposed, that the Nativity took place in spring, for in some pastures of Palestine the shepherds to this day bivouac with their flocks in winter. **came . . them,** suddenly appeared. **sore afraid,** exceedingly afraid.

The glory of the Lord.—The glory of the Lord which shone round about these shepherds was doubtless that same miraculous effulgence in which Deity had been wont in the earlier ages to enshrine Himself, and which the rabbins called the Shechinah. Diversified as well as extraordinary were the appearances of that Shechinah in ancient days. It had gleamed as a flaming sword, turning every way, to keep the way of the tree of life; it had flickered as a lambent flame in the brier-bush of Horeb; it had hung as a stupendous canopy over the mountain of the law; it had hovered as a glittering cloud about the cherubim overshadowing the mercy-seat; it had marshalled the hosts of Israel for forty years, towering like a pillar of cloud by day and like a pillar of fire by night; it had filled the temple of Solomon, flooding it with a brightness so intense that the priests could not enter to minister; it was to be the radiant cloud which should enfold out of sight the ascending Lord; it will be the great white throne on which that ascended Lord will descend when He returns in the pomp of His second advent. But never had it served a purpose so august and blissful as on this most memorable of nights when, after centuries of eclipse, it suddenly reappeared and shone around the astonished shepherds. Well might the effulgent cloud now return, as though in glad homage to the Incarnation; for on this night is born He who is to be His own Church's true pillar of fire-cloud, to marshal her through sea and wilderness into the true promised land. *Boardman.*

10—12. for, a good reason for dismissing fear. **I . . you,**[a] shepherds; and, through the office they typified, to all other people. **good tidings,** even tidings of the Good Shepherd—"The Shepherd and Bp. of our souls." "That gt. Shep. of the sheep." **unto you,** "*we* have this Saviour as a parent has a child. He is ours. Christ is born to us as well as to Mary." **Saviour,**[b] Jesus=Saviour. **Christ,** the anointed one, the Messiah. **Lord,** Jehovah. **sign,** not an infant at Bethlehem; but a new-born infant in a manger.

Joy at Christmastide.—Consider why the proclamation of Christ's birth should be an occasion of joy.—I. Because Christ came to make atonement for the world's guilt and sin. II. Because it is the coming to us of a loving and joy-giving friend. III. Because He has come to secure to us a home above. *Dr. Parker.*

Christmas Day the turning point.—Dou you remember that Christmas Day is the first day of the year in which the days begin to lengthen? On the 21st, the 22nd, the 23rd, and the 24th of December they are substantially at a standstill; but on the 25th of December the hand of the poetic year cuts one lock from the head of darkness, and hangs it like a star on the forehead of day; and to-day is a minute longer than yesterday. And the sun will not go back now. It has set its face toward the summer; and though there are going to be great storms in January, though vast shrouds of snow will cover the ground, yet you know and I know that the sun has gone to its farthest limit, and has begun to turn back; and that just as sure as nature is constant in her career, that sun is retracing his steps with summer in his bosom, and that there are fruits, and there are flowers, and there is a whole realm of joy coming. You have no doubt of this in the natural world. And I say that though the days of the world's winter are not over, yet I believe that the Sun of Righteousness has gone as far away as He ever will, and has turned, and is coming back; and that there is to be a future summer of joy and rejoicing in things spiritual as well as in things temporal. *Beecher.*

13, 14. host,[c] *Gk.* army. Announcing peace. **praising,** not even the angels ever had bef. so great reason to praise Him. **glory . . highest,** the highest praise for the highest subject, to the highest person, in the highest place. **peace,** in the hearts of men; bet. men and God; promoted by the Prince of Peace. **good will,**[d] on the part of God, who in Christ was reconciling the world unto Himself.

The incarnation.—I. The ultimate end of Christ's coming was the glory of God. II. The blessed effect of His coming was peace on earth. III. The only motive of the coming was good will to men. *Glory in the highest.*—I. The glory of God was manifested—1. The glory of His holiness; 2. His wisdom; 3. His goodness. II. Peace on earth was perfected. Peace between—1. God and man; 2. Man and man; 3. Man and his conscience. *Wythe.*

The angels' song.—This doxology of the angels has sometimes filled the thoughts of dying saints. The final words of the Rev. Edward Perronet, author of the hymn, "All hail the power of Jesus' name," were, "Glory to God in the height of His divinity! Glory to God in the depth of His humanity! Glory to God in His all-sufficiency! and into His hand I commend my spirit." The last words, too, of Rev. Dr. Backus, first president of Hamilton College, were "Glory to God in the highest, and on earth peace, good will toward men." The angels have had two great gala days—the first when creation was finished, the next when Christ was born. They are to have a third, when He shall come again in the clouds of heaven. None on earth have heard the angels sing, except humble shepherds at Bethlehem; none will hear them sing hereafter, except those who meekly receive the testimony concerning Jesus, and are not offended at His being born in a stall, or that all heaven should be moved exultingly on His account. *Peace.*—Toward the close of the War of 1812 the country was shrouded in deep gloom; the harbors were blockaded, commerce destroyed, produce mouldering in the warehouses, the currency depreciated. In February a ship drew near to New York, bringing the commissioners from Ghent, and the news that the treaty of peace was signed. Men rushed breathless to the city, shouting, *Peace, Peace!* From house to house, from street to street, amid waving torches, all went shouting, "Peace, peace!" More joyful is the news of peace brought from God by the angels. We, too, should not keep silence, but repeat the news of peace till all the world shall hear.

15, 16. see . . pass, not see *if* it has, or will, come to pass. They did not doubt. **Lord,** they are confident as to the source of this knowledge. **haste,**

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a Is. ix. 6.

b Word Saviour, σωτήρ, never used by Ma. or Mk., and only once by Jo (iv.42); oft. by Paul in later epis., not in his earlier. Five times in 2 Pe. *Wordsworth.*

"The angels of heaven bring the glad tidings—not to the scribes and Pharisees at Jerusalem—but to shepherds keeping their flock by night. They announce to them the birth of the chief shepherd—the Good Shepherd—who would lay down His life for His sheep." *Chrys. Bede.*

song of the heavenly host

c Ps. ciii. 20, 21; 1 Pe. i. 12; He. i. 6. "The homage of the angels confirmed the faith of the shepherds." *Jacobus.*

d Is. lvii. 19. "If we would do God's will on earth as the angels do in heaven, we must *praise* Him when He exalts *others* above *ourselves*, as the heavenly host praised Him, when human nature was exalted above that of angels, by its union with the Divine nature in Christ." *Wordsworth.*

the shepherds go to Bethlehem

"They did not reason nor debate within themselves, who should keep the wolf from the sheep in the meantime; but they did as they were commanded, and commit-

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ted their sheep unto Him, whose pleasure they obeyed." *Bishop Hooper.*

in their ardor, and depth of conviction; leaving their flocks to the care of Providence. **found,** the sign wh. had been described, and believing what was signified thereby.

Citizens of two worlds.—Evidently these shepherds were no mean, no common men. They were Hebrews, possibly of the royal line; at any rate they were Davids in their loftiness of thought, of hope and aspiration. They were devout, God-fearing men. Like their father Jacob, they too were citizens of two worlds; they could lead their flocks into green pastures, and mend the fold; or they could turn aside from flock and fold to wrestle with God's angels, and prevail. Heaven's revelations come to noble minds, as the loftiest peaks are always the first to hail the dawn. *Expos. Bible.*

"Memory is the golden thread linking all the mental gifts and excellences together. Memory, when treated well, is like an angel even within the soul; but, treated ill, is like a black weird shadow, casting a baneful and remorseful eye on all within its reach." *E. P. Hood.*

"She kept them, because she pondered them." *Manton.*

17—19. known, beginning at once by telling Mary and others who were present. This would tend to cheer and encourage Mary, and increase her faith. **saying,** and who the speakers were. **wondered,** at the coincidence betw. the vision on the hills, and the scene in the manger. **Mary,** Joseph is not named here. **kept . . things,** memory. **pondered . . heart,** comp. this with other things. When Mary was turned fr. the crowded inn, it may be that her faith almost failed her as she lay her babe in the manger, little thinking that very circumstance would furnish a sign to the heaven-sent shepherds. Their coming and words would make her quite content with her child's lowly birth-place.

A mother's musings.—I. The subject of them: 1. The prodigies attending the birth of her son; 2. The impression produced on the minds of others; 3. What had been reported by the shepherds. II. Her indulgence in them. How natural!—1. She kept them, treasuring up every trivial incident; 2. Pondered them—inquiringly, prayerfully, gratefully.

Many ways of serving God.—"Some people get the notion into their heads that the only way in which they can live for God is by becoming ministers, missionaries, or Bible women. Alas! how many of us would be shut out from any opportunity of magnifying the Most High if this were the case. The shepherds went back to the sheep-pens glorifying and praising God. Beloved, it is not office, it is earnestness: it is not position, it is grace which will enable us to glorify God." *Spurgeon.*—*They made known abroad.*—The scene they had witnessed had touched their hearts with love to the new-born King, and the sweet songs of angels to which they had listened, proclaiming "peace on earth and goodwill toward men," had fired their souls with the spirit of true brotherhood. Dr. Tholuck relates how that one who had been a great traveller said to him that he had scarcely ever fallen into company with fellow-travellers without speaking to them of the heavenly journey. Tholuck almost questioned the propriety of forcing such conversation. "Ah," responded his friend, "I endeavored never to speak till I was certain that I loved. I figured to myself that we are all brothers one of another, and this never failed to soften my heart, and when there was love in mine I soon found a bridge into that of the stranger. It was as though the breath of God had drawn out a thread from the one and had fastened it to the other." *Hillman.*

"They, that have learned of the Lord Jesus to be lowly and humble in heart, profit more by meditation and prayer, than by reading and hearing." *Augustine.*

circumcision of Jesus

20, 21. returned, to their occupations; and to their friends. **heard,** prob. Mary, finding that they had been Divinely guided, and did not come of mere curiosity, told them all she knew. **seen,** the babe in the manger. **told,** by the angels. **accomplished,** *i.e.*, the eighth day had come.[a] **circumcising,** Gen. xvii. 12. "Doubtless the rite was performed by Joseph." *Farrar.* **Jesus,**[b] Saviour. **angel,** Luke i. 31.

Jesus, our watchword.—"'Jesus' must be the watchword—I. For the Church and home; II. For joy and sorrow; III. For life and death." *Gerok.*

The boundary line.—Midway down the Simplon Pass the traveller pauses to read upon a stone the single word "Italia." At this point he passes a boundary line, and every step makes plainer how great has been the change from Switzerland to Italy. The air becomes warm and fragrant, and vines line the wayside, and below, embosomed in verdure, Lake Maggiore expands before him. As that traveller rests at evening-time, he recognizes that the entrance into a new world was marked by the word "Italia" upon the stone on the pass. Humanity has crossed a boundary line: up to Bethlehem, bleak and cold—down from Bethlehem, another and a happier time. *N. Smythe.*

a Le. xii. 3.

b Ma. i. 21. "The meaning is, Thou shalt give Him this name, and He shall *enact* what His name *Saviour* signifies, for He, by Himself, and no other, shall *save* His people, not (as many will suppose) from their *temporal* enemies, the Romans, but from their deadly foes, their own sins."

Jesus is presented in the temple

22—24. days . . purification,[c] for 40 dys. aft. birth of male (female, 80) the mother was to keep at home, as one defiled, setting forth the defilement of the

c Le. xii. 2 *ff.*

race by sin and need of purification. **Jerusalem,** to the temple. **every male . . holy,**[a] the tribe of Levi were sanctified to the Lord in lieu of the firstborn, and originally all the firstborn in excess of the number of the Levites had to be redeemed with five shekels of the sanctuary (about 3½ dollars), a rule afterwards extended to *all* the firstborn. *Cam. B.* **offer,** a lamb for a burnt offering; and a pigeon for a sin offering; or two pigeons if the parties were too poor to bring a lamb. **a pair,** *etc.*, this points to the comp. poverty of Jos. and M. "The offering required for the redemption of their Son may well have forbidden the expense of a lamb for the mother (Lev. xii. 6)." *Bliss.*

Presentation of Christ in the temple.—Consider—I. The purification of the mother: 1. What did the Lord enjoin in relation to purification after child-birth? 2. What sentiments was this law intended to convey? 3. What necessity was there for the mother of our Lord to obey this law? 4. What is this law to us? II. The presentation of her son: 1. What connection the law had with Christ's presentation in the Temple; 2. What their compliance with the law in this instance may teach us. *Simeon.*

25, 26. Simeon[b] (*hearing*, or *one who obeys*), nothing certainly known of S. but his name. Some think he was father of Gamaliel,[c] and s. of Hillel. **just,** accor. to law. **devout,** spiritually minded. **waiting,** coming of Messiah expected at that time.[d] **consolation,** Christ was so called.[e] **Holy Ghost,** prophetic impulse. **revealed,** by vision, or by inward illumination. **Lord's Christ,** the Lord's anointed one. Jehovah's promised Messiah.

Christ, the consolation of Israel.—Consider—I. In what respects Christ is the consolation of Israel: 1. In reference to the Jewish church—(1) He came to give them clearer light; (2) He came also to deliver them from the yoke of the ceremonial law; (3) He came moreover to establish an universal empire; 2. In reference to the Christian Church. II. In what manner we are "to wait for" Him: 1. In a firm persuasion of His all-sufficiency; 2. In an assured expectation of His promised advent.

Readiness for God's will.—"Some years ago," says a lady, "I made the acquaintance of an old peasant in a little German village, where I for some time resided. He was called Gottlieb, a name which has the very beautiful signification, 'The love of God.' The old man was well worthy of it, for if ever heart was filled with love to God and to all God's creatures it was his. Once when walking I came upon him as he was stooping to pick up a fallen apple. 'Don't you weary, Gottlieb,' I asked, 'stooping so often, and then lying all alone by the roadside?' 'No, no, miss,' he answered, smiling, and offering me a handful of ripe pears, 'I don't weary; I'm just waiting—waiting. I think I'm about ripe now, and I must soon fall to the ground; and then, just think, the Lord will pick me up! O miss, you are young yet, and perhaps just in blossom; turn well round to the Sun of Righteousness, that you may ripen sweet for His service.'" *New Cyc. of Anec.*

27—32. came . . Spirit, impelled by the Spirit, as Christ was led or driven into the wilderness. **do . . law,** pay the redemption price.[f] **now . . peace,** "now Thou dost dismiss Thy servant in peace;" the statement of a fact that God does this; not a prayer that He will do this. **salvation,**[g] Simeon saw, not only the *Saviour*—the procurer of salvation; but, with a prophet's eye, he saw the salvation accomplished; regards this infant Jesus as the pledge of an accomplished fact. **prepared,** made ready by the events of Providence, and the revelations of prophecy. **all people,** no Jewish narrowness here. **to lighten the Gentiles,** rather, "for revelation to." A memorable prophecy, considering that even the Apostles found it hard to grasp the full admission of the Gentiles, clearly as it had been indicated in older prophecy, as in Ps. xcviii. 2, 3. *Cam. B.* **Israel,** not Moses, David, Solomon, etc., but Jesus the glory of the Jewish nation.

Meaning of Simeon's words.—These words of good old Simeon are often quoted as if they were a prayer for his release from earth, or at least an expression of his willingness to depart. But the verb is not in the imperative mood, but in the indicative; it is not "let," but "lettest." It had been "revealed" to this aged and devoted servant of God "that he should not see death before he had seen the Lord's Christ" (ver. 26). This was an intimation that his death would occur soon after that joyful sight. When he saw the infant Jesus, therefore, and was assured, in some way not recorded, that he was the Lord's anointed, he understood that the time of his departure was at hand. And it is just this which his words express: "Now, Lord, I understood that Thou wilt let me depart in peace, according to Thy Word;

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a Ex. xiii. 12; xxii. 29; Nu. viii. 17.

Any poor person might substitute another turtle dove or young pigeon for the lamb, as we see that Mary did (Lu. ii. 24). This was distinctly called "the poor's offering" (Talmud), and shows the moderate circumstances of the family. A lamb was worth 75 cents (or the wages of five ordinary days' work), while a turtle dove was worth about 8 cents, and sometimes was as low as 2 cents. *Edersheim.*

Simeon

b "The Rabbis say, 'The birth of Jesus of Nazareth was in the days of R. Simeon, the son of Hillel.'" *Rosenmüller.*

c Ac. v. 34.

d See notes on Ma. ii. 2 *ff.*

e Is. xi. 1; Ac. xxviii. 20; Is. xlix. 13; lii. 9; lxvi. 13.

Simeon's benediction

f Nu. xviii. 15, 16.

g Is. lii. 10; Lu. iii. 6; Ac. iv. 12.

"Observe, that the illumination of the *Gentiles* is mentioned *bef.* the glory of Israel; for when the fulness of the Gentiles shall have come in, then all Israel shall be saved." *Bede*, quot. in *Wordsworth.*

Dr. Judson once said, "I am not tired of my work, neither am I tired of the world; yet, when Christ calls me, I shall go with the gladness of

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a boy bounding away fr. school. Death will never take me by surprise: do not be afraid of that; I feel so strong in Christ."

for mine eyes have seen the Saviour whom Thou hast anointed." The appointed sign of his speedy dismission had been given, and he regards it as so near, that he speaks of it as already come, using the present tense instead of the future. "Thou art letting me go; thou art dismissing me now." *Bib. N. & Q.*

A martyr's death-song.—These words have been the triumphant death-song of true martyrs. One of them, in the fourteenth century, Maximilian Hostialick, told the officer on the scaffold that he would repeat the song of Simeon, and then the executioner might do his duty. He accordingly lifted up his voice: "Lord, now lettest Thou Thy servant depart in peace, according to Thy word; for mine eyes have seen Thy salvation;" and then fell the blow that severed his head from the body. *Thompson.—He came by the Spirit.*—Ah, little do we imagine how many of the blessed coincidences of life are really arranged by that Holy One under whose administration we are living. Little did Simeon, although looking for the Consolation of Israel, imagine that he would see the Lord's Christ that day in His Temple. Little did Joseph and Mary imagine that on that day the Divine Babe would receive such reverential salutation. Little do we imagine that many of the so-called accidental conjunctions of life are really the gracious arrangements by One who, hidden behind earth's thrones and nature's laws, is administering the affairs of the universe in the interest of Christ and Christ's Church. When will the world and the Church learn that Almighty God is Ruler as well as Maker? *Bib. Ill.*

Simeon's prophecy

a Is. viii. 14; Matt. xxi. 44; Ro. ix. 32, 33; 1 Co. i. 22—24; Ho. xiv. 9; 1 Pe. ii. 7, 8; 2 Co. ii. 16; Ac. xxviii. 22. To this day *Nuzrâni*, "Christian," is—after "Jew"—the most stinging term of reproach throughout Palestine. Among Pagans the Christians were charged with cannibalism, incest, and every conceivable atrocity, and Suetonius, Pliny, Tacitus have no gentler words for Christianity than "an execrable, extravagant or malefic superstition." *Cam. B.*

33—35. Joseph, the undoubted reading is "*His father.*" **marvelled,** though they knew much, their knowledge increased; and every additional discovery increased their wonder. First the shepherds, who were taught by angels! now a prophet under direct teaching of the Spirit! **is set,** literally, "*lies.*" The metaphor is taken from a stone which may either become "a stone of stumbling" and "a rock of offence," or "a precious corner-stone." *Cam. B.* **fall . . rising,**[a] "rather, for the falling and rising. For the fall of many Pharisees, Herodians, Sadducees, Nazarenes, Gadarenes; and for the rising—a savor of life unto life—of all that believed on Him." *Cam. B.* **sword,** *etc.*, some think this prophecy to have chief reference to the sorrows of Mary on beholding the sufferings of Christ at the crucifixion; others to her own future death by martyrdom.

"We can tell a man's nature by knowing what he thinks of Christ."

Testimony borne to Jesus in the Temple.—"It shows us—I. What views we should have of Christ: 1. As the divinely-appointed Saviour; 2. As the universal Saviour. That these views are not merely of a speculative nature, will be evident, while we notice—II. The blessed effects of them upon a dying hour: 1. Divest death of its terrors; 2. Make it an object of desire. Learn—1. In what manner we should approach God's temple below; 2. In what way we may secure admission into His temple above." *Simeon.*

"The doctrine of the Cross hath the Cross always following it." *Dr. Sibbes.*

Power in the word Jesus.—"A brave cavalry officer was dying of his wounds. He thought himself on the field, at the head of his gallant men, and fancied that a heavy gun was just in front of them, ready to be fired. His distress was great. At length he thought the gun had been fired, and his men, badly cut up, were retreating. Here I interposed, saying, 'There is no gun there: you are safe among friends.'—'Let me alone!' he sternly replied. 'I must recover my command, and renew the attack.'—'No,' said I, 'let us not talk of battle scenes. You are soon to die. Let us talk of Jesus.' The mention of that name seemed to exert the powerful influence I had often heard ascribed to it. His agitation ceased at once; his delirium passed away; a smile lit up his pallid features. After a moment's silence, he said in a low voice, 'Jesus, Jesus! It is He who said, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest." I want rest: I am weary.' Soon after, he entered the glorious rest of heaven." *H. C. Hovey.*

Anna the prophetess

b 2 K. xvii. 6.

c Ac. xxvi. 7; Mk. xv. 43; Lu. ii. 25; xxiv. 21; 1 Co. i. 7; Tit. ii. 13; He. ix. 28.

36—38. Anna (= *grace* or *prayer*), this all that is known of her. A brief, yet precious biog. **Phanuel** (= vision of God). **Aser,** one of ten tribes wh. did not return.[b] Genealogies carefully kept by Jews. **great age,** some make eighty-four years her entire age; others, taking the 84 to be the duration of her widowhood only, make her to have been over one hundred at this time. **night and day,** "night" is put first by the ordinary Hebrew idiom (as in the Greek word *νυχθήμερον*) which arose from their notion that "God made the world in six days and seven nights." **she coming,** she *herself*, unaided. A strong, hale, vigorous old woman. **spake,** as taught by the Spirit. **to . . them,** *etc.*, Simeon and others who were present, and who represented many more.[c] "The language implies that there were numbers of pious expectants in the city and Anna, as a prophetess, would now be able to assure them that the redemption was drawing nigh." *Bliss.*

"Simeon and Anna, standing nr. the infant Jesus, are types of the old covenant de-

Anna, the happiest widow of Holy Scripture.—A pious old age, cheered with the light of salvation. The first female testimony to Christ, a testimony: I. Excited by longing expectation. II. Based on personal vision. III. Given with full candor. IV. Sealed by a holy walk. V. Crowned by a happy old age. *Lange.*

Aged Christians.—First things are significant things, especially at the opening of a new dispensation. When, therefore, we find in the gospel-story that the first evangelists were old people, both old and young should take the hint. Old Christians must never tell us any more that they are past service. God has no such word as "superannuated" written against any name in His book. The young Christian, joyful with a soul that colors all things with the freshness and glory of its own morning, can never say of the old Christian, "I have no need of thee." No hand can turn back the shadow on the dial of time; no spell can change the gray hair into its first bright abundant beauty; no science can discover the fountain of youth told about in Spanish tales of old romance; but the grace of God can do infinitely more than that. It can keep the heart fresh; it can make the soul young when the limbs are old. *Stanford.*

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caying in the presence of the new, which shall never grow old." *Riddle.*

"Blessed are they who can sing in their old age, and turn all their own experience into comfort for those who mourn." *Parker.*

39, 40. when, *etc.* "Between this verse and the last come the events narrated by St. Matthew only—namely the Visit of the Magi; the Flight into Egypt; and the massacre of the Innocents. It is difficult to believe that either of the Evangelists had seen the narrative of the other, because the primâ facie inference from either singly would be imperfectly correct. They *supplement* each other, because they each narrate the truth, though probably neither of them was aware of *all* that has been delivered to us. *Cam. B.* **grew,** as other children grow, only in a childhood of stainless and sinless purity, "as the flowers of roses in the spring of the year, and as lilies by the waters." *Cam. B.* **waxed . . spirit,** mental development, etc. **wisdom,** Divine prescience, etc. **grace . . God,**[a] special favor of the Divine Being—*His heavenly Father.* "Afterwards He became known to men."

Joseph and Mary return to Nazareth

"All the Gospels were written by one and the same Spirit, and from one Gospel." *Wordsworth.*

[a] Ps. xlv. 2; Is. xi. 2, 3; Jo. i. 14.

The growth of Jesus.—Grew an infant, then a boy, afterwards a man. Labored, suffered, *died* for me and you. I. *The child's strength.* Many forms of strength. His not like Samson's, of the body; strong to do right, to learn, to teach, to submit, to reprove and suffer; strong to resist temptation, the world, flesh, devil; strong for self-control. II. *The child's wealth.* Not gold, diamonds, etc., but *wisdom.* How He got it; He gathered it. Where? *Bible*, doctors, spirit, etc. III. *The child's beauty.* Not simply of face; but grace of God, beauty within, beauty of holiness, of obedience, of humility, of love. 1. God thought Him beautiful, "in His Father's likeness;" 2. Angels thought Him beautiful, "they wondered and adored;" 3. Some men thought Him beautiful, the leper, demoniac, blind; 4. Do *you* think Him beautiful, or is there "no beauty," etc.? If you do, and you love Him, He will give you *strength*, and *wealth* ("filled with all the fulness," etc.) and *beauty* ("no spot or blemish," etc.). *What think ye of Christ? Hive.*

"The great lesson, then, of the home-life at Nazareth is this: Every-day life our training-school for heaven." *Boardman.*

Jerome's love for the child Jesus.—There lived, fifteen hundred years ago, a saint whose name was Jerome, and he loved so much the thought of the Child Christ, that he left Rome, and went and lived for thirty long years in a cave at Bethlehem, close by the cavern-stable in which Christ was born. And when men wished to invite him by earthly honors to work elsewhere, he said, "Take me not away from the cradle where my Lord was laid. Nowhere can I be happier than there. There do I often talk with the Child Jesus, and say to Him, 'Ah, Lord! how can I repay Thee?' And the Child answers, 'I need nothing. Only sing thou "Glory to God, and peace on earth.'" And when I say, 'Nay! but I must yield Thee something'; the Holy Child replies, 'Thy silver and gold I need not. Give them to the poor. Give me only thy sins to be forgiven.' And then do I begin to weep and say, 'Oh, Thou blessed Child Jesus, take what is mine, and give me what is Thine!'" Now in this way, by the eye of faith, you may all see the Child Jesus, and unseen, yet ever near, you may feel His presence, and He may sit by your side at school, and be with you all day to keep you from harm, and to drive away bad thoughts and naughty tempers, and send His angels to watch over you when you sleep. *Bib. Ill.*

Jesus, aged twelve years, goes up to the Passover

41, 42. every year, *lit.*, year by year. **feast . . passo.,** acc. to the law.[b] "This was required of every male Jew above twelve years of age." *Bliss.* **twelve . . old,** at which age a boy was called "*a son of the law.*" Jewish children were catechumens at this age, and beg. to practise fasting. At this age, the Jewish boy began to assume a position in the community which he did not oc-

[b] Ex. xxiii. 15, 17; Le. xxiii. 4, 5; Nu. xxviii. 16; De. xii. 18; xiv. 26; xvi. 1—16.

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cupy before. He was now called "a son of the law"; began to practise the fastings, and prescribed prayers; to wear the phylactery, like adult men. *Am. Com.*

they, both Mary and Joseph. It was not binding upon women to do this. Mary's piety moved her, and also her knowledge of her relation to Jesus, as His only earthly parent.[a]

The first Passover of Jesus.—I. Visited with desire. II. Celebrated worthily. III. Left obediently. Or—I. The history. II. The significance of this journey for—1. Jesus; 2. His parents; 3. For Israel; 4. For the world. *First appearance of the Messiah in the sanctuary.*—The glory of the second house greater[b] than that of the first. *Lange.*

The old custom in modern times.—"A few days ago I attended a very interesting service in a Jewish synagogue. A boy just twelve years old was brought by his father to be admitted as a member of the synagogue; there were present the parents of the boy, his brothers and sisters, his friends, and some few strangers. After several ceremonies had been performed, the priest read a portion of the law in Hebrew; the boy then stepped forward to the desk or platform, near the centre of the building, and read from the roll of parchment, in a clear distinct voice, a short psalm. A pause ensued, and then the old man addressed the boy in a few brief sentences, telling him that as he had attained to years of discretion, and knew the difference between right and wrong, a great responsibility rested on him; that it was his duty to follow the good and shun the evil; that it became him to show that the instruction he had received had not been given in vain; that he must diligently practise that which he knew to be right; be obedient to his parents, kind and affectionate to his brothers and sisters, charitable to those who needed his help, and faithful to the religion he had been instructed in. Then, placing his hand on the boy's head, he prayed earnestly that the God of Abraham, of Isaac, and of Jacob would bless the lad, would preserve him from danger and from sin, and make him a wise and good man, if he should be spared to enjoy length of days; or, if his life should be short, that he might be admitted to the presence of God in heaven."

43—45. fulfilled, completed the time and duties of the feast. **tarried behind,** "Among the countless throngs of Jews who flocked to the Passover—nearly three millions according to Josephus—nothing would be easier than to lose sight of one young boy in the thronged streets, or among the thousands of booths outside the city walls. Indeed it is an incident which to this day often occurs at Jerusalem in similar cases." *Farrar.* **knew . . it,** "The fact is very interesting as showing the naturalness and unconstraint in wh. our Lord was trained." **company,**[c] a *caravan* of persons who, going the same way, travelled together for security and society. **sought Him,** as night came on, when they were all to lay up together. **found . . not,** surprised at His absence. **seeking,** "The word implies *anxious* and *careful* search."

The Son of Man once a lost son.—Seeking for Jesus. I. The anxiety of deprivation. II. The joy of finding. The interchange of joy and sorrow during our earthly pilgrimage. Jesus lost in the hurry and bustle of the world, but found again in the temple.

The lost child.—All those who lived north of Jerusalem, forming an immense caravan, would start with Joseph and Mary, and go by the same road. This would create great confusion; and, amidst a general lading of mules and asses and a general preparation for the day's journey, a single child might be easily missed. Moreover, we are told by some writers that it was the custom in these pilgrimages for all the men to travel in one company by themselves, and all the women in another, the boys travelling, as it might happen, either with their father, or their mother. If this was the case, it is easy to understand how neither our Lord's mother nor her husband were made uneasy by missing Him. St. Joseph would say, "He is with His mother, no doubt"; and the blessed Virgin would say, "Doubtless Joseph is taking care of Him." *Dean Goulburn.*

46, 47. three days, some think three dys. fr. starting fr. Jerus., *i.e.*, the day's march, the day's return, the day of searching; others think the three dys. were spent in searching; and others calculate fr. the discovery of the loss. **temple,** "one of the rooms attached to the T. where the Rabbis taught their schools." **hearing . . asking,** a model scholar. He listened and inquired. Could not inquire relevantly and intelligently unless He listened attentively, thoughtfully.[d] **all . . astonished,**[e] the doctors, and other scholars, etc.

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a Yet acc. to the maxims of Hillel women were recommended to go up yearly to the Passover. It was not enjoined by the Law, but the Jews admired it as a pious practice.

b Hag. ii. 9.

"It is likely that the Son of God, young as He was, already placed His chief joy in Mt. Zion; that He was already glad like His forefather David, when they said, 'Let us go into the house of the Lord,' and was anxious already to be engaged in His heavenly Father's business." *Bp. Heber.*

on the return Jesus is lost

"St. Luke seems purposely to have narrated something about the Saviour at every stage of His earthly existence, as babe, little child, boy, and man." *Cam. B.*

c Tradition has fixed upon *El-Bireh*, doubtless the *Beeroth* of the Hivites, a place ab three hours or ten ms. N of Jerus., as the place where Jesus was first missed by His parents.

Jesus is found in the temple

d "It was the custom in the Jewish schools for *scholars to ask questions of their teachers*, and a great part of the Rabbinic'l books consists of the answers of the Rabbis to such questions. *Alford.*

e Is. l. 4; Ma. vii. 28, 29; Mk. i. 22; Lu. iv. 22, 32; Jo. vii. 15, 16, 46.

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The youthful Christ.—I. There was evidently manifested by the youthful Saviour great love to the house of God and reverence for it. II. It is evident that the parents of our Lord were accustomed to His discretion and wisdom. III. It is evident that the Saviour was an intelligent, teachable, inquiring child. IV. The obedience of Christ is an example to the young. Children are as truly doing the business of their heavenly Father when they are learning as adults are when they are teaching.

A bishop's dream of our Lord's childhood.—There was once—as Luther tells us—a pious, godly bishop who had often earnestly prayed that God would show him what Jesus was like in His youth. Now once the bishop had a dream, and in his dream he saw a poor carpenter working at his trade, and beside him a little boy gathering up chips. Then came in a maiden clothed in green, who called them both to come to the meal, and set bread and milk before them. All this the bishop seemed to see in his dream, standing behind the door that he might not be seen. Then the little boy began and said, "Why does that man stand there? Will he not come in also, and eat with us?" And this so frightened the bishop that he woke. But he need not have been frightened, for does not Jesus say, "If any man hear My voice, and open the door, I will come in to him, and sup with him, and he with Me." And whether the dream be true or not, we know that Jesus in His childhood and youth looked and acted like other children, "in fashion like a man," "yet without sin." *Archd. Farrar.*

48, 49. they, Mary and Jos. **amazed,** they scarcely expected a boy of twelve years of age to have gone, of his own free will, to such a place for such a purpose. **mother,** maternal solicitude prompt to speak. **son,** reminding Him that He was for the present amenable to His earthly ties. **father,** Jos. His reputed father; to whom, as to a guardian, He was responsible; and who was answerable for this heavenly trust. **sought . . sorrowing,** rather, "were searching for thee with aching hearts." **Father's business,**[a] rather, "*in my Father's house.*" These words are very memorable as being *the first recorded words of Jesus.* They bear with them the stamp of authenticity in their half-vexed astonishment, and perfect mixture of dignity and humility. *Farrar.*

The finding of Jesus in the Temple.—I. Teachers may learn the best method of acquiring knowledge by "asking and answering questions." II. Mothers are reminded by this incident that their children have other interests than those of this world. III. A lesson for all. Dismiss the thought of mother and child, and look at Jesus as the Saviour and Friend of Sinners; and we learn that Jesus, lost in the bustle and excitement of the crowd, is always to be found again in the Temple. *Longwill.*

The Master's business.—At the close of a long and weary day's journey, a colporteur approached, hungry and footsore, the outskirts of a village, where he met a Roman Catholic priest, who asked him what he had in his pack. The colporteur replied, "Bibles and Testaments; and I shall be happy to sell you one." "Can you sell me a real Bible?" "Yes; a real Bible for real money." He unshouldered his pack, and the priest purchased a Testament. Just as he was about to depart he said to the colporteur, "You seem to have travelled far to-day!" "Yes, I have," was the answer, "but it is about my Master's business." "You are footsore and wayworn." "Yes; but it is all about my Master's business." "Your Master must have a very faithful servant in you," said the priest. The colporteur, not liking to expatiate on his own merits, was inclined to cut the conversation short, and prepared to pursue his journey. The priest interposed, and pressed him to remain and lodge with him all night. "No," said the colporteur; "I cannot accept your hospitality, for I must be about my Master's business." "But you must lodge somewhere, so that you may as well come with me." After some persuasion he went. Having spent a useful hour or two together, they retired for the night. The priest was an early riser, and at six o'clock in the morning he called to his housekeeper to know whether the stranger was up yet. "Oh yes!" said she, "he has been gone from here this three hours; and the last words he said were, 'I must be about my Master's business.'" *Bib. Ill.*

50—52. they . . not,[b] hence He did not learn this fr. them. **Nazareth,** that despised[c] place. **subject . . them,**[d] "And thus He consecrated obedience." Subject not less to His heavenly Father. **wisdom . . stature,** harmonious growth of soul, mind, body, character. **favour,** *etc.*,[e] the excellence of

a Ps. xl. 7—9; Jo. iv. 31—34; ix. 4; Ma. x. 37; Jo. ii. 16, 17. It is remarkable that Christ always says ὁ πατήρ μου (with the article) but teaches us to say πατὴρ ἡμῶν (without the article): e. g. in John xx. 17, it is, "I ascend unto the Father of Me and Father of you." God is His Father in a different way from that in which He is ours. He is our Father only because He is *His* Father. *Farrar.*

Busy:—I have read a little fable about a hard frost. When everything was frozen there was one little stream running still. It was not frozen, and somebody said to the little stream, "Little stream, why aren't you frozen?" The reply was, "I am too busy to be frozen. I am going too fast, too quickly, to be frozen." The best way is to be very busy—have plenty to do. *Vaughan.*

Jesus returns to Nazareth

b Lu. xviii. 34; xxiv. 25; Mk. ix. 32; Jo. x. 6.

c Jo. i. 46.

d Ma. xv. 4, *ff.*

e 1 S. ii. 26; Pr. iii. 3, 4; Ro. xiv. 17, 18.

His character, His wisdom, etc., secured human esteem. This not always the case with good men.

Personal appearance of Jesus.—None of the Evangelists, not even the beloved disciple and bosom friend of Jesus, has given us the least hint of His countenance and stature. In this respect our instincts of natural affection have been wisely overruled. He who is Saviour of all, and the perfect exemplar of humanity, should not be identified with the particular lineaments of one race or nationality. We should cling to the Christ in the Spirit and in glory rather than to the Christ in the flesh. Nevertheless, there must have been an overawing majesty and irresistible charm, even in His personal appearance, to the spiritual eye, to account for the readiness with which the disciples, forsaking all things, followed Him in reverence and boundless devotion. He had not the physiognomy of a sinner. He reflected from His eye and countenance the serene peace and celestial beauty of a sinless soul in blessed harmony with God. In the absence of authentic representation, Christian art, in its irrepressible desire to exhibit in visible form the fairest among the children of men, was left to its own imperfect conception of ideal beauty. *Dr. Schaff.*

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"As Christ was in His bodily appearance, He was still increasing in wisdom and stature, and favor with God and man, until He was perfected in glory, so is He also in His spiritual appearance in the souls of men; and accordingly the New Testament does more than once distinguish of Christ in His several ages and degrees of growth in the souls of all true Christians." *J. Smith.*

CHAPTER THE THIRD.

A.D. 26.

ministry of John Baptist

Ma. iii. 1—12; Mk. i. 1—8; Lu. iii. 1—18.

rulers of the period

1, 2. now, "in those days" (Ma.). By giving these data, Lu. furnishes abundant means for testing the hist. accuracy of his Gospel. **fifteenth . . Cæsar,** A.D. 26. Aug. Cæs. died Aug. 19, A.D. 14. But Tib. Cæs. was associated with him two years bef., *i.e.*, A.D. 12. **Pilate,** who was sixth procurator (receiver of revenue) fr. depo. of Archelaus, came to Judæa ab. U.C. 779, and held the prov. ab. ten years. **Herod,** *i.e.*, H. Antipas. **tetrarch,**[a] *lit.*, ruler of fourth pt. of province; app. prob. as a courtesy title, to Herods as rulers of smaller portions. **Galilee,** including the Peræa (*i.e.*, "country on the other side," *i.e.*, of the Sea of Gal. and R. Jord.). **Philip,** s. of H. the Gt. by Cleopatra of Jerus.[b] Built Cæsarea Phil., best of H.'s sons; to be disting. fr. his half bro. Philip, who married Herodias. **Iturea,** N.E. of Gal. **Trachonitis,** the Argob[c] (*stony*) of the O. T., the mod. *Lejah.*[d] **Lysanias,** of wh. name there were two govs. of Abilene. There is not a shadow of proof that the Lysanias *here* mentioned may not be the second of these two, or more probably some Lysanias who came between them, perhaps the son of the first and the father of the second." *Cam. B.* **Abilene,**[e] N. of Iturea; small distr. among E. slopes of Antilibanus. So called fr. Abila[f] (*nebi-Abel* = prophet Abel), a town eighteen m. N. of Damascus. **Annas,**[g] **high priest,** one who had once been high priest, but had ceased to be in office, would still be called high priest. **word . . God,** the H. Spirit impelling him to preach, and teaching what to say. A phrase often used when prophets were specially directed to undertake a great work, and deliver an import. message.[h]

a Ma. xiv. 1.

b *Jos. Ant.* xvii. 1—3.

c De. iii. 4, 13, 14; 1. K. iv. 13.

d *Porter, Jour. Sac. Lit. July*, 1854; also *Giant Cities*, 24, 92, 95; also *Hd. Bk. for Syria*, 474, *ff*.

e *Ibid. Hd. Bk.* 279.

f *Ibid*, 524.

g Jo xi. 49—51; xviii. 13—24; Ac. iv. 6.

h 1 K. xii. 22; 1 Ch. xvii. 3.

Additional notes.—*Date of birth of Christ.*—Tiberius having begun to gov. A. D. 12, or in the sixteenth yr. of Christ's age, and having been in power fourteen years—"*in the fifteenth*"—it would now be the thirtieth year of Christ's age (v. 23). Fr. this date we obtain the yr. of Christ's birth. Reckoning fr. d. of Augustus, U. C. 767, the fifteenth yr. of Tiberius would be U. C. 781; and going back thirty years brings us to 751 or 752 for the birth of our Lord. To this add the two years in wh. Tib. was joint emperor with Aug. and we have U. C. 749, being four yrs. beyond the present era, wh. = U. C. 753.

"According to custom, John now should have been introduced and consecrated to the priesthood, twenty years being the general age of the initiates; but in obedience to a higher call, John renounces the priesthood, and breaks with the Temple at once and forever. Retiring to the deserts, which, wild and gloomy, stretch westward from the Dead Sea, and assuming the old prophet garb—a loose dress of camel's hair, bound with a thong of leather—the student becomes the recluse. Inhabiting some mountain cave, tasting only the coarse fare that nature offered—locusts and wild honey—the new Elias has come and has found his Cherith." *Burton.* If we would be true to our higher nature we must cultivate the love of solitude.

> "Morn is the time to act, noon to endure,
> But O! if thou wouldst keep thy spirit pure,
> Turn from the beaten path by worldlings trod,
> Go forth at eventide in heart to walk with God."
>
> *Sloan.*

preaching of John

3—6. Baptism, the Jews had been familiar with the symbolism of baptism from the earliest days, as a consecration (Exod. xxix. 4), and a purification (Lev. xiv. 8).

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It was one of the forms by which proselytes were admitted into Judaism. **every valley,** &c. The metaphor is derived from pioneers who go before the march of a king. There is a remarkable parallel in Josephus, where he is describing the march of Vespasian, and says that among his vanguard were "such as were to make the road even and straight, and if it were anywhere rough and hard to be passed over, to plane it, and to cut down the woods that hindered their march that the army might not be tired." **see,** understand, and at last acknowledge. **salvation . . God,** deliverance fr. sin wrought out for man through the work and person of Christ, by the Divine wisdom, power, and mercy.

The forerunner.—I. His severity towards the unholy multitude; II. His humility towards the holy Christ. *Preparing the way of the Lord* is: I. A difficult work; II. An indispensable necessity; III. A blessed employment. *The voice of the caller:* I. How much it requires; II. How gravely it threatens; III. How gently it comforts and promises. *Lange.*

John the Baptist.—This poor world of ours has been so often trifled with, that it has learned to be satisfied thoroughly only with what is honest and true. There could be no ordinary possibility of mistaking such a man; he was genuine. And he shook that miserable generation of hypocrites as might have been expected. Virgil tells us that when Æneas descended into Hades to visit his father, he came to Charon's ferry across the dark river; as he stepped into the light boat, accustomed to carry only spirits, so heavy a burden of a real and living man made the craft tremble and creak dismally through all the length of its sewed seams. We can presume that the hollow forms of social life in those wretched days were writhed and strained, if not shattered, by an uncompromising reality of manhood like that of John the Baptist at the Jordan. He was a man among the shadows of men. He had an actual "idea." He shook off the shams of religion, and told souls a great deal more about religion itself than they ever knew before. He put himself within the reach of living people, and down on their planes of existence. Only he shred away the veils and tinsels and mockeries of an outward show, and with an unsparing hand tore up the traditions and mere commandments of Pharisees. *Robinson.*

Ablution in the East is, indeed, of itself, almost a religious duty. The dust and heat weigh upon the spirits and heart like a load; its removal is refreshment and happiness. It was hence impossible to see a convert go down into a stream, travel-worn and soiled with dust, and in a moment emerge pure and fresh, without feeling that the symbol suited and interpreted a strong craving of the human heart. *Geikie.* Human nature is such that an open public confession aids the spiritual life within. *Peloubet.*

"Change yourselves, or to you at least no kingdom of God can come."

7, 8. multitude, vast crowd of all classes attracted by the fame of the desert preacher. **vipers,**[a] this addressed esp. to Pharisees and Sadducees. **wrath . . come,** the Jews had been taught by prophecy that the advent of their Deliverer should be preceded by a time of anguish which they called "the Woes of the Messiah;" comp. Mal. iii. 2. **Abraham . . father,** rather *as our father.* The Jews had so exalted a conception of this privilege (John viii. 39) that they could scarcely believe it possible that any son of Abraham should ever be lost. This is seen in many passages of the Talmud, which maintains that a "single Israelite is of more worth in God's sight than all the nations of the world." **stones,** *etc.*, "he pointed to the rocky boulders, or the flints on the strand of Jordan, around him. He who had made Adam from the clay could make sons of Abraham from those stones." *Bengel.*

vanity of trust in ancestry

The fruits of conversion.—I. No true religion without conversion. II. No true conversion without religion. III. Descent from Abraham gives no precedence in the kingdom of God. *What the power of God can make out of stones:* 1. Of stones of the desert, children of Abraham; 2. Of stony hearts, hearts of flesh.

Proof of turning from sin.—One of two infidel companions was converted to God. He went to tell his sceptical friend, who was surprised, and sneered at him. "Well," said the Christian, "I have a duty to do to you, and I have scarcely slept two nights for thinking of it. I have got four sheep in my flock that belong to you. They came into my field six years ago, and I marked them with my mark. They are in my field with the increase of them. I have laid awake, groaned over it, and I have come to get rid of it. I will do what you will, go to prison, pay the money, or restore the property." The infidel began to tremble. "If you have got them sheep you are welcome to them; I don't want nothing of you, if you will go away; something must have got hold of you I don't understand! You may keep the sheep if you will only go away." "No," said the Christian, "I must settle this up." He counted out the value of the four sheep, 6 per cent. interest, and then put the amount down. This was turning from sin. *Bowden.*

[a] Ma. iii. 7.

"Two manifestations of the course of Prov. have often been pointed out as the most distinct and prominent wh have yet occ. in the history of man. Tho coming of our Lord and Saviour is one, at that precise time, when the world in its moral and political circumstances was best fit'd for the reception and diffus. of the Gospel; the other, far indeed inferior in moment to that paramount event, is the discovery of printing, just when that 'Gospel was to be raised, as it were, from the dead.'" *Southey.*

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trees and fruit

a Ma. xxiii. 25; Mk. vii. 6; Lu. xi. 39.

b Ma. xxiii. 14; Mk. xii. 40; Lu. xx. 47.
Fra Rocco, a Dominican, preached a celebrated penitential sermon on one occasion; when all the audience were in terror and fell on their knees, showing every sign of contrition. Then he cried, "All who are truly penitent, hold up your hands?" Every man in the vast multitude held up his ha'd. Then he said, "Holy Archangel Michael, thou who standest with adamantine sword at the judgment-seat of God, cut me off every hand wh. has been held up hypocritically." Every hand dropped. *Hood.*

he exhorts the publicans

c Ma. xxi. 32; Lu. vii. 29.

d Lu. xix. 8; 1 Co. vi. 10.
"What shall we do?' "Do!" said John, "do something for your brother-man." Instead of hoarding, spend. Instead of accumulating, give It is not much to do, but it is a beginning. Get your shrunken heart enlarged a little by making it sensible of the needs of others. Exact no more than that which is appointed. *Potter.*

e From the Greek συκοφαντήσητε is deriv. *sycophant*, wh. once meant an informer. An old Athenian law prohibited the exportation of figs; those who inform'd against the violators of that law were called *sycophants*,

9—11. what . . then? Conscience spoke. They were in danger of the *axe* and the *fire*. **two coats,** *etc.*, this, to the Pharisees, who were extortioners[a] and oppressors,[b] and who are here reminded that "deeds of justice and charity are the first fruits of repentance."

The axe laid at the root of the trees.—I. What justice has laid it to the root! II. What mercy still leaves it lying at the root! The sentence of unfruitful trees is: 1. Surely to be expected; 2. Perfectly to be justified; 3. Still to be avoided. *The great inquiry.*—What shall we do?—1. A question becoming all; 2. A question answered to all. The answer to the great inquiry of life: 1. From the standing-point of the law (Lu. iii. 10—14); 2. From the standing-point of grace (Acts ii. 38). *Lange.*

Powerful preaching.—When Massillon preached at Versailles, Louis XIV. paid the following most expressive tribute to the power of his eloquence: "Father, when I hear others preach, I am very well pleased with them; when I hear you I am dissatisfied with myself." The first time he preached his sermon on the small number of the elect, the whole audience were, at a certain part of it, seized with such violent emotion, that almost every person half rose from his seat, as if to shake off the horror of being one of the cast out into everlasting darkness. *Percy.—Effect of true preaching.*—It was a beautiful criticism made by Longinus, upon the effect of the speaking of Cicero and Demosthenes. He says the people would go from one of Cicero's orations, exclaiming, "What a beautiful speaker! What a rich fine voice! What an eloquent man Cicero is!" They talked of Cicero; but when they left Demosthenes, they said, "Let us fight Philip!" Losing sight of the speaker, they were all absorbed in the subject; they thought not of Demosthenes, but of their country. *Bib. Ill.*

12—14. publicans,[c] rather, tax-gatherers (without the article). The word is a corruption of the Latin *publicani*, "farmers of the taxes." The Roman government did not collect its own taxes, but leased them out to speculators of the equestrian order, who were called *publicani*, and who made their own profit out of the transaction. **what . . do?** who might well ask if a tithe of what was said of them was true; and who felt that much was deserved. **said,** not siding with those who denounced the office altogether. **exact,**[d] in the way of duty. **appointed,** *i.e.*, the lawful tax. **soldiers,** rather, "soldiers on the march." On what expedition these soldiers were engaged it is impossible to say. **violence,** or, "put a man in fear." **accuse,**[e] inform against. **content . . wages,** rations, allowance.

John, a model preacher.—I. Attractive, drawing multitudes. II. Faithful, calling to repentance, etc. III. Adapting his style and words to each class of hearers. "It is to be observed that this godly preacher *adapted* his lessons to the various needs of the various classes respectively, the *multitude*, the *publicans*, the *soldiers*. He was like a skilful physician applying the proper medicine to ea. partic. disease—a pattern for the Christian preacher." *Wordsworth.*

A self-denying gift.—People wondered why George Briggs, Governor of Massachusetts, wore a cravat but no collar. "Oh," they said, "it is an absurd eccentricity," and they said, "he does that just to show himself off." Ah! no. That was not the character of George Briggs, Governor of Massachusetts, as I might intimate by a little incident which occurred at Pittsfield, Mass., just after a meeting of the American Board of Foreign Missions. My brother was walking on one side of the Governor, and on the other side of the Governor was a missionary who had just returned from India. The day was cold, and the Governor looked at the missionary and said, "Why, my friend, you don't seem to have an overcoat." "No," said the missionary, "I haven't been able to purchase an overcoat since I came to the country." Then the governor took off his great cloak and threw it around the missionary and said, "I can stand this climate better than you can." Governor Briggs did not do anything just to show off. This was the history of the cravat without any collar. For many years before he had been talking with an inebriate, trying to persuade him to give up the habit of drinking, and he said to the inebriate, "Your habit is entirely unnecessary." "Ah!" replied the inebriate, "we do a great many things that are not necessary. It isn't necessary that you should have that collar." "Well," said Briggs, "I will never wear a collar again if you will stop drinking." "Agreed," said the other. They joined hands in a pledge that they kept for twenty years, kept until death. That is magnificent. That is gospel, practical gospel, worthy of George Briggs, worthy of you. Self-denial for others. Subtraction from our advantage that there may be an addition to somebody else's advantage. *Talmage.*

A soldier's conversion.—An anxious soldier, who had long sought pardon in vain, found peace as follows: "Suppose the lieutenant should send for you to-night to report to him, what would you do?" "I'd report, sir." "Right off?" "Certainly, sir: I obey orders." "When you came to his quarters, what would you say?" "I'd give him the salute, and say, 'Lieutenant, what's the orders?'" "And when you got the orders?" "Then I would do 'em, sir." "Well, now, Tom, the Lord Jesus has sent me to you to-night, and orders you to report to Him at once." "I'll do it, I'll do it, sir," making a move as if going to headquarters to report. It was then explained to him that Christ was present, that His orders required him to use all his influence to lead his relatives and associates to repentance; which he promised to do, and then knelt down to report to Jesus, saying: "Here I am, Jesus: I report for duty. All you order me to-night, and to-morrow, and as long as I live, I am going to do." He went out, saying, "I am under orders," and, within twelve hours, found peace and hope in Christ.

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15—18. expectation, "the Messianic expectations of the day had even reached the Gentiles, many of whom, even at Rome and in high society, were proselytes, or half proselytes, to Judaism." **mused,** considered, debated. **Christ,** *i.e.* the Anointed One, the Messiah. **answered,** *etc.*[a] **to unloose,** in Matt. iii. 11 it is "to carry his sandals;" *i.e.*, I am not adequate to be His humblest slave. *Farrar.* **many . . things,** of which the foregoing was the main thing and the substance.

Jesus the true Baptist.—Baptism with the Spirit: 1. Of truth to enlighten us; 2. Of power to renew us; 3. Of grace to comfort us; 4. Of love to unite us to each other, to Christ, to God. *Lange.*

Holy Ghost preaching.—While Mr. Moody was holding his great meetings at Baltimore, in the winter of 1878-79, he preached every Sabbath at the penitentiary. There were about 1000 inmates. It is the custom to give to each one who obeys the rules, and has no black marks for a month, a check, which is equivalent to one day off from his sentence. There were usually 40 or 50 out of the thousand, who would gain their check by good behavior. After Mr. Moody had preached there a few weeks, only *one out of the thousand failed* of gaining their check. The morality had increased from 40 to 999 out of 1000. *Bib. Ill.*

19, 20. Herod, *etc.*[b] **reproved . . evils,** in consequence of which he seems to have partially reformed. **above all,** not only in sense of being his *last*, but his *greatest* crime. **prison,** "this prison, as we learn from Josephus, was the stern and gloomy fortress of Machaerus, on the borders of Arabia, to the north of the Dead Sea, and dungeons are still visible, of wh. one may have witnessed the great prophet's tragic end." *Farrar.*

John before Herod.—1. The strict preacher of repentance; 2. The innocent victim; 3. The avenging accuser. John, a faithful court preacher. *Lange.*

Preachers preach after death.—There are strange legends extant of churches which have been swallowed by earthquakes, or buried beneath fallen mountains. The rustics declare that they have heard the bells still ringing, far down in the bowels of the earth, just as they did when they hung aloft in the tower. Take the bells to be preachers and the legend is true, for being dead they yet speak, and from their graves they sound forth lessons not less powerful than those with which they made their pulpits resound while they were yet with us. *Spurgeon.*

21, 22. praying,[c] this deeply interesting touch is peculiar to St. Luke, who similarly on eight other occasions calls attention to the prayers of Jesus. He also represents the duty and blessing of urgent prayer in two peculiar parables—the Importunate Friend and the Unjust Judge. *Cam. B.* **like a dove,** the expression ὡς or ὡσεὶ used by each of the Evangelists, and St. John's "and it abode upon Him" (John i. 32), sufficiently prove that no *actual* dove is intended. The Holy Spirit is symbolized by a dove from early times. The Talmudic comment on Gen. i. 2 is that "the Spirit of God moved on the face of the waters *like a dove.*" *Cam. Bib.*

The baptism of Jesus.—The symbolical act is followed by that of which it was the symbol, the baptism of the Holy Ghost. Learn from this incident—I. The importance of the ordinance of baptism. II. Ordinances of God's appointing, reverently and intelligently submitted to, are often the channels of blessing. *Longwill.*

Morning prayer.—On the first of May in the olden times, according to annual custom, many inhabitants of London went into the fields to bathe their faces with

or fig-tellers (συκοφάντης, fr. σῦκον, a fig, and φαίνω, to caress, flatter, inform), hence aft. "*informers*" in the general; and at length *flatterers* who praised one by "informing against," depreciating another.

he resolves doubts concerning himself

a Ma. iii. 11, 12; *cf.* Je. xv. 7; Mi. iv. 12; Ma. xiii. 30. "It is idle to dispute whether the fire denounced against the unrepenting be metaphorical or real. Suppose it a metaphor; yet those metaphors which represent things of another world, do not generally exceed the originals, or the reality of the things designed to be shadowed out by them." *J. Seed.*

imprisonment of John

b Ma. xiv. 3; Mk. vi. 17.

the baptism of Jesus

Ma. iii. 13—17; Mk. i. 9—11; Lu. iii. 21—23.

c "St. Lu. the Evang. of the Gentiles, lays special stress on the solemn duty, and blessed privileges, and happy results of prayer." *Wordsworth.* It is suggested (*Neander*) that this praying before baptism

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caused John to perceive that this was the Messiah.

the early dew upon the grass, under the idea that it would render them beautiful. Some writers call the custom superstitious; it may have been so, but this we know, that to bathe one's face every morning in the dew of heaven by prayer and communion, is the sure way to obtain true beauty of life and character. *Spurgeon.*

Lord, what a change within us
One short hour spent in thy presence will avail to make!
What burdens lighten, what temptations shake,
What parched grounds refresh as with a shower!
We kneel, and all around us seems to lower.
We rise, and all the distant and the near
Shine forth in sunny outline brave and clear.
We kneel, how weak! we rise, how full of power!
Abp. Trench.

descent of Joseph

23—28. began, *R.V.* "when he began to teach was about." **thirty . . age,** the age of 30 was that at which a Levite might enter on his full services and the age at which Joseph had stood before Pharaoh, and at which David had begun to reign, and at which scribes were allowed to teach. *Cam. B.* **supposed.**[a] **Heli,** or Jacob (Ma.). **Juda,** identified with Abiud.[b] **Joanna,** perh. Hananiah.[c] **Zorobabel,** = Zerubbabel,[d] called also, in Persian, Sheshbazzar,[e] the leader of the Jews who returned fr. captivity under the decree of Cyrus. **Salathiel,**[f] usually called *Shealthiel* in O. T.

The genealogy in connection with the work of redemption.—It presents us—1. With the image of humanity, which needs redemption; 2. With the greatness of Christ, who undertakes redemption; 3. With the glory of God, who ordains redemption. *Lange.*

Heli.—The genealogies of Luke and Matthew are harmonized: 1. By each one from David to Joseph having *two names.* 2. Joseph's mother marrying twice. Son of one by birth, son of the other by adoption. The two records of these two fathers. Luke traces the line thro' *Heli* and not thro' *Jacob. Julius Africanus,* A.D. 220. This makes Christ's descent from David, not thro' *Joseph,* but *Mary.* 3. Mary an heiress, married in her own tribe, her husband assuming her father's name. Neh. vii. 63. 4. Mary, the daughter of Heli. An unsolved difficulty. *Alford, Meyer.* Luke's record of Mary, and Matthew's of Joseph. *Bengel, Lightfoot, Hall, Major, Lange, Oosterzee, Olshausen, Ebrard.* Anciently both were thought Joseph's. Others, natural descent through Nathan from David. *Mill, Ellicott.* Jewish records burned by Herod; Eusebius quoting Apocryphal Gospel of James. Questioned by Oosterzee. *Heli.*—It is maintained by Lord A. Hervey, the latest investigator of the genealogy of Christ, that Heli was the real brother of Jacob, the father of the Virgin herself.

29—31. Simeon, "our Saviour's genea. is here the more accurately descr., bec. there were that would have put false Christs upon the church."[g] **Nathan,** one of the sons of David, born in Jerusalem.[h] **David,** the king.

The great importance of the Bible genealogies.—Christ, the end of the Bible genealogies. God's faithfulness in the performance of His ancient promises. *Jesus, the Son of Adam.*—1. The son of God became a son of Adam; 2. The son of Adam truly the son of God, the promised Redeemer. *Lange.*

Note on the genealogies of our Lord.—Seventy-five generations extend through 4,000 years. *Mary's* genealogy given in Luke, *Joseph's* given in Matthew. Writing for Jews, Matthew traced Christ to Abraham; Luke, for Jew and Gentile, traced him to Adam. Luke's record *ascending,* Matthew's *descending,* ancestral line. From David to Babylonian captivity Luke gives 21, and Matthew 14 names. The hope of ancestral relation to the promised Messiah preserved jealously these family records of the Jews.

32, 33. Jesse, the Bethlehemite.[i] **Obed,** the s. of Boaz, by Ruth.[j] **Salmon,** or *Salma, or Salmah,* s. of Nahshon[k] or *Naasson,* mar. to Rahab,[l] of whom was born Boaz. There is reason to believe that this S. was the s. of Caleb, the s. of Hur (the "father," *i.e.,* founder of Bethlehem[m]); *i.e.,* his son by adoption, or bec. his inheritance, Bethlehem, was part of Caleb's territory. **Naasson,** prince of Judah in the wilderness. **Aminadab,** whose dau. Elisheba mar. Aaron.[n] **Aram,** or *Ram.* in O. T. **Esrom,** or *Hezron.*[o] **Pharez,** s. of Judah by dau.-in-law Tamar.[p] One of the gt. fam. of Judah—the Pharazites—named from him. He is also called Perez.[q]

a This word appears to intimate two things. 1. That Jesus was not son of Jos. by *nature.* 2. That He was son of Jos. by *law.* And therefore, although He was the prom. seed of the *woman,* His genealogy is traced through *Jos.,* who was united to Mary by the law of marriage, which God had instituted in Paradise; and He had an hereditary claim to the rights of Jos., as son of David, and owed him filial obedience." *Wordsworth.*

b Ma. i. 13.

c 1 Ch. iii. 19.

d Hag. i. 1; 1 Ch. iii. 17—19.

e Ezr. i. 8, 11; v. 14—16; Ne. vii. 7.

f 1 Ch. iii. 17.

g Ezr. ii. 62.

h 2 S. v. 14; 1 Ch. iii. 5; xiv. 4; Zec. xii. 12.

i 1 Sam. xvii. 12, 58.

j Ruth iv. 17—22; 1 Ch. ii. 12.

k Nu. vii. 12—17.

l Ma. i. 5; see *Class and Desk, O.T.* 164, 165, on this mar. See *Mill, Myth. Interp. of Gospels,* pt. ii. cap. ii. 1., pp. 161—169.

m 1 Ch. ii. 51.

n *Cf.* Ex. vi. 23; Nu. i. 7; ii. 3; vii. 12—17; x. 14; Ru. iv. 19, 20; 1 Ch. ii. 10.

o Gen. xlvi. 12.

p Ge. xxxviii. 29; Nu. xxvi. 20, 21; Ru. iv. 12—18.

q Ne. xi. 4, 6.

A.D. 27.

Genealogies.—"The life of a Jew was essentially two-fold: he was a member of a civil state, and he was at the same time a member of a theocracy; his life was both political and religious. This distinction seems to have been preserved in the giving of names. Traces of the double name are found throughout the course of Scripture history. It is highly probable that the sacred name imposed at birth would be entered in a different list from the common name by which a man was known in his civil relationships. The conclusion to which we are brought is that we have before us two such registers, one drawn from public, and the other from private sources; or, as is conjectured above, one from a civil genealogy, the other from writings laid up in the Temple." *Bib. Ill.*

34—36. Thara[a]=Terah. **Nachor**=Nahor. **Saruch**=Serug.[b] **Ragau**=Reu.[c] **Phalec**=Peleg[d] (*division*), "in whose days the earth was divided." **Sala**=Salah,[e] or Shelah. **Cainan,** this C., s. of A., not in *Heb.*,[f] but in LXX.[g] Hence the Evangs. had access to geneas. which are lost to us.

The significance of the genealogy of Jesus.—1. For His person; 2. For His work. "This remarkable genealogical tree stands forth, a unique memorial of the faith and expectation of the Old Testament saints."—*Arndt.*

Pride of ancestry rebuked.—Frederick of Saxony, surnamed the Sage, rendered his claim to this title doubtful by his attention to the descent of his family. A celebrated genealogist had told him that a copy of his pedigree was preserved in Noah's ark. To substantiate this account, the prince neglected all affairs of state, to the great regret of his ministers, who remonstrated with him on the absurdity; but all to no purpose. At length his cook, who was his favorite buffoon, desired an audience of him, when he told the emperor that this curiosity to know his origin was neither useful nor honorable. "At present," said the jester, "I look upon you as subordinate only to the Deity; but, if you search into Noah's ark, perhaps I shall discover that you and I are cousins, as we have all had our relations there." *Percy.*

37, 38. Mathusala=Methuselah.[h] **Maleleel**=Mahaleel.[i] **Adam . . God,** "thus the H. Spirit, writing by St. Lu. to the Gentiles, taught them what they, esp. the Gks., much needed to learn, that God had made of *one blood* all nations of men."[j]

The first and second Adam.—1. Their natural relationship; 2. The infinite difference in their relations (*a*) to God, (*b*) to man, (*c*) to each other. 3. The wonderful difference between the apparent and the actual in the person of the Redeemer. Luke gives us a glimpse of it in His descent; but it strikes us also when we consider the lowly outward appearance, and exalted dignity (*a*) of His person, (*b*) of His work, (*c*) of His kingdom, (*d*) of His future. *Lange.*

The memory of ancestry.—An affectionate regard for the memory of our forefathers is natural to our heart: it is an emotion totally distinct from pride; an ideal love free from that consciousness of requited affection and reciprocal esteem which constitutes so much of the satisfaction we derive from the love of the living. They are denied, it is true, to our personal acquaintance; but the light they shed during their lives survives within their tombs, and will reward our search, if we explore them. If the virtues of strangers be so attractive to us, how infinitely more so should be those of our own kindred; and with what additional energy should the precepts of our parents influence us, when we trace the transmission of those precepts from father to son through successive generations, each bearing the testimony of a virtuous, useful and honorable life to their truth and influence; and all uniting in a kind and earnest exhortation to their descendants so to live on earth that (followers of Him through whose grace alone we have power to obey Him) we may at last be reunited with those who have been before, and those who shall come after us:—

No wanderer lost—
A family in heaven.
Ld. Lindsay.

a Ge. xi. 24—32; Jos. xxiv. 2; 1 Ch. i. 26.

b Gen. xi. 20—23; 1 Ch. i. 26.

c Ge. xi. 18—21; 1 Ch. i. 25.

d Ge. x. 25; xi. 16—19; 1 Ch. i. 19, 25.

e Ge.x.24 (marg.); 1 Ch. i. 18, 24.

f Ge. xi. 21; 1 Ch. i. 24.

g Gen. xi. 12; 1 Ch. i. 24.

"Some men by ancestry are only the shadow of a mighty name." *Lucan.*

h Ge. v. 21—27; 1 Ch. i. 3.

i Ge. v. 13—17; 1 Ch. i. 2.

j Ac. xvii. 26.

A.D. 27.

CHAPTER THE FOURTH.

the temptation of Jesus

Ma. iv. 1—11; Mk. i. 12, 13; Lu. iv. 1—13

Temptation only merges into *sin* when man consents to it.

"'Tis one thing to be tempted, Escalus,
Another thing to fall."
Shakespeare.

"In His supreme moments society was impossible to Him. Out of loneliness He issued to begin His work; into loneliness He passed to end it. The moments that made His work Divinest were His own and His Father's."

1, 2. forty, the number was connected in the Jewish mind with notions of seclusion, and revelation, and peril;—Moses on Sinai, Ex. xxxiv. 18; Elijah, 1 K. xix. 8; the wandering of the Israelites, Num. xiv. 34; Judg. xiii. 1. **tempted,** the present participle implies that the temptation was continuous throughout the forty days, though it reached its most awful climax at their close. *Cam. B.*

The temptation in the wilderness.—I. The first temptation was to use His miraculous power for the gratification of his appetite. II. The second was to obtain power by dishonorable means. III. The third (acc. to the arrangement of Lu.) is to seek to hasten His kingdom by what is sensational. "Christ has fought the battle, and gained the victory, with precisely the weapons which are in the hands of all Christians."

The best of men not exempt from temptation.—Felix Neff was often heard singing praises to God, when alone in his room. Worldly men said of him: "What a singular being! he seems unhappy, and yet, when he is alone, he is always singing!" It was because Neff rejoiced in the Lord. Yet his friends relate that he had also great spiritual trials. He said that he was sometimes so assailed by the adversary of souls, that he seemed to himself to be surrounded with ruins, and he lost for a moment even the hope of being saved. But soon he resumed courage. "He who has taken me into fellowship with Himself, is faithful," said he; "and if, on account of my many unfaithfulnesses, He hides for a moment His face, I hope ever in Him: I know in whom I have believed!" *Owen.—Good Christians tempted most.*—All good Christians, then, must be tempted. But if any of them be of better graces than other, or calleth forth to higher place and service than other, they are specially eyesores to Satan, they are a fair mark for the arrows of his temptations. *Dyke.*

the first temptation

a 2 Ti. iii. 16; 2 Pe. i. 20, 21; Ro. xv. 4.

Tempted as a man. "Had Satan succeeded, and had Jesus wrought this miracle for Himself, putting around His human nature the shield of His Divinity, then Jesus would have ceased to be man." *Burton.*

3, 4. if, *etc.*, if He had not been the son of God, Christ might have wished to turn the stone into bread. **it . . written,** the rule of His faith and practice is the H. Scripture, although He is full of the H. Ghost. **every word,** who shall say that *any* part of Scripture is without use?[a]

It is written.—The sword of the spirit: 1. How dazzling its brightness; 2. How deep its wounds; 3. How decisive its triumphs. Man does not live by bread alone; he cannot, he may not, he need not. God can avert the necessities of His people by any means. *Lange.*

True living.—It was true in the highest sense that a man must live: but his life does not consist in the mere gratification of his bodily cravings, or even the natural desires of his mind and heart, or even in his life here. The essential life of his nature consists in his living and acting in harmony with the will of God. *Wace.*

The written word.—It is written of Augustine, that lying sick on his bed, he caused the seven penitential Psalms to be painted on the wall over against him, in great letters: that if after he should become speechless, yet he might point to every verse when the devil came to tempt him, and so confute him. "Blessed is he that hath his quiver full of such arrows, they shall not be ashamed."

the second temptation

"Christ was to give up His spiritual kingdom for a temporal; His converting the world, for a ruling of the world,—a real act of worship of Satan, practically acknowledging him as supreme, and really leaving all souls unconverted, and therefore under the dominion of Satan." *Peloubet.*

5—8. and, *etc.*, this *second* tempta. of *Ma.* is the *last* of *Lu.* That the *actual* order is that of St. Matthew is probable, because (1) he alone uses notes of sequence, "*then*," "*again;*" (2) Christ closes the temptation by "Get thee behind me, Satan" (*see* on *vs.* 8); (3) as an actual Apostle he is more likely to have heard the narrative from the lips of Christ Himself. *Farrar.* **of . . world,** *see* Gk., "the inhabited world," the world that Cæsar taxed. **in . . time,** rather, in a second; comp. 1 Cor. xv. 52, "in the twinkling of an eye"—in the sudden flash of an instantaneous vision. **all,** *etc.*, arrogant claim, no absolute right. **for . . delivered,** the original is even stronger—"has been entrusted to me." Hence the expressions, "the prince of this world," John xii. 31, xiv. 30; "the prince of the power of the air," Eph. ii. 2. Satan is in one sense "a world-ruler (κοσμοκρητῶρ) of this darkness." **whomsoever,** hence it may be so many of the wicked get so large a share of the devil's gifts, on the devil's terms, in the devil's way, with the devil's blessing. **all . . thine,** proving two things—(1) the devil's contempt for those to whom he had given it already; (2) his fear of Christ; no bribe too great to gain Him.

The dangerous mountain-tops of spiritual life.—The evil one, the prince of this world: 1. The extent; 2. The limits of his power. Satan never lies more boldly than when he promises. *The worship of the devil in its more refined forms.*—1. How ancient it is; 2. How richly it seems rewarded; 3. How unhappily it ends. *To worship the Lord and to serve Him alone* is—1. A difficult; 2. A holy; 3. A blessed demand. *Lange.*

The devil acts methodically.—The devil acts according to a plan which we should know, and which the Holy Ghost reveals to us: "the lust of the flesh, the lust of the eyes, and the pride of life." He adhered to that plan with Eve, who yielded to temptation when she saw, first, that the fruit "was good for food," then, "that it was pleasant to the eyes," and lastly, that it was "to be desired to make one wise." He adopted it, equally, with Jesus, whom he tempted, first, by the wants of the flesh; secondly, by the exhibition of earthly pomp; lastly, by the pride of a wonderful miracle. *Adolphe Monod.*

9—12. Jerusalem, "the holy city" (*Ma.*, writing for Jews). (*For notes see Ma.* iv. 1—11.)

The Lord of the Temple, upon the pinnacle of the Temple, and on the brink of the precipice.—The highest elevations border on the deepest precipices. *The abuse of Holy Scripture is*—1. Manifold; when the letter is used as a weapon against the spirit; a poetical sentence, as a weapon against the demands of the law; an Old Testament text to combat a declaration of the New; 2. Dangerous, because the word of Scripture is holy in itself, finds an echo in the mind, and is used with so much art; 3. Only to be conquered by a right, *i.e.*, an intelligent, persevering, and anxious searching of the Scripture. *The protection of angels not to be expected by those who tempt God.*—The ministry of angels: 1. How far it may be expected; 2. And how far not. *Lange.*

Luther's temptation.—Luther says, "Once upon a time, the devil came to me, and said, 'Martin Luther, you are a great sinner, and you will be damned.' 'Stop, stop!' said I, 'one thing at a time. I am a great sinner, that is true, though you have no right to tell me of it. I confess it. What next,—Therefore you will be damned. That is not good reasoning. It is true I am a great sinner; but it is written, 'Jesus Christ came to save sinners': and therefore I shall be saved. So I cut the devil off with his own sword; and he went away mourning, because he could not cast me down by calling me a sinner."

13. all . . temptation, *i.e.*, during, and at the close of these forty dys. **season,** but only for a season,[a] "until a fit time."

When the devil departs it is only "for a season."—He returns: 1. To tempt again; but 2. To be again opposed: and 3. Again conquered. *Lange.*

The three temptations.—So Satan completed, and Jesus resisted, "every temptation"—that is, every form of temptation. In the first, Jesus was tempted on the side of His physical nature; in the second the attack was on the side of His intellectual nature, looking out on His political life; while in the third the assault was on the side of His spiritual life. In the first He is tempted as the Man, in the second as the Messiah, and in the third as the Divine Son. In the first temptation He is asked to make use of His newly received miraculous power over nature—passive, unthinking nature; in the second He is asked to throw it over the "world," which in this case is a synonym for humankind; while in the third He is asked to widen the realm of His authority, and to command the angels, nay, God Himself. So the three temptations are really one, though the fields of battle lie in three several planes. And the aim was one. It was to create a divergence between the two wills, and to set the Son in a sort of antagonism to the Father, which would have been another Absalom revolt, a Divine mutiny it is impossible for us even to conceive. *Burton.*

14, 15. power . . Spirit, the source of His might, and secret of His success. **Galilee,** it was prob. during this journey into Galilee that He discoursed with the Samaritan woman at Jacob's well (*Jo.*). **taught . . synagogues,** where He had been a scholar, He becomes a teacher. **glorified,** "Envy itself was throttled, wh. yet usually waits upon virtue."

The triumphant return from the wilderness of temptation.—Wherever Jesus comes His fame always precedes Him. His journeyings are begun under a favorable omen. Jesus returns to the place where He had been brought up, as a prophet mighty in word and deed. The heart-winning art of Jesus.

A.D. 27.

Safety in the Scriptures:—We are penned up into the Scriptures as into our sheepfolds, while we contain ourselves within them there we are safe; the wolf may howl, but he cannot bite us. *Bp. Hacket.*

the third temptation

The devil may place the soul in peril and temptation, but can never *make* it sin. "It is," as St. Augustine says, "the devil's part to suggest, it is ours not to consent."

"To go into any peril, however great, at the call of duty, trusting that God will protect, is faith. To go into any peril, when there is no call of duty, trusting that God will protect, is presumption." *Boyd.*

a Lu. xxii. 53. "Satan tempts most when he thinks his policies will more easily prevail; some are fitted to receive the impression of temptation, as soft wax is fitted to receive the impression of the seal The apostle speaks of 'vessels fitted for destruction:' so there are vessels fitted for temptation." *T. Watson.*

Jesus begins to teach

Ma. iv. 12—17; Mk. i. 14, 15; Lu. iv. 14, 15; Jo. iv. 43—45.

A.D. 28.

"Lipsius complaineth that now-a-days men have left off, not only to do things praisew'rthy, but also to praise those that do so." *Trapp.*

Jesus rejected at Nazareth, etc.

Ma. iv. 13—16; Lu. iv. 16—31.

reads the prophecy by Isaiah in the synagogue

Delivered unto him: Literally, "there was *further* handed to Him." The expression means that after He, or another, had read the *Parashah*, or First Lesson, which was always from the Pentateuch, the clerk handed to him the Roll of Isaiah, which contained the *Haphtarah*, or Second Lesson.

a Ac. xiii. 15.

He applies the prophecy

b Ps. xlv. 2; Is. l. 4; Ma. xiii. 54; Mk. vi. 2; Lu. ii. 47.

c Ma. iv. 13; xi. 23, *etc.*

d Ma. xiii. 57; Jo. iv. 44.

"The village beggarly pride of the Nazarenes cannot at all comprehend the humility of the Great One." *Stier.*

widow of Sarepta and Naaman

e 1 K. xvii. 9.

f 2 K. v. 14.

g Mk. vii. 24—30.

h Jo. iv. 46.

Spiritual power.—"Another rare instance of extraordinary spiritual power is that of Father Carpenter, of New Jersey, a Presbyterian layman of a past generation. A cipher in the Church, till anointed of the Holy Ghost, he immediately became a man of wonderful spiritual power, though of ordinary intellect, and very limited education. In personal effort, hardened sinners melted under his appeals and yielded to Christ. Once in a stage coach going from Newark to New York, he found six unconverted men and one believer his fellow-passengers. He began to present the claims of Jesus, and so powerfully did the Spirit attend the truth, that four were converted in the coach, and the other two after reaching New York. At his death it was stated that by a very careful inquiry it had been ascertained that more than ten thousand souls had been converted through his direct instrumentality." *Bib. Ill.*

16—20. His custom, *His* custom. Who can discov. or imitate better customs than *His?* **delivered,** not unusual for ruler of synagogue to call upon "persons of any learning or note to read and explain."[a] **found,** as some say the lesson for the day: whence the time of year has been inferred. **written,** quotation is in mid. of that div. of Book of Isaiah which relates to the Messiah. **sat down,** cust. to read standing, and sit down to teach. Act of sitting showed that He was ab. to teach, hence "the eyes of all," etc.

The rejection at Nazareth.—I. Learn that the habit of attending the house of worship is Christ-like. II. From the opening words of His discourse we learn the appropriate objects of the preaching of the Gospel: 1. The poor; 2. The broken-hearted; 3. The captives. *Longwill.*

Synagogue worship.—The Jewish synagogues were open every day for three services, but as those of the afternoon and evening were always joined, there were, in reality, only two. It was the duty of every godly Jew to go to each service, for so sacred was daily attendance that the Rabbis taught that "he who practised it saved Israel from the heathen." The two market days, Monday and Thursday, when the country people came into town, and when the courts were held, and the Sabbaths, were the special times of public worship. Feast days and fasts were also marked by similar sacredness. *Geikie.*

21—24. began, *etc.*, these were the first words of the discourse. It began with the announcement that He was the Messiah in whom the words of the prophet found their fulfilment. **gracious,**[b] uttered with grace, dignity. **Joseph's son?** This points to a gradual change in the feeling of the listening Nazarenes. *Cam. B.* **He said,** perceiving their thoughts. **Capernaum,**[c] the fame of which was widely circulated. **no prophet,** *etc.*,[d] "upon familiarity will grow more contempt." **accepted,** *i.e.*, acceptable.

Christ's first sermon at Nazareth.—I. The connection in which it is found. II. The place in which the scene here recorded occurred. III. The character under which the Lord Jesus is here represented: 1. As a teacher; 2. As a comforter; 3. As a deliverer. IV. The results of this exercise of the Saviour's ministry: 1. Pleasing (*v.* 22); 2. Painful (*v.* 28).

Our Lord's themes of discourse.—Our Lord found many a topic of discourse in the scenes around him. Even the humblest objects shine in his hands, as I have seen a fragment of broken glass or earthenware, as it caught the sunbeam, light up, flashing like a diamond. With the stone of Jacob's well for a pulpit, and its water for a text, He preached salvation to the Samaritan woman. A little child which He takes from its mother's side, is the text for a sermon on humility. A husbandman on a neighboring height between Him and the sky, supplies a text from which He discourses on the Gospel, and its effects on different classes of hearers. In a woman baking; in two women who sit by some cottage-door grinding at the mill; in an old, strong fortalice, perched on a rock, whence it looks across the brawling torrent to the ruined and roofless gable of a house swept away by mountain-floods,—Jesus found texts. From the birds that sung above His head, and the lilies that blossomed at His feet, He discoursed on the care of God; these His texts, and providence His theme. *Guthrie.*

25—27. three . . months,[e] not, as some, at variance with "the *third* year," wh. is *not dated* fr. beginning of the famine. There were many days; and in the third yr., prob. aft. those many dys., the word of the Lord came to Elijah. **Sarepta,** the Zarephath (*smelting house*) of O. T., now Surafend. **and,** *etc.*,[f] it is remarked that these two examples have a close parallelism with those of the Syro-Phœnician woman[g] and the ruler's son.[h]

All men are thought of by God.—There is a place in each mother's heart for every child that is given her, and do you not suppose there is a place in God's heart for every child that He has created? Do you not suppose that all men stand before Him plain, and individual, and distinct? Yes, you stand before God as if there were not another man in the universe. As men stand before us without mistake of identity, and as all that we think and feel of them we think and feel of them as individuals, so we stand before God, and all that He thinks and feels of us He thinks and feels of us as individuals. He calls every one of us by name, and He does it a great deal more than we know. How much does the child know of the thoughts of the mother who sings and rocks its cradle while it sleeps, and breathes its name? When the child is gone from home for a visit or for school, how much does it know of the thoughts that are beaded and strung, pearl-like, before God, on its account, or of the frequency with which its name is uttered? If the child could follow its father's and mother's voice, in the closet and elsewhere, how often would it hear its own sweet name sounding all the way up to heaven! And if this is so with earthly parents, may we not suppose, when we remember the boundlessness of God's love, that there is not a child of His on which He does not bestow special thought and attention. *Beecher.*

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"Our Lord brings forward instances wh. the two greatest prophets in Israel were *not directed to act in accordance with the proverb;* but their miraculous powers exerted on those who were strangers to God s inheritance." *Alford.*

28, 29. wrath, as also on another occasion, fr. a similar cause.[a] The aorist implies a sudden outburst. **brow . . hill,**[b] one of the many precipitous cliffs hard by.[c] **cast . . headlong,**[d] hoping thus to compass the death of Him whose time was not yet come.

Jesus thrust out of the city

a Ac. xxii. 22.

b Robinson iii. 187.

c "The traveller will see more than one cliff that might have served the purpose of the fanatical populace." *Porter,* 346.

d Ps. xxxvii. 12, 32, 33.

The power of prejudice over truth.—Unbelief the same in all ages—(1) Exhibited, and (2) punished in the same manner. *The unbelieving rejection of Christ at the present day.*—1. Bears the same character; 2. Betrays the same origin; 3. And deserves the same punishment as that of the inhabitants of Nazareth. *Lange.*

Mount of Precipitation.—One who visits Nazareth at this day will see how remarkably it answers to this description. It is built on precipitous slopes, and in several places we noted rocky steeps of forty or fifty feet. These are chiefly on the outer edge of the city, and would answer to this narrative. A Maronite church stands on one of these spots. The Latin monks, however, have located this event at a higher summit, called the Mount of Precipitation, about two miles S. by E. from the city. But the enraged people would scarcely walk two miles to vent their rage, if it could be done more immediately. Besides it is not on the brow of that hill that Nazareth is built. This kind of punishment was sometimes inflicted by law among the Romans. *Jacobus.*

30—32. passing . . way,[e] evidently miraculous. **sabbath days,** the synagogue being open, and the people at leisure. **they,** people, rulers, etc. **doctrine,** manner and matter of instruction.[f] **power,** healing and convincing.

Capernaum

e Jo. viii. 59; x. 39.

"He looks upon them with only one glance of His majesty, wh. was till this last point held back, and they are hindered fr. touching Him—they must give way, right and left, in awe of Him." *Jacobus.*

f Je. xxiii. 29; Ma. vii. 28, 29; Tit. ii. 15; He. iv. 12.

"He forsakes not us, unless we first forsake Him." *Augustine.*

Christ the conqueror of His enemies, even when He seems to yield to them.—The intrepid calmness of the Lord, contrasted with the blind fury of His enemies. The servant of the Lord invulnerable till his hour is come. What a difference between the mountain in the desert, whence our Lord saw all the kingdoms of the world, and the hill of Nazareth where His life was threatened! Yet He is victorious on both; and even the hill whence they would cast Him down, becomes a step to the throne over all things. *Lange.*

Remarkable change in the conduct of a mob.—A missionary who had been sent to a strange land to proclaim the "gospel of the kingdom of God" came to a place where he had often before, at no small risk, preached Christ crucified. About fifty people who had received good impressions from the Word of God, assembled: after he had preached about thirty minutes, an outrageous mob surrounded the house, armed with different instruments of death. The preacher then addressed his little flock to this effect, "These outrageous people seek not you but me; if I continue in the house, they will soon pull it down and we shall be all buried in its ruins. I will therefore in the name of God go out to them and you will be safe." As soon as the preacher made his appearance the savages became instantly as silent and as still as night: he walked forward and they divided to the right and to the left, leaving a passage about four feet wide for himself and a young man who followed him to walk in. The narrator, who was present on the occasion, goes on to say: This was one of the most affecting spectacles I ever witnessed, an infuriated mob without any visible cause (for the preacher spoke not one word) became in a moment as calm as lambs. They seemed struck with amazement bordering on stupefaction; they stared and stood speechless, and after they had fallen back to right and left to leave him a free

The secluded mountain village had indeed cast Him out—the world received Him. *Haweis.*

A.D. 28.

passage, they were as motionless as statues. They assembled with the full purpose to destroy the man who came to show them the way of salvation, but he, passing through the midst of them, went his way. *Clarke.*

He casts out an unclean spirit

The art of worship avails nothing if the heart of worship is gone: but if that remain, subtle attractions will ever draw it to the place where "His name is recorded, and where His honor dwelleth."

"The devils thought by praises of this sort to make Him a lover of vainglory, that He might be induc'd to abstain fr. opposing or destroying them, by way of grateful return." *Cyril.*

"I have often found some word of Scripture to me like the gate of Paradise." *Luther.*

"Pompey boasted that, with one stamp of his foot, he could rouse all Italy to arms; but God, by one word of His mouth, can summon the inhabitants of heaven, earth, and the undiscovered worlds, to His aid, or bring new creatures into being to do His will."

33, 34. Here begins that description of one complete Sabbath-day in the life of Jesus, from morning till night, which is also preserved for us in Matt. viii. 14—17; Mk. i. 21—31. **devil,** *Lu.*, writing for Gentiles, adds the epithet *unclean*, which *Ma.*, writing to *Jews* (for whom it was not necessary), *never* does. **what have we,** the demon speaks in the plural, merging his individuality in that of all evil powers. **of Nazareth,** where He had just been rejected. Epithet, applied in scorn and derision. (For additional notes, see on Mk. i. 21—39.)

The man with an unclean spirit.—(*See* Mk. i. 21—28.) I. The individual with whom our Lord came in contact: 1. His miserable condition; 2. The language, which the evil spirit employed, contains: (1) His request; (2) His inquiries; (3) His confession. II. The wonderful power which Jesus displayed. We have here to consider: 1. His authoritative command; 2. The spirit's reluctant submission. III. The effects which this memorable act produced: 1. It excited the greatest astonishment; 2. It caused His fame to be widely extended. *Anon.*

Satan in the synagogue.—In Macgowan's "Dialogues of Devils" there is this relation: Two infernal spirits having met, one of them very warm and weary, and the other cool and lively, after a little explanation it was found that he who was cool and lively, had been at the playhouse where he had nothing to do, where they were all with him, where they were all of one mind, all doing his work; whereas the other who was worn and weary, said, "I have been at a place of worship, and I had much to do there; to make some sleep; to induce some to hear for others instead of themselves; to lead the thoughts of some, like the fool's eye, unto the ends of the earth; to pick up as fast I could the seed which was sown in the heart; and to turn away the point of the sword of the Spirit, which is the Word of God."

35—37. hold . . peace (*see Gk.*), *lit.*, "Be thou muzzled." **what . . word,** of majesty, might, and mercy. "May be said also of His Gospel Word."

The power and powerlessness of the kingdom of darkness.—1. It has power—(1) To tyrannize over men; (2) To deride the Son of Man. 2. It is powerless—(1) To resist the command of the Lord; (2) To ruin any of His redeemed. *How the evil one meets Christ, and how Christ meets the evil one.*—1. The evil one meets Christ with hypocritical homage, irreconcilable hatred, and cowardly fear. 2. Christ meets the evil one with intrepid calmness, pitying love, and triumphant power. *Lange.*

The power of Christ to heal.—Before many a Popish shrine on the Continent one sees exhibited a great variety of crutches, together with wax models of arms, legs, and other limbs. These are supposed to represent the cures wrought by devotion at that altar; the memorials of the healing power of the saint. Poor miserable superstition, all of it, and yet what a reminder to the believer in Jesus as to his duty and his privilege! Having plead at the feet of Jesus, we have found salvation; have we remembered to record this wonder of His hand? If we hung up memorials of all His matchless grace, what crutches, and bandages, and trophies of every sort should we pile together! Temper subdued, pride humbled, unbelief slain, sin cast down, sloth ashamed, carelessness rebuked. The cross has healed all manner of diseases, and its honors should be proclaimed with every rising and setting sun. *Spurgeon.*

He cures Simon's mother-in-law

Ma. viii. 14, 15; Mk. i. 29—31.

"His near approach to her showed that the disease fled from the presence of Jesus, and that His own body was free from all danger of being infected." *Bengel.*

38, 39. fever, St. Luke, being a physician, uses the technical medical distinction of the ancients, which divided fevers into "great" and "little." *Galen.*

Peter's mother-in-law cured (*see* also Ma. viii. 14; and Mk. i. 29—31).—I. The sufferer. II. Her complaint. III. Her cure. We are shown that there was no—1. Parade; 2. Delay; 3. Ground for doubting the reality of her restoration; "And she ministered unto them."

All may minister for God.—On our birthdays our little children love to give their father something, if it is only a bunch of flowers out of the garden, or a fourpenny piece with a hole in it; they like to do it to show their love; and wise parents will be sure to let their children do such things for them. So it is with our great Father in heaven. What are our Sunday-school teachings and our preachings, and all that, but these cracked fourpenny pieces? Just nothing at all; but the Lord allows us to do His work for His own love's sake. His love to us finds a sweetness in our love to Him. I am most thankful that in the Church there is room for such a variety of ministries. Some brethren are so queerly constituted that I cannot tell

what they were made for; but I believe if they are God's people there is a place for them in His spiritual temple. A man who was accustomed to buy timber and work it up, on one occasion found a very crooked stick of wood in his bargain, and said to his son as he put it aside, "I cannot tell, John, whatever I shall do with it; it is the ugliest shaped piece I ever bought in my life"; but it so happened while building a barn that he wanted a timber exactly of that shape, and it fitted in so thoroughly well that he said, "It really seems as if that tree grew on purpose for that corner." So our gracious Lord has arranged His Church, so that every crooked stick will fit in somewhere or other, if it be only a tree of His own right hand planting: He has made it with a purpose, and knows when it will answer that purpose. How this ought to rebuke any who say, "I do not see what I can do." *Spurgeon.*

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"The moral lesson here is, that before we are healed of our sins, we cannot render to God an acceptable service." *Ludolphus.*

40, 41. setting, sunset ended the Sabbath, and thus enabled Jews, without infringing on the many minute rules of sabbatic strictness, to carry their sick on beds and pallets. *Cam. B.* **all . . sick,** *etc.* His departure having been fixed on, and known, may acc. for the great number of sick being brought to Him, even when the day was far advanced. Or, it may have resulted naturally fr. the effect on the popular mind of healing the demoniac. **Thou . . Christ,** it was not till after the Crucifixion that "Christ" became a proper name, and not a title.

the sick are healed, etc.

Ma. viii. 16, 17; Mk. i. 32—34.

This twilight scene of Jesus moving about with word and touch of healing among the sick and suffering, the ravin y and tortured crowd (Ma. iv. 24), is one of the most striking in the Gospels, and St. Matthew quotes it as a fulfilment of Is. liii. 4. *Farrar.*

Healing all manner of diseases (*see* Ma. iv. 23—25; Mk. i. 34.)—I. The ministerial labors of Christ: 1. The scene of His ministry; 2. Its character; 3. Its subject; 4. These acts of healing evinced his ability to cure all spiritual maladies. II. The widely-extended popularity of Christ: 1. The region through which it spread; 2. The results with which it was attended. *Anon.*

Eagerness to find the Great Physician.—Years ago, the bargemen who were associated with the coal mines on the River Ruhr, in Germany, were regarded as uncivilized and wicked beyond reclamation; but on one occasion a religious awakening broke out among them. There was one man more particularly, whose name of Wolf suggested only a few of the traits of his character: for a savage beast of the forest would have used his offspring better than this man used his household. Though too illiterate to read, the man still came under the influence which was abroad, and conscience smote him on account of past iniquities, until life was almost unendurable. In a state of despondency he went to a relative who was a Christian man, who, after listening a while, remarked, "I know a Physician who can cure you." "Where does he live?" cried Wolf, in extreme eagerness, "I would gladly walk ten miles this night to find him." The only reply to this was to preach Christ as the Great Physician, who saves from the effects of sin. When the penitent returned home he prayed long and earnestly, until his agony of mind was relieved, and he found peace. His appearance among his companions in labor struck them all with surprise. Instead of beating his wife, he became instrumental in her conversion, while the earnest power with which he preached Christ among the workers on coal barges was viewed with astonishment. Hundreds were converted, and houses which had been given up to riot and squalor became clean and attractive—the abodes of peace and love. *Sword and Trowel.*

"A wall of crystal is a safe defence against the force of fire, yet it is no obstruction to the beams and cherishing light of the sun. Such a crystal wall is Christ: He keeps off God's fiery indignation from us, but yet conveys to us the cherishing and reviving influences of His love." *Bp. Hopkins.*

42—44. when . . day, on the morning of which He had risen very early. **people . . Him,** Simon, etc., report their desire to Him (Mk.). **stayed . . depart,** comp. with conduct of people at Nazareth (*v.* 29).

He preaches in the synagogues of Galilee

Miracles at Capernaum.—(*See* Ma. viii. 16; Mk. i. 32—39). I. Christ healing: 1. The ailments of the sufferers were various; 2. The excitement produced was great; 3. The number who were cured was considerable. II. Christ praying (*see* Mk. i. 34, 35): 1. When He prayed; 2. Where He prayed. III. Christ preaching: 1. The importance He attached to it; 2; The places in which He exercised His ministry; 3. The encouraging indications which appeared.

Effective preaching.—Richard Sheridan used to say, "I often go to hear Rowland Hill, because his words come red-hot from the heart." Dr. John M. Mason was asked what he thought was the forte of Dr. Chalmers. After a moment's consideration, Dr. Mason replied, "His blood-earnestness." A Chinese convert once remarked, in a conversation with a missionary, "We want men with *hot hearts* to tell us of the love of Christ."

"Prayer is the key, in the morning, that opens the treasury of God's mercies; and in the evening, prayer is the key that shuts us up under His protect'on and safeguard." *Bp. Hopkins.*

A.D. 28.

CHAPTER THE FIFTH.

Peter, Andrew, James and John are called

Ma. iv. 18—22; Mk. i. 16—20; Lu. v. 1—11.

1—3. Gennesaret, sea of Galilee. It is the centre of the ministry of our Lord; it is not too much to say of it what Dean Stanley has said, "It is the most sacred sheet of water that earth contains." The Rabbins say, "I have created seven seas, saith the Lord, but out of them I have chosen none but the sea of Gennesaret." *Cam. B.* **two ships,** this explains the accs. of Ma. and Mk. **one,** wh. was drawn up on the beach. **thrust . . little,** this Simon might do by wading through the water. **taught . . people,** who stood along the edge of the water.

Jesus in the midst of a crowd desirous of hearing the Word of God. The fisher of men on the shore of the most famous sea in the world. All that we can call ours on earth, must be at the Lord's disposal.

He enters Simon's ship

"Our Lord evangelizes men by means of their worldly occupations. The shepherds at Bethlehem when tending their flocks; the Magi, looking at the stars; Matthew at the seat of custom; Simon, and Andrew, James and John, at their nets are called to Christ." *Wordsworth.*

The Sea of Tiberias.—A fresh-water lake in northern Palestine. This lake has several names: sometimes it is called the Sea of Galilee, from the province in which it is situated; sometimes the Lake of Tiberias, from the city of that name on its western shore; and sometimes, as in this case, the Lake of Gennesaret, from a plain of that name between the cities of Capernaum and Magdala. In form it is an irregular oval, with the large end to the north. It is about fourteen miles long, and nine miles wide, and is about 600 feet *below* the level of the Mediterranean Sea. "Seen from any point of the surrounding heights, it is a fine sheet of water, a burnished mirror set in a framework of rounded hills and rugged mountains, which rise and roll backward and upward to where Hermon hangs the picture against the blue vault of Heaven." The water is sweet and wholesome, and the fish abundant and of excellent quality. "In our Lord's time it was covered with a gay and numerous fleet of 4,000 vessels, from ships of war down to fishing boats. *Attractiveness of the true preacher.*—"We hear that the day of the pulpit is past, and then some morning the voice of a true preacher is heard in the land, and all the streets are full of men crowding to hear him, just exactly as were the streets of Constantinople when Chrysostom was going to preach at the Church of the Apostles, or the streets of London when Latimer was bravely telling the truth at St. Paul's." *Phillips Brooks.*

He orders the net to be let down

4—6. left speaking, finished His address to the people. **launch,** the vessel not being yet fairly afloat. **draught,** reward for use of boat, and groundwork of future lesson (*v.* 10). **master,** *see Gk.* word used by Lu. six times; used by no other.[a] **all . . night,**[b] the "washing" showed that the fishing was over. **nevertheless,**[c] though the season is past, and we are weary. **at . . word,** and for no other reason. **and . . done,**[d] promptly, and in faith. **brake,** *see Gk.*, was on the point of breaking.

Miraculous draught of fishes.—I. The particular circumstances connected with it. We have—1. The Saviour's command; 2. The reply given; 3. The result that followed. II. The impression which the miracle produced: 1. Self-abasement; 2. Wonder; 3. Obedience. *Failure and success.*—I. The fisherman's failure, ver. 5: 1. It was simply failure, disgrace did not attend it; 2. It was overruled for good. II. The fisherman's success: 1. It was miraculous; 2. But by ordinary means; 3. Their minds seem to have been pervaded by deepest awe; 4 Let us not forget, in order to enjoy success, we must have a present Lord; 5. Success should lead us to follow Christ more fully. *Stems and Twigs.*

a Others use Hebrew word Rabbi, which is never used in same sense by Lu.

b See "The Fishermen of Bethsaida" in *Keble's Christian Year.*

c Ps. cxxvii. 1, 2; Ez. xxxvii. 11, 12.

d Ecc. xi. 6; Gal. vi. 9.

"Nevertheless," &c. Noble words! There spake out a resolute and a relying FAITH. Faith set the bow of Peter's little smack right towards the deep water, and then laid hold of the oar.

Personal work.—We might learn something from that boy with his hook and line. He throws his line from the bridge: no fish. He sits down on a log: no fish. He stands in the sunlight and casts the line: but no fish. He goes up by the mill-dam, and stands behind the bank, where the fish cannot see him, and he has hardly dropped the hook before the cork goes under. The fish come to him as fast as he can throw them ashore. In other words, in our Christian work, why do we not go where the fish are? *Christ's words, and not our own judgment, are our law.*—"Sir," said the Duke of Wellington to an officer who urged the impossibility of executing the directions he had received, "I did not ask you your opinion; I gave you my orders, and I expect to have them obeyed." Such should be the obedience of every follower of Jesus Christ. The words which He has spoken are our law, not our judgment or fancies. *Talmage.*

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the great draught of fishes

7—11. partners, "fellow-laborers." **come . . help,**[a] and have their reward; for their ship also was filled. **depart,**[b] the dead and profane soul dislikes and tries to get rid of the presence of the Divine. The soul awakened only to conviction of sin is terrified. The soul that has found God is conscious of utter unworthiness, but fear is lost in love. St. Peter did not *mean* the "Depart from me;" he only meant—and this was known to the Searcher of hearts—"I am utterly unworthy to be near thee, yet let me stay." *Farrar.* **catch men,** *see Gk.*, "thou shalt be a catcher of men *alive*." "Here the word seems to imply the contrast between the fish that lay glittering there in *dead* heaps, and men who should be captured not for death but for life." *Farrar.*

Peter's confession.—I. There are certain seasons when the truth which is here acknowledged is more especially realized: 1. The day of conviction; 2. The day of Divine manifestation; 3. On the bed of sickness, and especially on the bed of death. II. That this truth cannot be rightly felt without many important benefits being produced thereby: 1. It will promote a spirit of prayer; 2. This truth is specially adapted to produce a spirit of humility; 3. It will produce a spirit of sympathy and compassion. *Anon.*

The noblest calling.—An eminent New England divine, in his last sickness, was asked by a friend, "What seems to you now the greatest thing?" "Not theology," said this prince of theologians; "not controversy," again replied this chief of debaters; "but," gathering up his last breath to speak the words, while his spirit hovered at the gate of heaven, "the greatest thing in the world is to save a soul." *Leaving all to follow Christ.*—The secretary of the Brighton Town Mission narrates the following: "Miss B. was in the theatrical profession, earning as much at times as £21 a week. Through the agencies at work in connection with our hall, she was led to choose the one thing needful. But now came the struggle between duty to Christ and duty to her parents. As she expressed it, 'She could not have Christ and go on with her work; therefore, as she felt she would rather die than dishonor Him,' although only seventeen, she made the happy choice. Every means was taken to win her back; her Bible was burned, her clothes taken from her, she was locked up in her room, she was sent from home, but flattery and persecution were alike in vain, she realized in its fulness the promise, 'My grace is sufficient for thee.' She still holds on her way rejoicing." *Bib. Ill.*

a Ex. xxiii. 5; Ga. vi. 2; Pr. xviii. 24.

b Ju. xiii. 22; 2 S. vi. 9; 1 K. xvii. 18.

A fish was a symbol often used by the Primitive Christians, being found on many of the tombs in the catacombs of Rome. The reason assigned is that the Greek word for fish—ICHTHUS—contains the initials of the following sentence: *I-esous Ch-ristos Th-eou U-ios S-oter.* "Jesus Christ of God (the) Son, Saviour."

He heals a leper

12—15. a certain city, probably the village of Hattin, for we learn from St. Matthew's definite notice that this incident took place on descending from the Mount of Beatitudes (*Kurn Hattîn*), see Matt. viii. 1—4; Mk. i. 40—45. *Cum. B.* In the middle ages, a man seized with leprosy was "clothed in a shroud, and the masses of the dead sung over him." In its horrible repulsiveness it is the Gospel type of sin. *Farrar.* **touched,**[c] not subject to, but above Mosaic law. Elisha did not *touch* Naaman.[d] His touching the leper, yet remaining clean, is a type of His taking our humanity upon Him, remaining undefiled. *Farrar.* **went . . abroad,** and to this day is the mir. published.

Cleansing of the leper.—(*See* also Mk. i. 40—45; and Ma. viii. 2.) I. The pitiable object that is here presented. That leprosy possessed a symbolical character is undoubted: 1. It was hereditary; 2. It was a representation of sin in the consequences with which it was attended; 3. It was customary, with former writers, to speak of it as infectious. II. The application which he made: 1. It was earnest; 2. It was humble and reverential; 3. It expressed great confidence in the Saviour's ability; 4. It indicated some doubt of his willingness to exert the power He possessed.

"One must be blind to read the New Testament, and fancy Christ's cures cost Him nothing because He was Divine. It was because He was Divine that they cost Him so much. If you would seek beings incapable of suffering, you must not go up toward the angels and the great white throne, for there you will find 'the Lamb as it had been slain;' but down among the oysters. Do you ask, How did Christ bear men's diseases? Thus: He sighed, He prayed, He lifted them in His arms, He put His hands upon them, He drew them to His bosom, He groaned, He felt the strength go from Him, to heal their bodies." *Wright.*

c Lev. xiii. 43—45; Nu. v. 2.

d 2 K. v. 10—14.

"When you send up your prayers, be sure to direct them to the care of the Redeemer, and then they will never miscarry." *M. Henry.*

He prays, teaches, and heals

16, 17. prayed, driven fr. active work, He naturally betakes Himself to prayer. *Lu.* oft. records prayers of Christ.[e] Some, as this, are special to Lu. **and . . pass,** *etc.*, "this explains Mk.'s narrative, as to the character of the crowd and whence they had come."

e Lu. iii. 21; vi. 12; ix. 18, 28, 29; xxiii. 34, 46.

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Prayer is the golden chain of union between heaven and earth, and it keeps open the blessed communication.

A great man at prayer.—I had once been spending three weeks in the White House with Mr. Lincoln as his guest. One night—it was just after the battle of Bull Run—I was restless and could not sleep. I was repeating the part which I was to take in a public performance. The hour was past midnight. Indeed, it was coming near to the dawn, when I heard low tones proceeding from a private room near where the President slept. The door was partly open. I instinctively walked in, and there I saw a sight which I shall never forget. It was the President kneeling beside an open Bible. The light was turned low in the room. His back was toward me. For a moment I was silent, as I stood looking in amazement and wonder. Then he cried out in tones so pleading and sorrowful, "O thou God that heard Solomon in the night when he prayed for wisdom, hear me: I cannot lead this people, I cannot guide the affairs of this nation without Thy help. I am poor and weak and sinful. O God, who didst hear Solomon when he cried for wisdom, hear me, and save this nation!" *Murdock.*

He heals a paralytic

Ma. ix. 2—8; Mk. ii. 1—12; Lu. v. 17—26.

18—20. man . . palsy, *see Gk.* and also *Lu.'s* term for "bed." **they,** the *four* (*Mk.*) who bore him. **went . . housetop,** a very easy thing to do because there was in most houses an outside staircase to the roof, Matt. xxiv. 17. *Cam. B.* **tiling,**[a] (*see Mk.*[b]) roofing, covering. The making of an aperture in the roof is an everyday matter in the East. *Farrar.*

The paralytic cured and pardoned.—(*See also* Ma. ix. 1, etc.; Mk. ii. 1—12.) I. The work in which our Lord was now engaged: 1. Preaching the Gospel was His daily employment; 2. On this occasion He was favored with a numerous audience; 3. The cause of so many going after Him was the notoriety He had gained by His wonderful works. II. The interruption our Lord met with while addressing the people. There is here presented: 1. A fellow-creature afflicted with a distressing malady. He was in a state of utter helplessness; 2. However grievous his condition, he was fortunate in having friends who took an interest in him. III. The manner in which this occurrence was regarded by Him: 1. What he saw; 2. What Jesus said. IV. The feelings with which our Lord's conduct was viewed by some of his hearers.

The touch of Christ; or, the power of sympathy.—A lady visiting an asylum for friendless orphan children lately watched the little ones go through their daily drill superintended by the matron, a firm, honest woman, to whom her duty had evidently become a mechanical task. One little toddler hurt her foot, and the visitor, who had children of her own, took her on her knee, petted her, made her laugh, and kissed her before she put her down. The other children stared in wonder. "What is the matter? Does nobody ever kiss you?" asked the astonished visitor. "No, that isn't in the rules, ma'am," was the answer. A gentleman in the same city, who one morning stopped to buy a newspaper from a wizened, shrieking newsboy at the station, found the boy following him every day thereafter, with a wistful face, brushing the spots from his clothes, calling a car for him, &c. "Do you know me?" he asked at last. The wretched little Arab laughed. "No; but you called me 'my child' one day. I'd like to do something for you, sir. I thought before that I was nobody's child." *Bib. Ill.*

[a] Tiling, roof of tiles. Tile, a piece of baked clay used for *covering* roofs.

[b] Lu. xii. 3; xvii. 31; Ac. x. 9.

"Faith forces its way to Christ through every obstacle." *Bengel.*

"Silent prayer speaks with a loud voice to God." *Hilary.*

"When Christ is amongst men, He is doing them good; and when He is not amongst them, He is conversing with God." *Lightfoot.*

cavils of scribes, etc.

21—24. who is this, the word used for "this person" is contemptuous. **blasphemies,** cavillers can always find a ground of objection to the truth. **thoughts,** *R.V.* "reasonings." **easier,** an impostor might say "thy sins have been forgiven," without any visible sign whether his words had any power or not; no one could by a word make a man "rise and walk" who had not received power from God. *Farrar.* **know,** I do one Divine work to prove that I have power to do the other.

The first accusation of blasphemy against our Lord during His public ministry.—1. Its cause; 2. Its injustice; 3. Its consequence.—The two things equally impossible to man, and equally possible to the Son of man. The power of the Son of man upon earth is—1. Extensive; 2. Beneficent; 3. Violently opposed; 4. Triumphantly maintained. *Lange.*

The angel said, "He shall save His people," not from the effects of their sin, from its guilt and condemnation alone, but "from their sins." That is, He shall give to the pardoned soul power over sin; it shall no longer have dominion over him; captivity itself shall be led captive; for

Let yourself believe in the divinity of Him who alone could do so divine a work as the forgiveness and salvation of a soul That is the only way in which men ever come really and truly to believe in the divinity of Jesus Christ. *Phillips Brooks.*

"His grace, His love, His care
Are wider than our utmost need,
And higher than our prayer."

Burton.

A.D. 28.

25, 26. took up . . lay, he now carried the bed which had carried him, and "the proof of sickness became the proof of his cure." The labor would have been no more than that of carrying a rug or a cloak, yet it was this which excited the fury of the Pharisees in Jerusalem (John v. 9). **his . . house,** now a scene of health, joy, gratitude. Christ's blessing promotes home happiness. **glorifying God,** fr. whom he perceived the blessing had come. **amazed,** *see Gk.*, seized with an ecstacy. **strange things,** *see Gk.*, paradoxes, unusual things, contrary to opinion or expectation (Mk.).

Cure of the paralytic.—I. The sad approach to Jesus; II. The believing waiting for Jesus; III. The God-glorifying departure from Jesus. *The forgiveness of sin.*—1. Its want is painfully felt; 2. It is eagerly sought; 3. Graciously granted; 4. Unbelievingly mistaken; 5. Wonderfully sealed; 6. Thankfully enjoyed.

Faith honored.—"There is no use in keeping the church open any longer; you may as well give me the key," said a missionary in Madras, as in the course of a journey he passed through a village where once so many of the natives had professed Christianity that a little church had been built for them. But the converts had fallen away, returned to their idols, and there only remained faithful the one poor woman to whom now the missionary was speaking. "There is Christian worship in the village three miles off," he added, noticing her sorrowful look; "any one who wishes can go there." "Oh, sir," she pleaded, most earnestly, "do not take away the key! I at least will still go daily to the church and sweep it clean and will keep the lamp in order, and go on praying that God's light may one day visit us again." So the missionary left her the key, and presently the time came when he preached in that very church crowded with repentant sinners; the harvest of the God-given faith of that one poor Indian woman. *Bib. Illus.*

"Gratitude is properly a virtue, disposing the mind to an inward sense and an outward acknowledgment of a benefit received, together with a readiness to return the same or the like, as the occasions of the doer of it shall require and the abilities of the receiver extend to." *Dr. South.*

27—32. publican [*see* Intro. to vol. i.] **Levi,** Heb. name of Matthew. The name Matthew means like Nathaniel, Theodore, Doritheus, Adeodatus, &c., "the gift of God," and it seems to have been the name wh. he adopted after his call. *Farrar.* **left all,** present occupations, hope of advancement, traditional religion, etc. **followed him,** with new pursuits, and aims, etc. **made . . feast,** this shows that Matthew had something to sacrifice when he "left all." The word rendered "feast" literally means "reception." **murmured . . disciples,** they had not yet learnt to break the spell of awe which surrounded the Master, and so they attacked the "unlearned and ignorant" Apostles. **call . . sinners,**[a] He called *sinners*, but to repentance.

Matthew's call and valedictory feast

Ma. ix. 9—17; Mk. ii. 13—22; Lu. v. 27—39.

publicans and sinners

[a] Lu. xv. 7—10; 1 Co. vi. 9—11; 1 Ti. i. 15; 2 Pe. iii. 9.

The gospel is not meant for the salvation of men who are so good that they hardly seem to need it, but for men that are bad—for the very worst of men. Admit all that can be said of the badness of the Chinese; admit the blackest portrait that can be correctly painted of them; if I understand the matter rightly, you only make out a stronger case for sending them the gospel of Christ. *Landels.*

The call of Matthew, a striking image of the call of the Christian.—1. Grace glorified in Matthew; 2. The path opened to Matthew; 3. The sacrifice is required from Matthew; 4. The compensation promised to Matthew; 3. The blessing of which Matthew was the author; 6. The throne ascended by Matthew (Ma. xix. 28). *Lange.*

An atheist's conversion.—The author of "Philosophy of the Plan of Salvation" gives an account of a man of his acquaintance, who had been a notorious and profane atheist. By the persuasion of pious relatives, who had long prayed for his conversion, he was influenced to attend a series of religious meetings, where he was brought to see his condition as a sinner, and to exercise saving faith in the Lord Jesus Christ. "Old things" having now "passed away, and all things become new," the change was so strikingly great, that it was obvious to all who knew him. He immediately sought reconciliation with his enemies, asked their forgiveness, and tried to benefit them by leading them to Christ. He began to visit from house to house, laboring and praying with his neighbors, and inviting them to attend religious worship on the Sabbath. "When converted, one of his first acts, although he had heard nothing of any such act in others, was to make out a list of all his old associates then living within reach of his influence. For the conversion of these, he determined to labor, as he had opportunity, and pray daily. On his list were one hundred and sixteen names, among whom were sceptics, drunkards, and other individuals as little likely to be reached by Christian influence as any other men in the region. Within two years from the period of the old man's conversion, one hundred of these individuals had made a profession of religion. This account is not exaggerated; the old man is living, and there are over a thousand living witnesses to this testimony."

There never was any good done in this fallen world without some men objecting. *Proctor.*

A.D. 28.

on fasting

"Fasting should be free and voluntary, a sort of freewill offering, not merely what is put upon us by constraint. We should abstain from all sustenance of the body, if possible without injury, and from all the delights of sense for a time, for a religious end." *Dr. Beaumont.*

"What is the best government?—that wh. teaches us to govern ourselves." *Goethe.*

"There is no kind of knowledge whereby any part of truth is seen, but we justly account it precious: . . . . to detract from the dignity thereof were to injure even God Himself, who, being that light which none can approach unto,hath sent out these lights whereof we are capable, even so many sparkles resembling the bright fountain from wh. they arise." *Hooker.*

"Learn God, thou shalt know thyself." *Tupper.*

33—35. disciples . . fast, *etc.* The question would be specially forcible to John's disciples who had heard him speak of "the joy of the friend of the bridegroom" (John iii. 29). *Cam. B.* **fast,** St. Matthew (ix. 15) uses the word "*mourn*," which makes the antithesis more striking (John xvi. 20). *Farrar.*

Jesus sitting in the midst of publicans.—1. There is His place; 2. There is His glory; 3. There His words of peace are heard. The principal difference between the ascetic disciples of John and the free disciples of Jesus. Many who are called disciples of Christ are yet in reality only disciples of John. He who remains a disciple of John, without progressing into the school of Christ, finishes by subjection to the pharisaic spirit. Jesus the defender of those disciples who are unjustly accused for His sake. *Lange.*

Fast-days.—"Although Christians," says Dr. Neander, "did not retire from the business of life," yet they were accustomed to devote many separate days entirely to examining their own hearts, and pouring them out before God, while they dedicated their lives anew to Him with uninterrupted prayers, in order that they might again return to their ordinary occupations with a renewed spirit of zeal and seriousness. These days of holy devotion, days of prayer and penitence, which individual Christians appointed for themselves, were often a kind of fast-days. They were accustomed to limit their corporeal wants on those days, or to fast entirely. That which was spared by their abstinence was applied to the support of the poorer brethren. *R. Watson.*

36—39. old bottles, rather, "wine-skins." The skins used for holding wine were apt to get seamed and cracked, and old wine-skins would tend to set up the process of fermentation. They could contain the motionless, not expand with the fermenting. *Cam. B.* **new wine . . new bottles,** rather, "new (*νέος*) wine into fresh (*καινοὺς*) wine-skins." The new spirit requires fresh forms for its expression and preservation; the vigor of youth cannot be bound in the swaddling-bands of infancy. *Cam. B.*

New wine in old bottles.—I. The occurrence which led to the delivery of these words. We have—1. A question proposed; 2. The reply given. II. The familiar comparisons which are here employed,—"No man," etc. To do this would be—1. Inappropriate; 2. Injurious. III. The general truth suggested by the preceding statements.

The new with the old.—"A sparrow is not as beautiful as a bird of Paradise, yet the little brown bird is a pleasant sight. Try to fasten upon him the gorgeous plumage of the other bird, and you make him ridiculous at once. His beauty consists in being simply himself. An inferior thing that is constant to its own ideal, consistent, true, is a far more useful and a far more pleasurable thing than when you try to make it look like something else, or to do the work of something else, or take it out of its place and put it in circumstances to which it has no adaptation. *Permanence of the old.*—When Mr. Lincoln was a young man, he was awakened one night by the good deacon with whom he boarded, and told that the stars were falling and the world coming to an end. He looked out of the window, and saw the air full of meteors, but, looking beyond, he saw the grand old constellations firm in their places where he had always seen them from childhood; and he went to bed, feeling that all was well so long as the old constellations were unmoved." *D. E. Lancing.*

CHAPTER THE SIXTH.

A.D. 28.

plucking corn on the Sabbath

Ma. xii. 1—8; Mk. ii. 23—28.

1—5. second . . first, R.V. "Now it came to pass on a Sabbath"; this Sab. specified by Lu. alone; yet incidents resemble those related by Ma. and Mk. If, as is poss., this was first Sab. aft. 16th Nisan, it was *barley* that the disc. plucked (*wheat* not then ripe). This, an evidence of their hunger. **rubbing,** pecu. to Lu. (for other notes *see* Ma. and Mk.).

The Sabbath clears our view.—When a gentleman was inspecting a house in Newcastle, with a view to hiring it as a residence, the landlord took him to the upper window, expatiated on the extensive prospect, and added, "You can see Durham Cathedral from this window on a Sunday." "Why on a Sunday above any other day?" inquired our friend, with some degree of surprise. The reply was conclusive enough. "Because on that day there is no smoke from those tall chimneys." Blessed is the Sabbath to us when the earth-smoke of care and turmoil no longer beclouds our view; then can our souls full often behold the goodly land, and the city of the New Jerusalem. *Spurgeon.*

Abarbanel relates that when in 1492 the Jews were expelled from Spain, and were forbidden to enter the city of Fez lest they should cause a famine, they lived on grass; yet even in this state *"religiously avoided the violation of their Sabbath by plucking the grass with their hands."* To avoid this they took the much more laborious method of grovelling on their knees, and cropping it with their teeth. *Farrar.*

withered hand healed on the Sabbath

Ma. xii. 9—14; Mk. iii. 1—6; Lu. vi. 6—11.

6—11. right, Lu. alone notes this. The hand with wh. the man labored. **watched,** not to learn, or imitate, but to accuse. **good,** thus calling attention to His action. **save life,** by restoring to this man means of living. **destroy,** as they were seeking to destroy *Him*. **said,** undaunted by their purpose. "In this, as in every other instance, (1) our Lord absolutely refuses to be guided by the popular orthodoxy of the hour, however tyrannous and ostensibly deduced from Scripture; and (2) ignores every consideration of party in order to appeal to *principles*." *Farrar.* **madness,** instead of joy that a human brother had been restored. **might do,** *i.e.*, how they might *destroy* Jesus.

The withered hand restored.—I. The scene of this miracle. "He went into their synagogue:" 1. To show His respect for Divine institutions; 2. To secure the great objects of His own mission. II. The person on whom this miracle was wrought: 1. The nature of his complaint; 2. Something similar to this was occasionally inflicted as a Divine judgment; 3. The case may be regarded as a representation of man's spiritual condition. III. The dispute by which this miracle was preceded: 1. The question proposed; 2. The conclusive reply; 3. The verdict pronounced. IV. The manner in which the miracle was performed: 1. An authoritative mandate; 2. An instant compliance; 3. A gratifying result. *Anon.*

"Through the week, we go down into the valleys of care and shadow. Our Sabbaths should be hills of light and joy in God's presence; and so, as time rolls by, we shall go on from mountain-top to m'untain-top, till at last we catch the glory of the gate, and enter in to go no more out forever." *Beecher.*

God's gift to the poor.—The Lord's Day is God's special present to the workingman, and one of its chief objects is to prolong his life, and preserve efficient his working tone. In the vital system it acts like a compensation-pond; it replenishes the spirits, the elasticity, and vigor, which the last six days have drained away, and supplies the force which is to fill the six days succeeding; and in the economy of existence, it answers the same purpose as, in the economy of income, is answered by a savings'-bank. The frugal man who puts aside a pound to-day, and another pound next month, and who in a quiet way is always putting by his stated pound from time to time, when he grows old and frail, gets not only the same pounds back again, but a good many pounds besides. And the conscientious man, who husbands one day of existence every week; who, instead of allowing the Sabbath to be trampled and torn in the hurry and scramble of life, treasures it devoutly up—the Lord of the Sabbath keeps it for him, and, in length of days and a hale old age, gives it back with usury. The savings'-bank of human existence is the weekly Sabbath. *Blaikie.*

"We never in the whole course of our recollections, met a Christian who bore upon his character every other evidence of the work of the Spirit, who did not remember the Sabbath-day to keep it holy."

12. all . . prayer, a contrast to our hurried and formal prayers. Lu. alone states that He spent the night in prayer bef. choosing His Apostles.

The Rev. John Welch, of Ayr, was accustomed to retire many nights to his church and spend the whole night in prayer—praying with an audible and sometimes with a loud voice. His wife, fearing he would catch cold, went one night to his closet where he had been long at prayer, and heard him say, "Lord, wilt Thou not grant me Scotland?" and, after a pause, "Enough, Lord, enough." Once he got such nearness to the Lord in prayer that he exclaimed, "Hold Thy hand, Lord; remember Thy servant is a clay vessel, and can hold no more." *Bib. Ill.*

"He sought the mountain and the loneliest height,
For He would meet His Father all alone,
And there, with many a tear and many a groan,
He strove in prayer throughout the long, long night."
Hartley Coleridge.

A.D. 28.

the Apostles chosen

Ma. x. 2—4; Mk. iii. 13—19.

"As the physician, having tri'd many remedies in vain, does not abandon his patient so long as he lives; no more sd. the pastor the incorrigible sinner." *Cawdray.*

13—16. chose twelve, fr. the general body. Prob. many others willing, and to human appearance equally fit. **Apostles,** an Apostle is more than a *messenger*, he is a representative of the sender, an ambassador.

The choice of His apostles is one of the most distinguished proofs of our Lord's adorable wisdom. He chooses: 1. Simple but prepared men; 2. Few men, but those of very different kinds. He works intensively before He works extensively, in the newly-founded kingdom. He chooses rather to train a few perfectly than many partially. *Lange.*

An ambassador's duty.—When the Rev. Thomas Scott was speaking to Mr. Newton, on a change of situation with regard to interest, Mr. N. told him the story of a nobleman, who was selected as ambassador by his king, but excused himself on the grounds of his family, and urgent concerns at home; but was answered, "You must go; only do you mind my concerns heartily, and I will take care of yours." "Thus," says Mr. Newton, "God, as it were, says to you."

17—19. plain, or flat ledge on the mt. side. **multitude,**[a] to whom He deliv. what is called the Serm. on the Mt. **healed,**[b] made whole. **touch,**[c] wh. they thought the same as if He touched them. **virtue,**[d] power.

Christ the centre.—The ruler of the Kingdom of Heaven, standing for the first time in the midst of His future ambassadors. Christ the physician of soul and body. Power in word and deed. The Lord's gracious look upon weak but sincere disciples. *Lange.*

All centres in Christ.—The prerogative of our Christian faith, the secret of its strength is, that all which it has, and all which it offers, is laid up in a Person. This is what has made it strong, while so much else has proved weak, that it has a Christ as its middle point, that it is not a circumference without a centre,—that it has not merely a deliverance, but a deliverer, not a redemption only, but a Redeemer as well. This is what makes it fit for wayfaring men; this is what makes it sunlight, and all else compared with it is but as moonlight;—fair it may be, but cold and ineffectual; while here the light and life are one; the Light is also the life of men. Oh how great the difference between submitting ourselves to a complex of rules, and casting ourselves upon a beating heart; between accepting a system, and cleaving to a person. And how tenfold blessed the advantages of the last, if that person is such an One that there shall be nothing servile in the entire resignation of ourselves to be taught of Him, for He is the absolute Truth—nothing unmanly in the yielding of our whole being to be wholly moulded by Him, for that He is not merely the highest which humanity has reached, but the highest which it can reach—its intended and ideal perfection, at once its perfect image and superior Lord. *Trench.*

"Only let us keep in touch with Him, and all will assuredly be well with us both in time and in eternity." *Burton.*

the sermon on the mount

Ma. v.—vii.; Lu. vi. 20—49.

the beatitudes

20—23. and . . lifted, *etc.*, "we have here, no doubt, such *fragments* of the discourse as suited the object of this narrative, while in Ma., we have it more fully, and in its connections." "Yet, as St. Matthew says expressly that Jesus spake sitting, on the mountain, and St. Luke that He spake standing, and in the plain, it seems not very unnatural to suppose that the one (that given by St. Matthew) was a discourse delivered to the inner circle of His disciples; the other (that preserved by St. Luke), a briefer and more popular rehearsal of the chief topics of the former, addressed, immediately afterwards, on descending from the hill-top, to the promiscuous multitude. And the formation of the hill which tradition has marked as the Mount of the Beatitudes lends itself naturally to this supposition." *Dean Vaughan.* **separate,**[e] or excommunicate unjustly. **cast . . evil,** explained Ma. v. 11.[f]

The beatitudes of the New Testament.—A description—1. Of the character; 2. Of the blessings of the citizens of heaven: (1) They are, (*a*) poor, (*b*) hungry, (*c*) weeping, (*d*) hated of men; (2) Their blessings are, (*a*) riches, (*b*) full satisfaction, (*c*) joy, (*d*) they are the children of the prophets. *Lange.*

Blessedness of the poor.—The happiest heart I encounter in Brooklyn belongs to an aged cripple, who lives on charity in a fourth story. She is old and poor, and without relatives, and lost even the power of speech twenty years ago! By dint of hard effort she can make a few words intelligible. But I never saw that withered face distorted by a frown; and a few Sabbaths since, when she was carried in to the communion-table, I looked down from the pulpit into that old saint's countenance, and it "shone like the face of an angel." She lives every day on the sunny side of Providence, and feeds hungrily on the promises. Jesus knows where she lives. He "ofttimes resorts thither." She is one of His hidden ones. That old disciple will not have far to go when the summons comes from her Father's house. She lives near

a Ma. iv. 25; Mk. iii. 7, 8.

b Ps. ciii. 3; cvii. 17—20.

c Nu. xxi. 8, 9; Ma. xiv. 36; Jo. iii. 14, 15.

d Mk. v. 30; Lu. viii. 46.

e 1 Pe. ii. 19, 20; iii. 14; iv. 14. There were three kinds of excommunications among the Jews. See 1 Co. xvi. 22.

f Primitive Christians were hated merely bec. they were so called. *Pliny*, 10 *Epis.* 97.

"Modern travellers have mark'd, upon its eastern summit, a little circular plain exactly suited for the gathering of a smaller and more select audience; and again, on the lower ridge of the same mountain, a larger space, corresponding with singular exactness to the scene described by St. Luke." *Dean Vaughan.*

the gates now, and catches the odors and the music of that "marriage supper" for which she has her wedding garment on. Would to God that some of the sour-spirited, morose, and melancholy Christians of our acquaintance could drop in to that old woman's garret occasionally, and borrow a vial of her sunshine! *Cuyler.*

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24—26. rich,[a] and trust in riches. **received . . consolation,**[b] *i.e.*, all that wealth can procure. **full,**[c] have enough, being satisfied with this world. **ye . . hunger,** presently ye shall have wants that the world cannot meet. **laugh,**[d] turning all things into food for mirth. **well . . you,**[e] the result of your speaking well—prophesying smooth things—of them. This, to the disciples. A caution against some kinds of popularity.

woes pronounced

a Ha. ii. 9; Ja. v. 1.

b Lu. xvi. 25.

c Is. xxiii. 7; lxv. 13.

d Pr. xiv. 13; Ep v. 4.

e Jo. xv. 19; 1 Jo. iv. 5.

The world's commendation dangerous.—I. The method by which universal commendation may be secured: 1. Mankind entertains a great diversity of fallacious and baneful opinions; 2. The universal approbation of mankind can only be obtained by adapting our conduct to their diversified notions. II. The evils by which the attempt will be attended: 1. Obvious duty will be neglected (Jo. xii. 42, 43; v. 44); 2. Essential truth will be sacrificed. So Christ told the false teachers (Jo. vii. 7); 3. The voice of conscience will be stifled. The approbation of God will be forgotten. III. The sorrows which consequently result from the foolish attempt: 1. In the disappointment they shall realize; 2. In the disquietude they shall suffer; 3. In the destruction they shall endure. *Anon.*

A child of God should be a *visible Beatitude*, for joy and happiness, and a *living Doxology*, for gratitude and adoration.

Joy in persecution:—Somebody pushed good Mr. Kilpin into the gutter and slapped him on the face at the same time and said, "Take that, John Bunyan"; whereupon the good man took off his hat and said, "I would take fifty times as much as that to have the honor to be called John Bunyan." Learn to look upon insults for Christ in the same light, and when they call you by an ill name do you reply, "I could bear a thousand times as much as that for the pleasure of being associated with Christ in the world's derision." *C. H. Spurgeon.—Doing right.*—When the storm [concerning the slave trade] was at its highest, one of Mr. Buxton's friends asked him, "What shall I say when I hear people abusing you?" "Say!" he replied, snapping his fingers, "say *that.* You good folk think too much of your good name. Do right, and right will be done." *Life of Fowell Buxton.*

The love of the world is a catching disease, and is drawn on with dallying, with a very look. We do not traffic for gold where there are no mines: nor can we find God in the world.

"A mariner is best seen in a tempest, and a Christian is best known when persecution rageth."

27—30. love . . enemies,[f] even friends, in this world, not usually loved too well. **good . . hate,** returning good for evil, and a kiss for a blow. **pray,**[g] because you can, after all, do them so little good; seek for them God's blessing.

treatment of enemies

f Ex. xxiii, 4, 5; Pr. xxv. 21; Ma. v. 44; Ro. xii. 20.

g Ma. v. 39.

The love of our enemies.—Is: 1. A human virtue; 2. A Christian virtue; 3. A Divine virtue. *Love of enemies.*—1. Its difficult struggle; 2. Its happy victory; 3. Its glorious reward. *Lange.*

We are to suffer wrong rather than to do wrong. We are to suffer loss ourselves rather than to resort to quarrelling or law suits. *G. W. Clark.*

"The master word of Christianity is love." *Storrs.*

Love to an enemy.—During the Revolutionary War there was living, in Pennsylvania, Peter Miller, pastor of a little Baptist Church. Near the church lived a man who secured an unenviable notoriety by his abuse of Miller and the Baptists. He was also guilty of treason, and was for this sentenced to death. No sooner was the sentence pronounced than Peter Miller set out on foot to visit General Washington at Philadelphia, to intercede for the man's life. He was told that his prayer could not be granted. "My friend!" exclaimed Miller, "I have not a worse enemy living than that man." "What," rejoined Washington, "you have walked sixty miles to save the life of your enemy? That in my judgment puts the matter in a different light. I will grant you his pardon." The pardon was made out, and Miller at once proceeded on foot to a place fifteen miles distant, where the execution was to take place. He arrived just as the man was being carried to the scaffold, who, seeing Miller in the crowd, remarked: "There is old Peter Miller. He has walked all the way from Ephrata to have his revenge gratified to-day by seeing me hung." These words were scarcely spoken before Miller gave him his pardon, and his life was spared. *Bib. Ill.*

31—33. as ye would, *etc.*[h] "The golden rule." **thank** (*see Gk.*), "grace." "What grace is there in this? to show by contrast always the grace of Christ in the Gospel." χάρις, oft. used by Lu. and Paul, is not found in Ma. or Mk.

duty to all men

h Ma. vii. 12.

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34—36. hope . . receive (*see Gk. "in order that"* ye may receive). **thank,** what thanks do ye deserve for so doing? **children . . Highest,**[a] God's children should resemble Him, who at the first created man in His own image. **merciful,** one of the loveliest of the imitable features in God's moral character.

The prospect of recompense in the sphere of Christian morals.—1. How far its influence is lawful. 2. How far it is unlawful. 3. All are unthankful and evil in comparison with the kindness of God.

Conquering enemies.—Some courtiers reproached the Emperor Sigismund, that instead of destroying his conquered foes, he admitted them to favor. "Do I not," replied the illustrious monarch, "effectually destroy my enemies when I make them my friends?" *Mercy.*—"Abraham Lincoln's doorkeeper had standing orders from him, that no matter how great might be the throng, if either senators or representatives had to wait, or to be turned away without an audience, he must see, before the day closed, every messenger who came to him with a petition for the saving of life." *Bib. Ill.*

37, 38. judge not, *etc.*,[b] see note on Ma. vii. 1. **pressed . . shaken . . over,** some suppose these three terms to apply to three dif. kinds of articles, dry, soft, or liquid, in either case an *abundant* return. **bosom,** lap.

On judging.—The judgment of pride and the judgment of love. The righteous also receive a reward upon earth. The Lord's disciple subject to a threefold judgment: 1. That of his neighbor; 2. That of his conscience; 3. That of the Lord. *Lange.*

Falsely judged.—"It is related of a broker in one of the Italian cities, that his strict economy brought on him the reputation of miserliness. He lived plainly and poorly, and at his death a hundred thousand men in the city were ready to curse him until his will was opened, in which he declared that early his heart was touched with the sufferings of the poor in the city for the lack of water. Springs there were none, and the public wells were bad; and he had spent his life in accumulating a fortune that should be devoted in bringing, by an aqueduct, from the neighboring mountains, streams that should pour abundantly into the baths and dwellings of the poor of the city; and he not only denied himself many of the comforts of life, but toiled by day and by night, yea, and bore obloquy, that he might bless his fellow-citizens. He is dead; but those streams pour their health yet into that city." *Bib. Ill.*

39—42. blind, this "parable" seems to be spoken to the Apostles as a warning ag. uncharitableness in religious leaders. **lead . . blind,**[c] also groping in darkness. **disciple,**[d] "learner." **mote . . beam,**[e] notes, Ma. vii. 3—5.

The blind leading the blind.—I. The similitude employed: "Can the blind lead the blind?" Here is—1. A radical disqualification; 2. A melancholy termination. II. The statement uttered: "The disciple is not above his master, but every one that is perfect shall be as his master"—1. Thoroughly instructed in the doctrine of Christ; 2. Completely renewed by the grace of Christ. III. The caution addressed: "And why beholdest thou," etc. This is called for—1. On the ground of consistency; 2. The nature of the proposed operation required it. *Anon.*

An Indian scene.—Our Lord's words had constant reference to some passing scene or event. Blindness was then, as now, common in Palestine and Eastern countries, where the heat and glare of the sun so early impairs the sight that numbers are perfectly blind before they reach the age of forty. It is pitiable to see them as, probably to excite compassion, they wander about in troops to beg. Strange as it may seem, they lead, or attempt to lead, one another, groping about in their darkness, staggering about the roads, and not unseldom falling and pulling each other down. Surely such a scene was before the Saviour's eyes as He asked the question, "Can the blind lead the blind?"

43—45. tree[f] (notes, Ma. vii. 17). **good tree,**[g] good in fruitfulness, as well as in appearance. **good man,**[h] good in heart, and hence in life. **mouth speaketh,** and shows the state of the heart.

The tree known by its fruits.—The principle laid down in these words is, that a man's conduct indicates his true character. I. As illustrated by the well-known comparison here employed. II. In its general application: 1. This is the only sure standard by which to judge either of ourselves or others; 2. According to this rule the decisions of the great day will be regulated. *Anon.*

on mercy

a Ma. v. 45.

Not everything which passes for kindness, not everything wh. is kindness, is "mercy" in the sense here intended. There is another word in Scripture, which stands for pity, and the two ideas differ. The objects of pity are the unhappy: the objects of mercy are the undeserving. *Dean Vaughan.*

on judging and giving

b Ma. vii. 1.

"*Give*—what? All possible help, by word, deed, sympathy, and material contributions." *Bliss.*

"To know, without judging, might be modesty and charity: but to judge without knowi'g, must be always indiscretion and cruelty." *Riddock.*

teachers and disciples

c Ma. xv. 14.

d Ma. x. 24; Jo. xiii. 16.

e Pr. xviii.17; Ro. ii. 1—21.

A wise heathen said, "Every man carries two wallets with him, hanging the one before and the other behind him. Into that before, he puts the faults of others; into that behind, he puts his own. By this means he never sees his own failings, while he has those of others always before him." *Bib. Ill.*

trees and men

f Ma. vii. 16, 17.

g Ma. xii. 33.

h Ma. xii. 35.

Can we not give the heathen our civilization with-

A.D. 28.

The fruit of the Spirit.—I give another quotation, containing the confession of a Christian who had been a cannibal, and from it you will see what has been in his case the gospel's power. It was a sacramental day at the mission church. "When I approached the table," said he, "I did not know beside whom I should have to kneel. Then I suddenly saw I was beside the man who, some years ago, slew my father, and drank his blood, and whom I then swore I would kill the first time that I should see him. Now think what I felt when I suddenly knelt beside him. It came upon me with terrible power, and I could not prevent it, and so I went back to my seat. Arrived there, I saw in the spirit the upper sanctuary, and seemed to hear a voice, 'Thereby shall all men know that ye are My disciples, if ye have love one to another.' That made a deep impression on me, and at the same time I thought I saw another sight—a Cross and a Man nailed thereon, and I heard Him say, 'Father, forgive them, for they know not what they do.' Then I went back to the altar." *Oliver.*

46—49. call . . Lord,[a] professions of discipleship that consist in words only—fair promises, orthodoxy, etc.—valueless. Practical godliness. **house . . rock,** etc.[b] (Notes, Ma. vii. 24—27.)

The wise and foolish builders.—I. The characters described. Here three important features are pointed out, as pertaining to every true disciple: 1. He applies to Christ; 2. He listens to the words of Christ; 3. He yields obedience to the commands of Christ. II. The comparison employed—"He is like a man," etc: 1. The edifice he erected; 2. The danger to which it was exposed; 3. The manner in which it stood the trial; 4. The cause of its stability. III. The contrast presented—"But he that heareth and doeth not," etc: 1. The foolish course he pursued; 2. The terrible catastrophe which followed.

The only sure foundation.—Mhegard, Prof. of Philos. in Univ. of Copenhagen, has until recently been the apostle of atheism in his country. In the introduc. to a recent volume he says: "The experience of life, its suf'gs and griefs, have shaken my soul and have broken the founda. upon wh. I formerly tho't I cd. build. Full of faith in the sufficiency of science, I tho't to find in it a sure refuge from all the contingencies of life. This illusion has vanished. When the tempest came wh. plunged me in sorrow, the moorings, the cable of science broke like thread. Then I seized upon the help wh. many before me have laid hold of. I sought and found peace in God. Since then I have certainly not abandoned science, but I have assigned to it another place in my life." *Semeur Vaudois.—Poor and needy.*—Gold, unless used for God, makes a hard dying pillow. When the richest American of his day was in his last fatal sickness, a Christian friend proposed to sing for him; and the hymn he named was "Come, ye sinners, poor and needy." "Yes, yes," replied the dying millionaire. "sing that for me; I feel poor and needy." Yet at that moment the stock-markets of the globe were watching and waiting for the demise of the man who could shake them with a nod of his head. "Poor and needy!" How the sand sweeps from under a man's soul in such an hour as that! *Watkinson.*

out our Christianity? I most emphatically answer, No; for, as it has been well said, "no nation can appropriate the fruits of Christian civilization apart from its roots." *Oliver.*

"He who loves little prays little; and he who loves much prays much." *Austin.*

wisdom of obedience

a Mal. i. 6; Ma. vii. 21; xxv. 11; Lu. xiii. 25.

b Ma. vi. 24—27; 2 Pe. i. 10; Jude 24; Ps. xlvi. 1, 3; lxii. 2; Ja. i. 24—26; Pr. xxviii. 18; Ho. iv. 14.

"Put not your trust in money, but put your money in trust." *Holmes.*

"To do an evil action is base to do a good action without incurring danger, is common enough; but it is the part of a good man to do great and noble deeds tho. he risks everything." *Plutarch.*

A. D. 28.

CHAPTER THE SEVENTH.

healing the centurion's servant
Ma. viii. 5—13; Lu. vii. 1—10.

1—3. audience, hearing. **dear,** "not uncommon in Roman hist. to find instances of the deepest affection betw. master and slave." **elders . . Jews,** who he thought would surely as *elders*, and *Jews*, have more influence than a *Rom.*, *a heathen.*

Healing of the centurion's servant.—I. The case described: 1. The afflicted person was a servant; 2. This servant was greatly beloved by his master; 3. The serious nature of the malady from which he suffered (*see* Ma. viii. 6). II. The applications which were made to Jesus: 1. By Jewish elders—(1) The cause of his seeking their intervention; (2) The manner in which they exerted themselves on his behalf; (3) The reasons they adduce by way of enforcing their plea; 2. Personal friends—(1) His deep humility; (2) His strong faith. III. The success realized.

An officer's kindness.—"I remember," says Dr. Doddridge, in his *Life of Colonel Gardiner*, "I had once occasion to visit one of his dragoons in his last illness at Harborough, and I found the man upon the borders of eternity; a circumstance which, as he apprehended himself, must add some peculiar weight and credibility to his discourse. And he then told me, in his colonel's absence, that he questioned not but he should have everlasting reason to bless God on Colonel Gardiner's account; for he had been a father to him in all his interests, both temporal and spiritual. He added, that he had visited him almost every day during his illness, with religious advice and instruction, as well as taken care that he should want for nothing that might conduce to the recovery of his health. And he did not speak of this as the result of any particular attachment to him, but as the manner in which he was accustomed to treat those under his command." *Whitecross.*

the centurion's request
"If he had not been in the Roman army he had never seen Capernaum; but for his sorrow he would never have had personal intercourse with the Lord of Life. So it is with every one born of woman. Where our lot is cast, what our circumstances may be—all this is God's plan. Therefore it follows, they are the best circumstances conceivable, by which we may mount to Him." *Dover.*

4—7. instantly, earnestly. **worthy,** "The greater the faith the deeper the humility." **built . . synagogue,** "now, after eighteen centuries, the remains, in their rich and elaborate carvings of cornices and entablatures, of capitals and niches, show with what liberal hand he had dealt his votive offerings." *Edersheim.* **not . . worthy,** comp. his view of himself with that of the elders of him. **say . . word,**[a] this enough for him. Mighty faith!

the centurion's character
[a] Ps. cvii. 20.

"On his deathbed George Herbert was reminded by a friend of his rebuilding Layton church and of his many acts of mercy: to which he made answer, saying, 'They be good works if they be sprinkled with the blood of Christ: but not otherwise.'" *Life by Is. Walton.*

The first heathen who experiences the miraculous power of the Lord.—Great faith is—1. Candid in requesting; 2. Humble in approaching; 3. Joyful in receiving benefits from the Lord. The intercession of Jews for a heathen, unusual, touching, and effectual. No greater love for Israel than care for their highest interests. Jesus ready to go wherever faith and want call Him. Earnest intercession the best service of friendship. *Lange.*

Humility.—A man to be humble, needs to have a soul; to stoop, you must have some elevation to stoop from; you must have some real excellence within you before you can really understand what it is to renounce merit. We have heard of a certain monk, who, professing to be humble, said "he had broken all God's commandments; he was the greatest sinner in the world; he was as bad as Judas." Somebody said, "Why tell us that? we have all of us thought that a long time!" Straightway the holy man grew red in the face, and smote the accuser, and asked him what he had ever done to deserve such a speech. *Bib. Illus.*

8—10. man . . soldiers, hence knowing the rules of obedience. **I say,**[b] *etc.*, the idea is, that Jesus and diseases stood in the same relation of master and servants as the centurion and his soldiers; and that hence Jesus had only to speak the word. **marvelled . . Israel,** *see* in *Ma.* important addition on adoption of Gentiles and rejection of Israel. **found . . whole,** healed in the same hour (*Ma.*).

[b] Ps. cvii. 20.

Jesus marvelled twice; once at men's unbelief, once at a Roman centurion's faith. *Ian Maclaren.*

The character of the centurion—(*see* Ma. viii. 5—13).—I. The office he sustained. II. The peculiar feelings he manifested: 1. His humanity; 2. His humility; 3. His faith. III. The interesting aspect under which he is exhibited.

Saving faith.—"A sea captain related at a prayer meeting in Boston a short time ago a thrilling incident in his own experience. 'A few years ago,' said he, 'I was sailing by the island of Cuba, when the cry ran through the ship, "Man overboard!" It was impossible to put up the helm of the ship, but I instantly seized a rope and threw it over the ship's stern, crying out to the man to seize it as

"They that govern most make least noise. You see when they row in a barge, they that do drudgery-work, slash, and puff, and sweat, but he that governs sits quietly at the stern, and scarce is seen to stir." *Selden.*

for his life. The sailor caught the rope just as the ship was passing. I immediately took another rope, and making a slip noose of it, attached it to the other, and slid it down to the struggling sailor, and directed him to pass it over his shoulders and under his arms, and he would be drawn on board. He was rescued; but he had grasped that rope with such firmness, with such a death-grip, that it took hours before his hold relaxed, and his hand could be separated from it. With such eagerness, indeed, had he clutched the object that was to save him, that the strands of the rope became imbedded in the flesh of his hands!'" *Spurgeon.*

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11, 12. day after, the zeal of Christ admits of no rest. **went,** ab. 15 ms. **Nain,**[a] so called to this day. **many . . much,** in this first year of His ministry, before the deadly opposition to Him had gathered head, while as yet the Pharisees and leaders had not come to an open rupture with Him, and He had not sifted His followers by "hard sayings," our Lord was usually accompanied by adoring crowds. *Farrar.* **gate,** or entrance, not necessarily a walled city. **dead . . out,** Jews, Gks., Roms., buried their dead outside cities. David's case exceptional.[b] **widow,** no earthly protector or supporter. A double sorrow. **much . . her,** *she* was respected. They had come to mourn with her, and could do no more.

the widow of Nain

a Robinson iii. 469; *Topics* ii. 105.

b 2 K. xxi. 18.

"One's spiritual gait depends chiefly on his spiritual sight."

"My friends, I do not believe much in the humility of man towards his God where his conduct is characterized by pride towards his fellow-men."

The raising of the widow's son.—I. A case of deep distress. II. A compassionate interposition—humanity is an essential part of genuine religion. III. An exertion of Divine power—1. As a public unequivocal proof of His Divine mission; 2. As a beneficent relief of severe sorrow. IV. The effects of Divine power compassionately exercised—1. The natural effect; 2. The moral effect.

A remarkable conversion.—It is recorded of the late Countess of Huntingdon, who afterwards so warmly espoused the cause of God and His truth, in her early youth, when about nine years old, the sight of a corpse about her own age, carried to the grave, induced her to attend the funeral, and then the first impressions of deep seriousness respecting an eternal world laid hold of her conscience. With many tears, she cried earnestly on the spot to God, that whenever He was pleased to call her hence He would deliver her from all her fears, and give her a happy departure: she often afterward visited the grave of this young person, and always preserved a lively sense of the affecting scene.

13—15. the Lord, "The Lord" is far more frequent as a title of Jesus in St. Luke (vii. 31; x. 1; xi. 1; xii. 42; xvii. 5, 6; xix. 8; xxii. 61) than in the other Evangelists except St. John. The fact is a sign of the spread of Christian faith. Even though St. Luke's Gospel may not have been published more than a year or two after St. Matthew's, yet St. Luke belongs so to speak to a later generation of disciples. **compassion,** His own mother, prob. a widow. **weep not,** how much of weeping has He since stayed in the world. **bier,** coffins used by Egyptians, etc., not by Jews, who carried the body stretched out on a long *bier*, a kind of hand-barrow, like one asleep on a bed, covered with shawls, leaving the head, hands, and feet bare. **arise,** only a word; so in ea. case—"Maid!"—"Young man!"—"Lazarus!"[c] **delivered . . mother,** so also restoration to spiritual life promotes family union. Christ the great restorer of broken ties.

c Jo. v. 28.

Our faith enables us in God's name to command dead men to live, and they do live. But the Saviour, you observe, spoke with His own authority, "Young man, I say unto thee, arise" Neither Elijah nor Elisha could thus have spoken; but He who spoke thus was very God of very God. *Spurgeon.*

"He who presumed not to ask, asks most eloquently: and He who gives unasked, doubles the gift." *Maldonatus.*

The resurrection at Nain.—I. Learn from His compassion for this widow the nature of His compassion for the world: 1. Its promptness; 2. Its tenderness; 3. Its practicability. II. Learn, from His power in raising the widow's son, the might of His power to save the soul, and the manner of its exhibition: 1. Observe the immediateness of the miracle; 2. Its simplicity; 3. Its completeness; 4. Its publicity; 5. It was unsolicited. *Stems and Twigs.*

When I was a young man of eighteen, I was preaching in the open air in the streets of Inverness, when there happened to pass by a young medical student—I think, from Glasgow University. He was like many of you, and had been living an aimless, self-pleasing sort of life. As he passed by in the crowd he heard a young man's voice, and caught the words of Christ, "Young man, I say unto thee, Arise." The message went home like an arrow to the man's heart; he got away into his own chamber, and there he cast himself by his bedside and exclaimed, "O God, that is what I want. Up to this moment my life has been a wasted life; I have nothing to show for it; I have lived for myself; I have lived in vain. I see it all now. There is one power, and only one, that can raise me up and make me really what I ought to be." There and then he gave himself to Christ, and he went forth from that room a new man. He had just received a commission as a surgeon in the army, and soon afterwards he went to India, where, for five or six years, he was a burning and a shining light. *Aitkin.*

I learn from all this that Christ is *the master of the grave.* Just outside the gate of the city Death and Christ measured lances, and when the young man rose, Death dropped *Talmage.*

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"The messengers drew nigh, and asked Him to decide the question of His Messiahship; forthwith they received His reply in a series of stupendous miracles. He spoke, and the deaf heard His voice; the blind opened their eyes on the blessed light of day; He put forth His hand, and the crimson fever faded at His touch; He looked on the dying, and they arose and were strong: He called to the frenzied demoniac, and madness itself fell down and worshipped Him. 'There,' said He, 'behold my reply! Go, and tell John what things ye have seen and heard, and abide by the right interpretation of them.'" *Dr. J. Harris.*

John sends a message to Jesus

Ma. xi. 2—19.

a Zec. ix. 9.

b Is. xxxv. 5, 7.

c Is. viii. 14, 15; Ma. xi. 6; xiii. 57; Lu. ii. 34; Jo. vi. 66; 1 Co. i. 21—28.

"Doubt often comes from inactivity. Christians who have nothing to do are almost sure to become the prey to dark, blank misgivings. John the Baptist, struggling in the desert, needs no proof that Jesus is the Christ. John shut up became morbid and doubtful immediately. For sadness, for suffering, for misgivings, there is no remedy but stirring and doing." *Robertson.*

d Ps. li. 4; Ro. iii. 4.

16—18. fear, they were naturally awed by so stupendous a work. **prophet;** of the prophets, only the greatest—Elijah and Elisha—had raised the dead. **God . . people,** *i.e.*, that Jesus was indeed the Messiah. **rumour,** the acc. of what He had here done. **John,** who was then in prison.

Christ, He that should come.—I. The testimony of sacred prophecy concerning the Messiah: 1. The person; 2. The time; 3. The purposes; 4. The circumstances. II. The fulfilment of prophecy in the person of Christ. These prophecies—1. Must be fulfilled in some person; 2. Have been exactly fulfilled in Jesus Christ; 3. Fulfilled in no other. III. The conclusion we should draw from this accomplishment of prophecy in the person of our Lord: 1. That our Jesus is certainly the true Messiah; 2. We should look for no other Saviour; 3. We should see proofs of Christ's Divine authority; 4. Should engage Christians in the practice of holy duties.

Munificence of Christ illustrated.—Sir Richard Whittington entertained King Henry V. at the Guildhall with unparalleled magnificence. The braziers in the hall were supplied with logs of rare, sweet-scented wood for fuel; but they burned with a far more delicious fragrance when the noble citizen, bringing forth the king's bonds for the repayment of the large sum of £60,000 (equal to £900,000 now), thrust them into the blazing fire, saying, that he was too happy thus to discharge the king's obligations. When the handwriting which was against us is put away, we receive a choice mercy indeed. That blessed fire of Christ's most fragrant sufferings hath consumed all His people's sins; this is royal bounty with an emphasis. *Spurgeon.*

19—23. sent, as much for *their*, as for *his* information. **he . . come,** "the coming one."[a] The phrase, "The coming one," or *He that cometh*, was a familiar designation of the Messiah. *Bliss.* **and . . cured,** *etc.*, thus *Lu.* explains *v.* 4 of *Ma.'s* narrative. **tell . . seen,** not simply what I say. He spoke by deeds as well as by words. **how . . blind,** *etc.*, as the prophet[b] foretold concerning the Messiah. **poor,** who were too commonly overlooked. **Gospel,** whose promises, etc., were needed esp. by the *poor*. **offended,**[c] find a stumbling-block in My lowly origin, ignominious death, etc.

The blessedness of those who are not offended in Christ.—I. When the Saviour says, "Blessed is he," *etc.*, He intimates that there is occasion for offence or stumbling in Him, to those who disingenuously seek it as an excuse for their disobedience. II. Although such as seek occasion of stumbling in the Saviour may find it, yet there is nothing in Him to stumble or offend those who are teachable or well-disposed. III. Those who surmount the cause of stumbling which the disingenuous find in Christ, are blessed indeed. 1. Such are blessed in that they escape the reproach and misery consequent on being offended in Him; 2. Such are by their disposition brought near to the kingdom of God; 3. Such as are not offended in Christ will, by their disposition, be led to a perfect, correct, and saving knowledge of Christ (Jo. viii. 12). *Anon.*

Christ is the dispeller of doubt.—During his earlier life, Dr. Merle D'Aubigné, the Swiss historian of the Reformation, was grievously vexed with depressing doubts. He went to his old teacher for help. The shrewd old man refused to answer the young man's perplexities, saying, "Were I to get you rid of these doubts, others would come. There is a shorter way of destroying them. Let Christ be really to you the Son of God the Saviour. Do His will. His light will dispel the clouds, and His Spirit will lead you into all truth." The old man was right, and the young D'Aubigné was wise enough to adopt his counsel. He hoisted anchor, and moved out of the region of fogs, and quietly anchored himself under the sunshine of Christ's countenance. *Cuyler.*

24—29. departed, to tell what they had seen and heard. **gorgeously apparelled,** bright, splendid, costly raiment. **least . . greater,** "the least of the greatest is greater than the greatest of the least." The smallest diamond is made of more precious substance than the largest flint. *Farrar.* **justified God,**[d] declared God to be just, holy, good. Having heard Christ's testimony, they pronounced it right.

The disciples of John sent to Jesus.—The message which Jesus received: 1. The proofs previously given to him; 2. The testimony the Saviour bore concerning him; 3. The intelligence which had just been brought to him. II. The reply which Jesus gave: 1. It had reference to His miraculous works; 2. As actually wrought: "In the same hour," etc.; 3. They were diversified in their nature; 4. Their fulfil-

ment of ancient prophecy. III. The truth which Jesus uttered—"And blessed is he, whosoever shall not be offended in Me:" 1. Because of the meanness of His outward circumstances; 2. The peculiarity of His doctrines; 3. The nature of His requirements. *Anon.*

A reed shaken with the wind.—But lately, a new suggestion has been made by one who was born in Palestine, and who has been educated in the Greek language. He says that shepherd-boys often shelter themselves among the tall grass, and while away the hours of hot sunshine by playing on their native flutes; hence one frequently almost stumbles upon such a musician by the rivers or along the hillsides. So soft is the tone of the feeble instrument that it appears effeminate, and might well be the symbol of a gentle sweetness of entertainment without vigor or force. So here the exposition may be somewhat like this—"Did ye come down here beside the Jordan to hear a timid little flute-player, a reed blown with one's breath?" *Robinson.*

30—35. Pharisees, *etc.*, not being disc. of John. **counsel**[a] **. . God,** testimony delivered by John. **against,** "towards," "within." "They set aside His counsel of mercy, and turned it against themselves." **children,** *ill.*, dissatisfied people who will be always complaining. **wisdom,** *i.e.*, of God, whether in the baptism of John or the mission of Christ.

Children in the market-place (*see* Ma. xi. 16—19).—I. The comparison employed: 1. The custom to which this passage refers; 2. The special charge it embodies. II. The confirmation adduced. We see here: 1. That God's messengers are marked by great personal diversities; 2. That in the exhibition of truth, prominence is given by some to its more winning, and by others to its more arousing aspects; 3. That Divine truth often fails to silence the cavils and subdue the stubbornness of men. III. The cheering assurance that is given—"But wisdom," etc.: 1. It is an indication of the highest spiritual discernment to acquiesce in, and devoutly to commend and admire the Divine arrangements; 2. The approbation of the wise and good is an ample compensation for the dissatisfaction of others.

The power of sympathy.—A devoted elder, burdened for souls, one morning called upon a sceptical blacksmith for whom he had been wrestling in prayer. With deep feeling, he said, "Mr. R., I am greatly concerned for your salvation,—greatly concerned for your salvation!" and burst into tears. He could say no more, and returned home. "Greatly concerned for my salvation!" It rung through the blacksmith's ears like a thunder-clap in a clear sky. "Greatly concerned I ought to be for my own salvation. What shall I do?" It was a new and unanswerable argument for religion. He went to his Christian wife, and asked her what to do. She advised him to follow the elder home. He did so, and, greeting him, said, "I am come to tell you that I am greatly concerned for my own salvation." They prayed together; and the man, whom no logic could reach, was converted,—a striking testimony to the power of sympathy.

36—38. one, *i.e.*, Simon (*v.* 40). "To identify this Simon with Simon the Leper in Mk. xiv. 3 is quite arbitrary. It was one of the commonest Jewish names. There were two Simons among the twelve, and there are *nine* Simons mentioned in the New Testament alone. There must therefore have been *thousands* of Simons in Palestine, where names were few." *Farrar.* This incident found in Lu. only. **desired . . eat,** prob. out of curiosity. "There was, therefore, beneath this invitation of the Lord at this time to his house, a wish to scrutinize Him more closely. Hence, while he was glad enough to receive Him, he did not show Him any great honor." *Taylor.* **went,** "Jesus always ready, when a *sinner* invites Him." **city,** "her *repentance* was as *public* as her *sin*." This "city" some think was Nain (the last city named), others say Capernaum. A Rom. tradition places it at Magdala; this, fr. mistaken confounding of the woman with Mary of Magdala. In the 12th cent. the memorable *Dies Iræ* endorsed the error. **kissed,** "is a compound in the Greek, denoting special tenderness of regard, and the tense of this and the following verb shows that the actions were continued and repeated, as though she could not desist." **feet,** mentioned *thrice*, she did not venture to anoint His head.[b]

Acts of the penitent.—I. Let us inquire how she came there: 1. Her knowledge of Christ led her to come; 2. Her necessities; 3. Her faith. II. Observe her acts now she has come. We may classify them thus: 1. The intentional; 2. The unintentional—(1) She wept; (2) She kissed His feet; (3) She wiped His feet with her hair. III. Notice how she went away: 1. She had received the word of pardon; 2. She had honored the Saviour. *Stems and Twigs.*

A.D. 28.

John continued to the last to lend the weight of his testimony to the support of Jesus as his successor and superior, "at Ænon, near Salim:" and that his trust in Christ remained throughout his life we have touching evidence in the report that when he was dead "his disciples went and told Jesus." *Bliss.*

a Ac. xx. 27.

"Like the sea anemone, which feels the first returning wave upon the rock, and throws out all its tendrils, so the tender nature of some individuals will give forth all its sympathies at the slightest intimations of woe." *Rev. J. Everett.*

The reason why these perverse children could not be persuaded to comply with the wishes of their companion was that they were out of humor, or for some other reason felt indisposed to gratify them." *Payson.*

the woman that was a sinner

"Think nothing too little, nothing too low to do lovingly for the sake of God." *Pusey.*

b "The penitent woman stood behind Him: perh. fr. a feeling of sorrow and shame she could not bear to confront His Divine eye, bef. she had received the declaration of forgiveness for wh. she came." *Wordsworth.*

A.D. 28.

Kissing the feet.—This was often practised as a mark of affection and reverence. Thus Xenophon mentions it as having been done to Cyrus:—"Then they affectionately kissed Cyrus' hands and feet, shedding many tears, and at the same time showing signs of joy." *Uninvited guests.*—"At dinner at the consul's house at Damietta, we were much interested in observing a custom of the country. In the room where we were received, besides the divan on which we sat, there were seats all round the walls. Many came in and took their places on those side seats, uninvited and yet unchallenged." *Mission to the Jews.*

parable of the two debtors

39—42. spake . . himself, shrewdly imagining that he had made a great discovery. **prophet,** whom the Jews believed to be discerners of spirits;[a] such also they believed the Messiah would be. **toucheth,** a Pharisee would not touch an unclean person. **sinner,**[b] an immoral woman. **answering,** the thought of Simon's heart, thus proving Himself to be a discerner of thoughts. **creditor,** God, our Saviour. **two,**[c] *all.* to Simon and the woman. **one . . pence,** the woman. **fifty,** Simon. **they . . pay,**[d] Simon as helpless in the hands of mercy as the "woman that was a sinner." **forgave . . both,** put them both on an equality, as alike needing pardon.

The grateful convert.—I. The incident which occasioned this parable: 1. The anointing thus recorded; 2. The woman thus mentioned; 3. The manner in which the Jews sat at meat; 4. The presumptions which led Simon to his surmisings respecting Christ. II. The parable itself, as here recorded: 1. Sins against God are justly denominated "debts;" 2. All mankind are debtors to God, but in different degrees; 3. No debtor to God is capable of paying the debt he owes; 4. The forgiveness of our sins or debts is of the utmost importance to us; 5. A consciousness of insolvency must precede forgiveness; 6. Forgiveness may be confidently expected, when sought on God's terms. III. Our Lord's application of the parable. "And he turned," etc.: 1. Just reproof wisely given; 2. Seasonable consolation graciously administered; 3. Divine instruction kindly suggested. *Anon.*

An Eastern story.—There is a story in the *Bustan* of the famous Persian poet, Saadi, which seems an echo of this evangelical history. Jesus, while on earth, was once entertained in the cell of a dervish, or monk, of eminent reputation for sanctity. In the same city dwelt a youth, sunk in every sin, "whose heart was so black that Satan himself shrank back from it in horror." This last presently appeared before the cell of the monk, and, as if smitten by the very presence of the Divine prophet, began to lament deeply the sin and misery of his life past, and shedding abundant tears, to implore pardon and grace. The monk indignantly interrupted him, demanding how he dared to appear in his presence, and in that of God's holy prophet; assured him that for him it was in vain to seek forgiveness; and, to prove how inexorably he considered his lot was fixed for hell, exclaimed, "My God, grant me but one thing; that I may stand far from this man in the judgment day." On this Jesus spoke: "It shall be even so; the prayer of both is granted. This sinner has sought mercy and grace, and has not sought them in vain—his sins are forgiven: his place shall be in Paradise at the last day. But this monk has prayed that he may never stand near this sinner—his prayer, too, is granted: hell shall be his place, for there this sinner shall never come." *Trench.*

"No man can truly prize the blessings of heaven, but he who acknowledges that he might justly have been denied them, nor can any be sufficiently thankful for them, except it be confessed that He owed man nothing who bestowed them." *Bp. Pearson.*

"Tears are the sweat of a soul laboring under sorrow." *Hilary.*

"Tears carry up the soul as the flood carried up the ark." *Greg. Nazianzen.*

"The debt therefore is not liquidated by any subsequent love or gratitude." *Bengel.*

43—46. suppose, could he doubt it? He little thought he was condemning himself. **thou . . judged,**[e] He accepts and applies Simon's verdict. **turned,** to apply the parable. **thou . . feet,** a violation of common courtesy[f] and of Pharisaic rule. **but she,** *etc.*, has made great signs of love and contrition, and great sacrifices.

The two debtors.—I. The liabilities which the persons referred to had incurred: 1. They were both in debt; 2. The amount of what they owed differed considerably; 3. The one as well as the other was totally unable to meet the claims of justice. II. The unexpected manner in which they were treated: 1. The discharge was full; 2. Unconditional; 3. Cordial. III. The obligations under which they were laid in consequence of what was done for them.

Giving expression to our love.—"Do not keep the alabaster boxes of your love and tenderness sealed up until your friends are dead. Fill their lives with sweetness. Speak approving, cheering words while their ears can hear them, and while their hearts can be thrilled and made happier by them. The kind things you mean to say when they are gone, say before they go. The flowers you mean to send for coffins, send to brighten and sweeten their homes before they leave them. If my

[a] 1 K. xiv. 6; 2 K. i. 3; v. 26.
[b] Lu. xv. 2.
[c] Ma. xviii. 28.
[d] Ps. xlix. 7, 8.
[e] Ps. cxvi. 16—18; 1 Co. xv. 9; 2 Co. v. 14; 1 Tim. i. 12—16.
[f] Ge. xviii. 4; Ju. xix. 21.

If we would be successful in raising the fallen, and reclaiming the abandoned, we must be willing to "touch" them, and to be "touched" by them. In other words, we must come into warm, loving, personal contact with them. *Burton.*

friends have alabaster boxes laid away full of fragrance, perfumes of sympathy and affection, which they intend to break over my dead body, I would rather they would bring them out in my weary and troubled hours, and open them, that I may be refreshed and cheered by them while I need them, and would rather have a plain coffin without a flower, a funeral without an eulogy, than a life without the sweetness of love and sympathy." *Anon.*

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She went in peace, "the peace of God, wh. passeth all understanding," but she left behind her the music of her tears and the sweet fragrance of her deed. *Burton.*

47—50. her . . many, *ill.* by debt of 500 pence. Her love and her forgiveness were mingled with each other in mutual interchange. She loved because she was forgiven; she was forgiven because she loved. Her faith and her love were one. Spiritual things do not admit of the clear sequences of earthly things. *Farrar.* **little,** Jesus did not say that Simon's assumed *little* was forgiven. **loveth little,** Simon had not shown even a *little* love. **thy sins,** He who had spoken *about* her, now speaks *to* her. **they,** others of the Pharisee class. **who,** too blind to perceive, too hardened to admit His divinity. **He,** regardless of all their cavils. **faith,**[a] not thy sorrows, or thy sacrifices, or thy love. **peace,** with God and thy conscience.

The weeping penitent.—I. Love for the Saviour brought her into His presence. II. Humility for her sin brought her to His feet. III. Sorrow for her sin made her weep at His feet. IV. Gratitude for her sin forgiven led her to wash and anoint His feet. *Dobie.*

The penitent welcomed.—She came unto Him and found the rest that she sought. The hold of the past was loosed and broken; its record was blotted out and forgotten. The touch of that gracious Hand healed the broken heart. His words fell like the very music of heaven upon her soul. "Thy sins are forgiven thee." And there came a new life, fresh, sweet, pure, beautiful, like the life of a little child. This is Jesus, our Saviour, who speaks to us this day, "Come unto Me, and I will give you rest." But the story is not finished yet. There with the sobbing woman down at His feet, with that gracious Hand laid on the bent head—that Hand whose touch healed the broken heart—Jesus became her Advocate and her Defender. The silence was broken as Jesus looked up and said, "Simon, I have somewhat to say unto thee." With what rich blessing must every word have fallen upon her—what gentle courtesy and tender grace was His. *Pearse.* And now, regenerate and restored, the sad past forgiven, all the currents of her thought and life reversed, the love of sin turned into a perfect loathing, her language, spoken in tears, kisses, and fragrant nard, is the language of the Psalmist, "O Lord, I will praise Thee; for though Thou wast angry with me, Thine anger is turned away, and Thou comfortedst me." It was the *Magnificat* of a forgiven and a loving soul. *Burton.*

"Christ comes with a blessing in each hand—forgiveness in one, and holiness in the other; and never gives either to any who will not take both." *Adam.*

a Mk. v. 34; Ac. iii. 16; Ro. v. 1; He. ii. 4; Eph. ii. 8.

"We are accepted in Christ unto the performance of good works, and not because of them."

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the second circuit in Galilee

It must be borne in mind that the needs of an Oriental are very small. A few dates, a little parched corn, a draught of water, a few figs or grapes, plucked from the roadside trees, suffice him; and in that climate he can sleep during most of the year in the open air wrapped up in the same outer garment which serves him for the day. Hence the maintenance of a poor man in Palestine is wholly different from the standard of maintenance required in such countries as ours, with their many artificial needs. *Farrar.*

a Mk. xvi. 9.

parable of the sower

"He taught them by parables, under which were hid mysterious senses, which shined through their veil, like a bright sun through an eye closed with a thin eyelid." *Jer. Taylor.*

Ma. xiii. 1—23; Mk. iv. 1—20.

"The Word is compared to seed with great propriety; for the Latin word *sermo*, discourse, is thought to be derived from *serendo*, sowing." *Grotius.*

"The illustration cannot touch at all points. It takes no account of the fact that the condition of the spiritual soil may be altered by divine grace; that the trampled ground can become soft, the rocky ground deep, and the thorns be rooted out."

CHAPTER THE EIGHTH.

1—3. went, some think this circuit lasted only a day or two; others say much longer. **preaching,** proclaiming. **showing,** explaining. Neither Jesus nor His Apostles *preached* as the word is now understood. They rather held conversations. **twelve . . Him,** as witnesses, learners, and teachers. **evil . . infirmities,** *Lu.*, a physician, distinguishes betw. moral and physical maladies. **Magdalene,**[a] so called bec. prob. of Magdala. **seven devils**—but this did not imply peculiar guilt. Her case had been pitiable, not criminal. *Bliss.* **steward,** domestic overseer. **Susanna** (*lily*), nothing more known of her; but is it not enough that she served the Lord?

Mary of Magdala.—She was—I. A GREAT SUFFERER HEALED BY CHRIST (Luke viii. 2). II. A GREAT MINISTRANT TO CHRIST (Luke viii. 2, 3; Mark xv. 41). III. A FAITHFUL ADHERENT TO CHRIST. She follows Him to the last, and is one of the women who played such a prominent part in connection with the death, burial, and resurrection of the Saviour (Mark xv. 40; John xix. 25). IV. A SINCERE MOURNER FOR CHRIST (cf. Matt. xxvii. 61; Mark xv. 47; John xx. 1, 2, 11–18). V. AN HONORED MESSENGER OF CHRIST (John xx. 17, 18; Mark xvi. 10). *T. S. Dickson.*

Ministrations of women.—You remember the Prussian women after the battle of Jena, when Prussia seemed trampled into the bloody mire under the cannon of Napoleon and the feet of the horses and men in his victorious armies. Prussian women, never losing their courage, flung their ornaments of gold and jewelry into the treasury of the State, taking back the simple cross of Berlin iron, which is now the precious heirloom in so many Prussian families, bearing the inscription, "I have gold for iron." That is the glory of womanhood; that passion and self-forgetfulness, that supreme self-devotion with which she flings herself into the championship of a cause that is dear and sacred and trampled under foot. It is her crown of renown, it is her staff of power. *Dr. Storrs.*

4—7. much . . gathered, by the sea-side. **parable** (*see* notes in *Ma.* and *Mk.*). **trodden down,** stated by *Lu.* only. **rock,** covered with a thin layer of soil.

Christ a moral painter (*see* also Ma. xiii. 3).—I. Some reasons for the use of moral painting in sermons: 1. It imitates the style of Christ's painting, and is a part of His Gospel; 2. It meets a want in our nature,—it appeals to man's perceptive faculties; 3. It adds point and force to the argument; 4. Urge the use of moral painting from the example of men, who have deeply moved the human heart. Poets have used it. Homer, Dante, Milton, still live. II. The kind of moral painting to be used. *Newell.*

Preoccupation.—They are like the mill-owner who had given half the money required to build a stately church upon the services of which he attended, and who, when asked what he thought of the sermon of dedication, to which he had been outwardly listening, said: "The fact is, I did not hear what the pastor was saying. I could not help thinking all through the service, as I looked at the spacious proportions of this edifice, if it was a cotton mill how many spindles I could set up in it." The man was mill-hardened. A lady confessed to me once that, during the sermon, though she heard the words of it and understood the theme as I discussed it, she had been planning for a dinner party that she was to give during the week. Here was a heart society-hardened. I knew another man who acknowledged that during the sermon he had been mentally making a note of the men whom he noticed in the congregation, and arranged in his own mind how and when he would see them in order to induce them to take out policies in a great life insurance company, of which he had recently been made the local agent. Thus do men harden their hearts and become wayside hearers. *G. F. Pentecost.*

8—10. cried, lifting up His voice as He often did when uttering some important truth. **mysteries,** things respecting the Messianic kingdom unintelligible to the people at large.

The sower and the seed (*see* Ma. xiii. 1—9).—I. The sower: 1. Sowing requires a considerable amount of skill; 2. It is a work attended with much anxiety; 3. It is an operation that is undertaken in the exercise of faith and hope; 4. The sower must wait a considerable time before the fruit appears. II. The seed: 1. In seed there

exists a principle of vitality; 2. What the seed produces is of the same nature as itself; 3. Before the seed can germinate and grow, certain influences are indispensably necessary.

A right attitude essential to perceiving God's truths.—An Eastern legend relates that somewhere in the deserts of Arabia there stood a mass of jagged rock, the surface of which was seamed and scarred by the elements; but whenever any one came to the rock in the *right way* he saw a door shape itself in the sides of the barren stone, through which he could enter in, and find a store of rich and precious treasures, which he could carry away with him. There are some things in God's universe that seem as barren and unattractive as bare and fissured rocks, but which contain an inwardness of warmth and sweetness inconceivable. The inner holies of God are fast concealed from those who will not come aright, with a heart of love and trust, but open to all that are willing to see and to hear. *Christian Age.*

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"Sown thoughts grow to things and fill that field the world."

11—15. now . . parable, *i.e.*, the meaning. **taketh away,** "snatches," Matt. xiii. 19.—It is done in a moment; by a smile at the end of the sermon; by a silly criticism at the Church door; by foolish gossip on the way home. These are "the fowls of the air" whom the Evil One uses in this task. **cares**[a] **. . riches . . pleasures,** things of opposite nature, yet producing similar effect. **perfection,**[b] what fruit there is, is of poor quality and quantity. **patience,**[c] perseverance in duty in the midst of trials, etc.

The hearers of the Word (*see* Ma. xiii. 3—9).—Various classes of hearers: I. The inconsiderate: 1. Ignorance; 2. Inattention; 3. Obduracy. II. The unstable. III. The worldly-minded: 1. The evils incidental to straightened circumstances; 2. The perils connected with the possession of wealth. IV. The fruitful. *Anon.* If it be possible for you to bring forth forty, fifty, or sixty-fold, the Lord will not be content with your thirty-fold. And you will have something to go through yet. "Every branch in Me that beareth fruit, He purgeth it." He wants more fruit, and the man who is content with himself anywhere, is just the man that the Lord is not content with. *McDonald.*

How we hear.—A dying, despairing man, addressing one under whose ministry he had sat for twenty years, said, "I have never heard a single sermon!" The minister, who had known him for years as a constant hearer, looked astonished, fancied that he was raving. But not so. The man was in his sad and sober senses. "I attended church," he explained; "but my habit was, so soon as you began the sermon, to begin a review of last week's trade, and to anticipate and arrange the business of the next." *London S. S. Chron.* An editor of a Western paper gives an account of his peculiar kind of deafness. He can hear certain sounds perfectly well, but to others he is entirely deaf. He never heard a bird sing, and believed their reported songs were all imagination. A policeman by his side would blow his whistle loud enough to be heard half a mile, but he heard nothing. The lower notes of a piano he heard with perfect distinctness, but not a sound from the upper notes. So the sound of God's word falls upon the hearts of men who know and feel earthly things, but have stopped their ears to heavenly things. *Peloubet.*

a 1 Ti. vi. 9, 10; 2 Ti. iv. 10; 1 Jo. ii. 15—17.

b Jo. xv. 6.

c He. x. 36; Ja. i. 4.

"Patience is power. With time and patience the mulberry-leaf becomes satin." *Eastern Proverb.*

"There is no such thing as preaching patience into people unless the sermon is so long that they have to practise it while they hear." *H. W. Beecher.*

"Patience is but lying to, and riding out the gale." *Beecher.*

"Never think that God's delays are God's denials; hold on; hold fast; hold out. Patience is genius." *Buffon.*

16—18. no man,[d] *etc.*, nature of truth to *spread*, as of light to *shine*. "Apostles were not self-producing *lights*, but *light-bearers*. **nothing . . secret,**[e] nothing of Christ's teachings, in part often obscured by parable. **seemeth . . have,** this explains Mk. *q.v.*

Light of the world (*see also* Ma. v. 14—16, and Lu. xi. 33—36).—I. The important truth here announced: "Ye are the light of the world"—1. The resemblance that exists between the Lord Jesus and all true followers; 2. That all true believers are blessed in order to be made a blessing. II. The familiar illustration which is here given: 1. Publicity; 2. Responsibility. III. The seasonable exhortation which is here addressed: "Let your light," etc.—1. The light of your edifying conversation; 2. Of your faithful and zealous exertions; 3. Of your holy and consistent conduct. *Anon.*

Burning and shining lights.—You have noticed the lighting of the streets or of a public building,—how, when the first lamp is lit, it is plainly seen and disperses, in part, the surrounding darkness; but when the second, third, fourth, and all the lamps are lit, the light meets light, ray blends with ray, until the whole place is illuminated. Thus it is with the spread of Christian light. The light of life shining from one believer joins and blends with that of another; the light of one neighborhood with an adjoining one; the light of nation with nation, until the whole world becomes filled with the light of the glorious Gospel of the blessed God. *Bate.*

d Ma. v. 15; Mk. iv. 21; Lu. xi. 33.

"Besides, nothing is more sad, nothing, I should say, is more demoralizing, than to understand our duties and not perform them. To know the best and to do the worst is the perversion of perversions." *E. de Pressensé.*

e Ma. x. 26, 27.

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"Heaven doth with us as we with torches do,
Not light them for themselves; for if our virtues
Did not go forth of us, 'twere all alike,
As if we had them not."

the true relations of Jesus

Ma. xii. 46—50;

Mk. iii. 31—35.

"My mother and My brethren are those which hear the word of God, and DO IT." It is the secret of the Divine life on earth; they hear and they DO." *Burton.*

Christ stills the tempest

Ma. viii. 23—27.

Mk. iv. 35—41.

Think you that Christ is a fair-weather sailor? Think you that my Lord comes to see us only when we are in port, or to say "good-bye" when we weigh anchor and set out upon the voyage? Oh, no! that is not my Christ. My Christ never says "good-bye." He says, "Soul, I am going with thee." "But, Master, it is going to be a very dirty night." "Very well; if it is to be rough for thee, it will be rough for Me." I want a Christ to go to sea with me, to take life just as I find it. My Master! Thou art just the very Christ we want. *Pearse.*

a Ps. xliv. 23; Is. li 9, 10.

b Ps. xlvi. 3.

c Ps. xxix. 10.

d Ps. cvii. 24—31; Job xxxviii. 11; Ps. lxv. 7.

19—21. press, crowd pressing forward to hear Jesus. **mother,** *etc.*, thus he teaches the near relation in wh. true and obedient hearers stand to Him.

The kindred of the Lord after the flesh, and His kindred according to the Spirit.—The saying concerning His mother and brethren, an application of the fourth part of the parable of the sower. The spiritual family of the Lord: I. The family likeness; II. The family ties; III. The family blessing. *Lange.*

Divine and human relationship.—A little sad, wasn't it? that His mother and brethren were not sitting about Him. For, as another evangelist says, "He looked round on those that were about Him." His disciples, who were learning of Him, were nearest to Him naturally, and His mother and His brethren were outside. It is a sad thing for any of us to be called by His name, and not know Him. It is the business of our human being to know Christ, and nothing else is our business. You observe Christ is always talking about His Father in heaven. You would think He knew nothing else. Did He, then, repudiate the earthly mother, and the earthly brother and sister? No, verily. But it is a profound, absolute fact that our relation to God is infinitely nearer than any relation by nature. *George Macdonald.—Our nearest relation.*—I have read a story in Foxe's Martyrs and Monuments, of a woman who came to be tried for her religion before the bishop; he threatened her that he would take away her husband; saith she, "Christ is my husband." "I will take away thy child." "Christ," saith she, "is better to me than ten sons." "I will strip thee," says he, "of all thy outward comforts." "Yea, but Christ is mine, and you cannot strip me of Him," saith she (Rom. viii. 35–39). *Chr. Love.*

22, 23. day, acc. to Mk. the same day on which the par. of the sower was spoken. **let . . lake,** prob. to avoid the crowds. "It was prob. nr. sundown when they left" (Mk.) **jeopardy,** storms and danger in the discharge of duty.

The disciples' duty.—They are bound—I. To follow Him in every path; II. To call upon Him in every danger; III. To honor Him after every deliverance. *Jesus asleep.*—I. Manifests the greatness of the Lord. II. Explains the perplexity of the disciples. III. Foretells the peace of the Christian. *Van Doren.*

Christ our Captain.—Now, I want you to come and see Jesus lying there upon the deck of the ship. Ah, how tired he is! Look at that face, so white, with the lines so deeply graven, the hands stretched out in utter helplessness. He is fast asleep. Perhaps you have never thought of Christ being worn out with hard work. There is a kind of notion that He renewed His bodily strength from the springs of His Divinity. No, no; that is one of the temptations of the devil that Jesus Christ had always to withstand. If the devil could only have persuaded the Master to have met him as the Son of God there would have been no shame in his defeat; but to meet and conquer him as Man, as bone of our bone and flesh of our flesh, that was the triumph of Christ. And so Jesus knew what it was to be utterly worn out. There may be some mother here whose rest is often broken at night, whose day is filled with dreary toil until the brain throbs and the blood is as fire. Ah! Jesus can come to thee and say, "Dear heart, I know what it is. I, too, have been utterly spent." *M. G. Pearse.*

24, 25. awoke,[a] their *prayer* did what the wild tumult of the elements could not do. **we perish,** both ourselves, and you, our Master. **arose,** tranquilly. **rebuked,**[b] "as though he addressed the arch-spirit of the storm." A *word* now, as in other cases, enough. **calm,**[c] as striking as the tempest. **where . . faith,** trial should develop *faith*, not *fear*. **obey,**[d] more promptly and completely than men who have reason to instruct them.

No storm too violent for Christ to quell.—I. In the world. II. In the Church. III. In the house. IV. In the heart. *Van Doren. The stilling of the tempest* (see Ma. viii. 23, etc.; Mk. iv. 37, etc.).—I. An appalling scene to contemplate. It is one—1. Of imposing grandeur; 2. Of no ordinary peril and distress; 3. Highly instructive in its symbolical signification. II. The consternation which was felt. "And His disciples," etc.—1. To whom they applied; 2. The language in which they addressed Him, "Lord, save us; we perish!"—a prayer: (1) It is short; (2) Appropriate; (3) Fervent. III. The wonderful power and authority that was manifested—1. By what it was preceded; 2. The manner in which it was done; 3. The result that followed. *Anon.*

The performance of duty.—How often hast thou found thyself at the entrance into a duty becalmed, as a ship which at first setting sail hath hardly wind to swell its sails, while under the shore and shadow of the trees, but meets a fresh gale of

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wind when got into the open sea? Yea, didst thou never launch out to duty as the Apostles to sea with the wind in thy face as if the Spirit of God, instead of helping thee on, meant to drive thee back, and yet hast found Christ walking to thee before the duty was done, and a prosperous voyage made of it at last? Abraham saw not the ram which God had provided for his sacrifice till he was in the mount. In the mount of prayer God is seen, even when the Christian does often go up the hill towards duty with a heavy heart, because He can as yet have no sight of Him. Turn not, therefore, back, but go on with courage—He may be nearer than thou thinkest. "In that same hour," saith Christ, "it shall be given unto you." *Gurnall.*

demoniacs of Gadara

Ma. viii. 28—34; Mk. v. 1—20.

26—29. Gadarenes, so called fr. Gadara.[a] **over against,** opposite to. **forth,** fr. the ship, and the storm on the lake. **met,** another storm in a human heart. **house,** destruction of attractions of home. **cried out,** evil spirits tortured by presence of a holy being. **loud voice,** "the unearthly shriek of an agonized soul." **beseech,** adjure (*Mk.*). **torment,** willing to torment others, unwilling to be themselves tormented. Characteristic of evil men also. **chains,** for *hands.* **fetters,** for *feet.* **brake,** supernatural power of insane has been observed. **wilderness,** sin *makes* a desert, if it does not *find* one.

Deliverance of the Gadarene demoniac (*see* Ma. viii. 28; Mk. v. 1—20).—I. The place at which our Lord landed—1. Its name; 2. Its situation. II. The wretched object which Jesus met on his arrival—A case of demoniacal possession. III. The strange manner in which our Lord was greeted—1. It displayed a correct knowledge of the Saviour's character; 2. The spirit which prompted the appeal was one of terror and alarm; 3. The cause of this adjuration was the command which Jesus had previously uttered. IV. The diversified effects which followed—1. As regards the swineherds; 2. The multitude; 3. The restored demoniac: (1) His request; (2) The answer he received; (3) The obedience He rendered. *Anon.*

A genuine case.—The area which an unclean spirit is permitted, in taking possession of a man, is probably, in the present day, more limited than it was during our Lord's personal ministry upon earth. But the effects are not less disastrous, if less extraordinary, than they were then. Let me supply an example from within the range of my own observation. He was a choice young man, son of a wealthy citizen in the metropolis. One day an evil spirit, which for weeks previously had been hovering about his path, whispering in his ear, and injecting thoughts of envy, evil, and unbelief into his mind, took possession of him. It instantly detached him from the most agreeable associations. He rushed from beneath his father's roof into the dark street, and almost before his absence from home was noticed, he was "among the tombs." There, in the sepulchral regions of vice, in the charnel-house of the morally dead, he "dwelt night and day for years." Neither could any man tame him. Again and again the task was tried and failed. "Fetters" most strong and sacred were used to bind him. Fetters forged in the white heat of a mother's burning devotion. Fetters skilfully woven out of the deep treasures of a pious sister's heart. But they proved as ineffectual as did the seven green withes on the limbs of Samson. It was in an hour of direful wretchedness, when, in a paroxysm of mingled rage and remorse, he was rushing to the riverside, defiant of all that is holy and true, and seeking self-forgetfulness in the suicide's grave, that Jesus met him, arrested his steps, cast out the demon that so long had led him captive, and constrained him to turn his face homeward, penitently and tearfully saying, "I will arise and go to my father." *A. A. Ramsay.*

a Gadara, on the Hieromax, 16 m. from Tiberias, E. of Jordan. Cap. of Peræa. Ruins 2 m. in circum. Taken by Antiochus 218 B.C. Rebuilt by Pompey to please Demetrius. Taken by Vespasian, people killed, town destroyed.

"Personality of Satan is here manifest, as lunacy could not possibly have ever suggested such a thought." *Olshausen.*

"It was the opinion of the Fathers for the first three or four centuries, that the devils are not yet locally in hell—they are not tormented before their time: but have their mansions in the air." *Pearce.*

30—32. legion,[b] an indefinite number. Sugg. of strength, organized effort. **many,** ab. 2,000 (Mk.). **swine,** "Suited them bec. of their uncleanness, as serpents did bec. of their subtilty." **suffer,** "The devil is not able, with all his might and malice, to hurt even *swine* without God's sufferance."

Christ and the demoniac.—From this strange but suggestive scripture we may learn—I. The immediate connection of the world of darkness with the evil heart. II. The great power of the inhabitants of darkness over the evil heart. III. The utter impotency of man to deliver the possessed from their power. IV. The weakness of the powers of darkness in conflict with Christ. Learn—To beware of tampering with evil. The "little sin" may open the door of the heart for the entrance of a whole legion of devils. *Wallace.*

What have I to do with Thee?—Very often the wealthy say, "What have we to do with Thee?" There are also certain learned gentlemen who patronizingly inform

b "I am myself an embattled host, sworn to the cause, and serving under the same leader." *Stier.*

"The power of the Lord Jesus is extended over the brute beasts, the evil spirits, and the depth of the sea: and this the demons acknowledged." *Bengel.*

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us that the restraint of religion is a very proper thing to keep the working classes in some kind of order, but really they themselves are several degrees above it. Thus they say, as plainly as they can, "What have I to do with Thee?" Oh, my brethren, educated, refined, wealthy, as you may be, the gospel of Jesus has everything to do with you. The giant minds of Milton and of Newton found ample room in the gospel; they delighted to bathe, like leviathan, in the ocean of Divine truth. There are two or three matters in which all of you have to do with Christ, whether you will or not: 1. It is because of His intercession that you are alive to-night. 2. It is entirely owing to Him that you are now in a place where the gospel can be proclaimed to you. 3. At the last great day, if you have nothing to do with Him as a Saviour, you will have to appear before Him as a judge. We *must* have to do with Christ. *Spurgeon.*

If we yield to temptations whenever they come in our way, we shall find ourselves less and less able to resist them, for we shall learn to hate the evil spirits less and less. *Kingsley.*

"Reason is that faculty by wh., from the use of the knowledge obtained by the other faculties, we are enabled to proceed to other and original knowledge." *Wayland.*

"A teachable mind will hang about a wise man's neck, and thereby they come to cleave and cling as fast together as the soul of Jonathan did unto the soul of David." *Ep. Patrick.*

33—36. found, not only loss of property, but, a stranger thing, a demoniac cured. **sitting,** as a scholar, confession of ignorance. **clothed,** when had he last worn clothes? sense of decency. **right mind,** comp. mind under control of Christ, with former state. **means,** "to *implicate* Jesus in the *prejudices* of the Gadarenes." **healed,** they admit that he *was* healed.

Some aspects of salvation.—1. It is begun in the expulsion (not repression) of evil principles and designs; 2. God accounts as nothing whatever material loss may be incurred in its effectuation. Souls are more to Him than swine; 3. Its moral and spiritual results have a counterpart and external evidence in improved material and social condition; 4. The surest proof of the reality of its accomplishment is renunciation of personal preferences in obedience to Christ's command. *Analyst.*

God's power in changing the heart.—If God should speak to Niagara, and bid its floods in their tremendous leaps suddenly stand still, there were a trifling demonstration of power compared with the staying of a desperate human will. If He should suddenly speak to the broad Atlantic, and bid it be wrapped in flames, we should not even then see such a manifestation of His greatness as when He commands the human heart, and makes it submissive to His love. *Spurgeon.*

A congregation cannot be said to welcome the Lord Jesus unless they are all there, which requires punctuality; unless they have come with design to meet Him, which implies prayerful expectancy; unless they are ready to hear from Him, which involves attention: and unless they are resolved to accept his teaching, which demands obedience.

37—40. then . . besought, rejection of Christ by men who dared not reproach Him for their loss. **depart,** "they would rather lose their *Saviour*, than their *swine*." To such the Lord will presently say "*Depart!*" **return . . house,** where he had been so long a stranger, and a scourge. **published,**[a] the Wonder-worker goes, but leaves a preacher of glad tidings behind Him.

[a] Ps. lxvi. 16.

"He refused him, lest, if he was admitted to be an immediate follower, the works of Christ should be ascribed to the devil, and also, that he should appear to seek his own glory in having such an attendant." *Ludolphus.*

Religion in domestic relations.—I. The first general reason is, that this is the proper place to commence all our efforts to do good. II. The importance of making this matter a subject of express injunction, will appear from another consideration—the common backwardness to perform this duty. III. The direction of the text demands our special attention because it contemplates a sphere where some peculiar difficulties exist, which are apt to interfere with the exemplification of high religious consistency. *Nash.—An unanswered prayer.*—I. What induced the man to offer this prayer?—1. Possibly fear; 2. Doubtless gratitude for what Christ had done. II. What induced our Lord to refuse this prayer? It was better: 1. For the man; 2. For the man's friends: 3. For the land in which he lived. *Anon.*

Changed by the power of God.—A believer was giving in a prayer-meeting his testimony as to God's grace and goodness, and said:—"On my way here to-night I met a man who asked me where I was going. I said, 'I am going to prayer-meeting.' He said, 'There are a good many religions, and I think the most of them are delusions; as to the Christian religion, that is only a notion—that is a mere notion, the Christian religion.' I said to him, 'Stranger; you see that tavern over there?' 'Yes,' said he, 'I see it.' 'Do you see me?' 'Yes; of course I see you.' 'Now the time was, as everybody in this town knows, that if I had a quarter of a dollar in my pocket I could not pass that tavern without going in and getting a drink; all the people of Jefferson could not keep me out of that place. But God has changed my heart, and the Lord Jesus Christ has destroyed my thirst for strong drink; and there is my whole week's wages, and I have no temptation to go there. And, stranger, if this is a notion, I want to tell you it is a mighty powerful notion; it is a notion that has put clothes on my children's backs, and it is a notion that has put good food on our table, and it is a notion that has filled my mouth with thanksgiving to God. And, stranger, you had better go along with me—you might get religion too; lots of people are getting religion now.'" *Talmage.*

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the daughter of Jairus

Ma. ix. 18—26; Mk. v. 22—43.

41, 42. Jairus, since the name was given, the truth might be easily tested. **came,** to the house of Ma.[a] **fell down,** reverential salutations not declined by our Lord.[b] **come,** thought His presence necessary; comp. with the centurion.[c] **daughter,** Gk. a Heb. form = dearly beloved.[d] **thronged,** wonder, curiosity. "They felt sure a *miracle* was ab. to take place." *Bengel.*

The raising of Jairus' daughter (*see* Ma. ix. 18, etc.; Mk. v. 22—43).—I. The application which Jesus received: 1. By whom it was made; 2. The feeling which this ruler displayed: (1) His reverence; (2) Importunity; (3) His faith. II. The ready compliance of our Lord with the request made to Him. But as He went we are called upon: 1. To witness a strange interruption; 3. To listen to what seemed very discouraging information. III. The wonderful result with which His visit was attended: 1. What our Lord saw; 2. What He said; 3. What He did. *Anon.*

Death of a child.—A little girl, four years old, grew ill. One day her father was sitting beside her little bed, and she turned to him with the question: "Papa, does the doctor think I shall die?" Her father, with a very sad heart, told his little girl the truth. Then her pale face grew very sad. "Papa," she said tearfully, "the grave looks very dark. Oh, it is very dark indeed! Papa, won't you go down with me into it?" With a bursting heart, her father told her he could not go with her till the Lord called him. "Papa, won't you let mamma go with me?" If she could nestle close in that loving bosom, and feel those loving arms around her, the grave would lose its gloom. The same answer almost broke the father's heart to give. She turned her face to the wall and wept. The dear lamb had been taught of Jesus, and she poured her heart out to Him with a child's full faith. Soon she looked up with a joy-lighted face and said, "Papa, the grave is not dark now. Jesus will go with me."

a Ma. ix. 10; Lu. v. 29.

b Outwardly Jairus was of a rank superior to Christ. *Bengel.*

c Ma. viii. 8.

d Ps. xxxv. 17.

issue of blood cured

Ma. ix. 20—22; Mk. v. 25—34.

43—45. twelve, so ineffectual had been all human remedies. **physicians,**[e] Lu. himself a physician.[f] **border,** fringe,[g] held to be *sacred,* most accessible. **stanched,** arrested. **touched,** did not declare His own mir.

Hidden faith must come to light.—I. For the glory of the Lord. II. For its own confirmation. III. For the encouragement of others.

Secret disciples.—There are stars set in the heavens by the hand of God, whose light has never yet reached the eye of man; gems lie concealed in the dark abysses of earth, that have never yet been discovered by the research of man; flowers which have grown in blushing beauty before the sun, that have never been seen by the florist: so there may be Christians, made such by God, who are hidden from the knowledge of this world. *Bate.*

e Lu. v. 31.

f Col. iv. 14.

g Nu. xv. 37—40.

"Christ reckons it the greatest honor we can do Him to make use of Him."

46—48. somebody, He looked around (*Mk.*). **virtue,** power. **daughter,** "this indicates her *adoption*—her new relation to God."

Tranquillity of Jesus contrasted: I. With a pressing crowd. II. The contradiction of the disciples. III. The perplexity of the woman. IV. The anxiety of Jairus. *The woman's faith:* I. Secretly cherished; II. Courageously shown; III. Immediately discovered; IV. Humbly confessed; V. Happily rewarded. *Faith:* I. Praying faith heard: II. Longing faith tried; III. Fainting faith strengthened; IV. Steadfast faith rewarded; V. Thankful faith perfected by words of consolation and assurance. *Van Doren.*

Owning God's Grace.—A dear lady, who has long gone to glory, was once an honored member of this church: it was Lady Burgoyne, and when she wished to unite with us she said to me, "Dear sir, I cannot go before the Church. It is more than I can manage, to make a confession of Christ before the members." I told her that we could make no exception for anybody, and especially not for her who was so well established in the faith that she could surely answer a few questions before those who were brethren and sisters in the Lord. She came bravely, and spoke most sweetly for her Lord. When she had owned her Lord, she put both her hands on mine, and said emphatically, "With all my heart I thank you for this; I shall never be ashamed of Christ now. When aristocratic friends call upon me, I will speak to them of my Lord." She did so constantly. You never found her slow to introduce the gospel, whoever might be with her. She frequently said to me, "Oh, what a training that was for me! I might have been a timid one all my days if I had not made that confession before the Church." Now I say to you, if it be an ordeal, undergo it for Christ's sake. "Alas!" says one, "I could not tell of what the Lord has done for me, because mine is such a sorrowful story." Was it not so with this woman? "Ah!" says one, "but suppose after I had confessed Christ I

"Even in a spark there is fire. Only try it, lay suitable fuel on it, and see whether it will not kindle the heap and burst into a flame. Faith, tho. it may be weak, is nevertheless faith. Faith is not always a glowing torch; it is sometimes a glimmering taper. The taper gives light as well as the torch, but not so brightly." *H. Müller.*

Every true strength is gained in struggle. *Phillips Brooks.*

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should become as bad as ever." Suppose that this woman had supposed such a sad thing, and had said, "O Lord, I cannot confess that Thou hast healed me, for I do not know how I may be in six months' time." She was not so mistrustful. *Spurgeon.*

a Ac. vii. 60; 1 Co. xv. 6.

49—51. while . . spake, to the woman. **dead,**[a] it is in his opinion now too late for Christ to give relief. **Master,** teacher. **fear not,** it is not too late. **whole,** "she shall survive the perils of death." "She shall be saved." **suffered,** permitted. **save,** *etc.*, as witnesses.

The patient of many physicians.—I. The case of this woman: 1. Its continuance; 2. It had exhausted and defied all methods of cure. II. The expression of her faith: 1. Its truth; 2. Error and misconception; 3. Its humility; 4. The praise of her faith is that she promises herself a cure upon a bare touch, and that of the outmost hem. III. The consummation and recompense of her faith: 1. Wonder at the Saviour's question; 2. The Saviour's determination to bring her to view is not the result of His displeasure, but a desire to make the benefit complete: (1) To let her know that His power and will had procured the restoration to health; (2) To reprove and cure her distrust; (3) To assure her of her welcome to the blessing; (4) To give us an example of faith. *Anon.*

Weak faith.—A man having many children, and one amongst the rest a small undergrowth, a very weakling—doth he cast off this child? doth he therefore cease to be a father? No; his bowels are the more enlarged; he provides for it, supports it, cherishes it, more than all the rest, till, in some measure, it be enabled to help itself. Thus God (if we be weak in faith, though we be but as younglings of Christ's flock, we must not therefore be discouraged)—He will take care of us, not cast us off. *Spencer.*

"The author of faith is the Holy Spirit, whom the Son sends from the Father, as His advocate and substitute, who may manage His cause in the world and against it. The instrument is the Gospel, or word of faith, containing the meaning concerning God and Christ which the Spirit proposes to the understanding, and of which He there works a persuasion." *Arminius.*

b "In Egypt, among a band of females on the Nile, one about nineteen, whose husband had been drowned, howled with frantic energy. She had her hair dishevelled, dust upon her head falling on her garments. She was beating her bosom, laid bare to her strokes. Her words were, 'Alas, my mis'ry! Alas, the lord of my house!'"

52—56. bewailed,[b] *Gk.* beat one's self. **weep not,** not necessary, help so near. **sleepeth,** sleep an image of death. **scorn,** taking Him to speak literally and not fig. **meat,** wh. in their joy and wonder the parents might have forgotten. Tender thoughtfulness of Jesus.

Three resurrections.—I. Fr. death on the *bed.* II. Fr. death on the *bier.* III. Fr. death and corruption in the *grave.* *Van Doren.*

Mourning for the dead.—A pale mourner stood bending over the tomb, and his tears fell fast and often. As he raised his humid eyes to heaven, he cried, "My brother! oh, my brother!" A sage passed that way, and said, "For whom dost thou mourn!" "One," replied he, "whom I did not sufficiently love while living, but whose inestimable worth I now feel." "What wouldst thou do if he were restored to thee?" The mourner replied that he would never offend him by an unkind word, but would take every occasion to show his friendship, if he could but come back to his fond embrace. "Then waste not thy time in useless grief," said the sage, "but, if thou hast friends, go and cherish the living, remembering that they will one day be dead also."

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CHAPTER THE NINTH.

third circuit in Galilee

the Twelve sent forth

Ma. x. 1; Mk. vi. 6—13.

1—3. **authority,** gave them *ability*, and *right*. **devils . . diseases,** they are distinguished fr. ea. other. **preach,** *see Gk.*, to herald, proclaim. **heal,** in confirmation of their commission, and *ill.* the kingdom they proclaimed. **nothing,** "To show the *low estate* of that kingdom wh. they preached." [a]

Apostolical authority.—I. Its extent; II. Its foundation; III. Its aim; IV. Its limits—the messenger of the Gospel a physician of souls. *The missionary journey of the Lord's witnesses.*—I. Their preparations; II. Their aim; III. Their fruit. He who seeks first the kingdom of God and His righteousness, may trust that he shall really want for nothing. *Lange.*

On the number twelve.—The twelve Apostles were regarded by the ancient Church as typified by the twelve sons of Israel, the twelve wells at Elim, and by the twelve stones of the Urim and Thummim on the breastplate of the high-priest, who was a type of Christ; the twelve loaves of showbread; the twelve spies of the promised land, the type of heaven; the twelve stones taken from the Jordan. Joshua or Jesus, the son of Nun, begins his office at the banks of Jordan, where Christ is baptized. He chooseth these twelve men to carry twelve stones over with them, as our Jesus thence began to choose His twelve Apostles, those foundation stones in the Church of God whose names are in the twelve foundations of the walls of the holy city, the New Jerusalem (Re. xxi. 14). They seem also to be represented by the twelve stars in the crown of the woman in the wilderness, who typifies the Church on earth (Re. xii. 1). *Baur.*

4—6. **abide,** "until ye leave the place." **receive,** not simply as strangers, but as heralds of the k. of God. **departed,** but His *arm* was with them. **preaching,** *etc.*, occupying time that has been variously estimated at fr. one day to several months.

Freely ye have received, freely give.—I. How the faithful servant cares for the honor of his Lord; II. How the Lord cares for the wants of His faithful servant; III. The Gospel of the kingdom must be preached everywhere; IV. The preaching of the Gospel an act of faith and obedience. *Lange.*

Apostolic simplicity.—The Rev. H. Davies, sometimes called "the Welsh Apostle," was walking early one Sabbath morning to a place where he was to preach. He was overtaken by a clergyman on horseback, who complained that he could not get above half a guinea for a discourse. "Oh, sir," said Mr. Davies, "I preach for a crown!" "Do you?" replied the stranger; "then you are a disgrace to the cloth." To this rude observation he returned the meek answer, "Perhaps I shall be held in still greater disgrace, in your estimation, when I inform you that I am now going nine miles to preach, and have but sevenpence in my pocket to bear my expenses out and in; but I look forward to that crown of glory which my Lord and Saviour will freely bestow upon me when He makes His appearance before an assembled world." *Bib. Ill.—The spreading of the Gospel.*—At the close of the last war with Great Britain, I was in the city of New York. It happened that, on a Saturday afternoon in February, a ship was discovered in the offing, which was supposed to be a cartel, bringing home our commissioners at Ghent from their unsuccessful mission. The sun had set gloomily before any intelligence from the vessel had reached the city. Expectation became painfully intense as the hours of darkness drew on. At length, a boat reached the wharf, announcing the fact that a treaty of peace had been signed, and was waiting for nothing but the action of our government to become a law. The men on whose ears these words first fell rushed in breathless haste into the city to repeat them to their friends, shouting as they ran through the streets, "Peace, peace, peace!" Everyone who heard the sound repeated it. From house to house, from street to street, the news spread with electric rapidity. The whole city was in commotion. Men bearing lighted torches were flying to and fro, shouting like madmen, "Peace, peace, peace!" But few men slept that night. In groups they were gathered in the streets and by the fireside, beguiling the hours of midnight by reminding each other that the agony of war was over, and that a worn-out and distracted country was about to enter again upon its wonted career of prosperity. Thus, every one becoming a herald, the news soon reached every man, woman, and child in the city; and in this sense the city was evangelized. Now when Jehovah has offered to our world a treaty of peace, when men doomed to hell may be raised to seats at the right

[a] "Our Lord gave this charge to His Apostles, to teach the Church the duty of maintaining the ministers of the Gospel—for the laborer is worthy of his hire, therefore maintenance is a debt due to the teachers from the taught; not to discharge this debt is dishonest and unjust, and rebellion against Christ." *Chrysostom.*

It is a proof of the close alliance which ought to subsist between preaching and healing that hospitals are a direct fruit of Christianity. "Neither the religion nor the philosophy of Greece and Rome tended to comfort the poor. The divinities were cruel; the Stoic affected to despise the sufferings of the indigent; the Epicurean took no thought of them. Throughout the vast regions of Mogol, India, and China the use of hospitals is unknown to this day In no country did Christianity find such institutions existing."

"If thou hear God's Word spoken by a weak man, an ignorant man, a sinner, as thou thyself art, and yet will believe it, and hear it with reverence, it is able to open thine eyes, and to reveal to thee the high mysteries of thy salvation." *Bp. Jewel.*

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hand of God, why is not a similar zeal displayed in proclaiming the good news? Why are men perishing all around us, and no one has ever personally offered to them salvation through a crucified Redeemer? *Dr. Wayland.*

Herod's opinion of Christ

Ma. xiv. 1—12; Mk. vi. 14—16; 21—29.

a Mal. iv. 5—6; Ma. xxvii. 49.

b "The language of remorse." *Meyer.*

c Lu. xxiii. 8.

7—9. **some,** all agreed that Jesus was some great one. **Elias,** for whose return some looked.[a] **beheaded,**[b] being a Sadducee, he could not consistently believe that Jo. had *risen*, but his conscience troubled him and he was after all superstitious; **to see him,** which he did at length.[c]

The power and impotence of conscience.—I. Its power: 1. It faithfully recalls past sin; 2. Justly condemns; 3. Severely punishes it. II. Its impotence: 1. It is incapable of cancelling the past; 2. Of making the present bearable; 3. Or the future hopeful.

An accusing conscience.—When Professor Webster was waiting his trial for murder, he is said to have complained of his fellow prisoners for insulting him through the walls of his cell, and screaming to him, "You are a bloody man." On examination, the charge was found wholly groundless. The accusing voices were imaginary—merely the echoes of a guilty conscience.

the feeding of 5,000

Ma. xiv. 13—21; Mk. vi. 30—44; Jo. vi. 1—14.

d Jo. i. 44.

e By Philip the Tetrarch, from Julia, the dau. of Augustus. See *Jos. Ant.* xviii. 2. The "desert pl." is a grassy level, not ploughed since time of Christ (A.D. 700, *Arculf*), near Butaiha. *Thomson.*

f Jo. vi. 4.

10—12. **Bethsaida,** not city of Peter and Andrew on W. side of Lake;[d] but the other, called Julias.[e] Ma. and Mk. mention their crossing back aft. the mir. to the W. Bethsaida. **people,** many, on their way to passov.[f] **kingdom,** He still keeps to His great theme. **day . . away,** a place to lodge in would soon be necessary, as well as food.

Miraculous feeding of five thousand (*see* Ma. xiv. 15, etc.; Mk. vi. 30—44).—I. A striking view of the Saviour's compassion. In connection with—1. The disciples (v. 10); 2. The multitude. II. The display He gave of His almighty power: 1. There was no misgiving; 2. No confusion; 3. No parade; 4. No deficiency; 5. No waste. *Anon.*

Healed them that had need.—THOSE WHOM CHRIST HAS SAVED WILL ALL CONFESS THAT THEY HAD NEED OF SAVING. Evil tendencies had in the case of some of us assumed peculiar shapes and dreadful forms of besetting and constitutional sin—quick temper, pride, animal passions, &c. Apart from grace, we had been sinners before the Lord exceedingly. A Scotch gentleman was observed to look very intently upon the face of Rowland Hill: the good old man asked him, "And what are you looking in my face at?" The observer replied, "I have been studying the lines of your face." "And what do you make out of them?" said Rowland. "Why, I make out," said he, "that if the grace of God had not changed your heart you would have been a great rascal." "Ah!" said Rowland, "you have made out the truth indeed." *The simple Gospel is best.*—During an illness, that illustrious scholar Bengel sent for a student in the Theological Institution, and requested him to impart a word of consolation. The youth replied, "Sir, I am but a pupil, a mere learner; I don't know what to say to a teacher like *you*." "What!" said Bengel, "a divinity student, and not able to communicate a word of Scriptural comfort!" The student, abashed, contrived to utter the text, "The blood of Jesus Christ, the Son of God, cleanseth us from all sin." "That is the very word I want," said Bengel, "it is quite enough," and taking him affectionately by the hand, dismissed him. *Spurgeon.*

13—17. **but he,** not less *tender* than *mighty.* **give . . eat,** the Church is the Lord's almoner. **loaves . . fishes,** "a slender bill of fare, comp. with number of guests." **except . . buy,** they could think of no other plan.[g] **sit,** recline. **blessed.**[h] **filled,** the supply limited only by number of consumers.

g "Our Saviour will not resort to a miracle unless compelled. When there is a *door*, we do not break through the windows." *Stier.*

h Deut. viii. 10; Ac. xxvii. 35.

Lessons by the way.—I. All food comes of the blessing of God. II. Christ is able and willing to feed all *hungry* souls. III. None of God's blessings should be wasted. *The miraculous feeding of five thousand.*—This miracle gives encouragement to the practice of three domestic virtues—order, economy, and hospitality. I. Learn that order is Christ-like, is Divine. II. That economy is Divine. III. Learn to relieve the wants of others, even when we have but little. *Longwill.*

We all have some little which, if wisely used, may be of benefit to our fellows. We have mind, heart and opportunity. *Davies.*

Confidence in Christ's power to supply necessity.—During the retreat of Alfred the Great, at Athelney, in Somersetshire, after the defeat of his forces by the Danes, the following circumstance happened, which, while it convinces us of the extremities to which that great man was reduced, will give us a striking proof of his pious, benevolent disposition. A beggar came to his little castle there and requested alms, when his queen informed him "that they had only one small loaf remaining, which

was insufficient for themselves and their friends, who were gone in quest of food, though with little hopes of success." The king replied, "Give the poor Christian one half of the loaf. He that could feed five thousand men with five loaves and two fishes can certainly make that half loaf suffice for more than our necessity." Accordingly, the poor man was relieved, and this noble act of charity was soon recompensed by a providential store of fresh provisions, with which his people returned. *Buck.—Miracles of Christ not insulated.*—And when we thus say that the miracles whichChrist wrought were these signs and tokens of a redemption, let us not pause here, nor contemplate them as insulated facts, once and once only having been, but rather facts pregnant with ulterior consequences, as the earliest steps of a series, as first-fruits of a gracious power, which did not stop with them, but has ever since continued to unfold itself more and more. What Christ once, and in them, wrought in *intensive* power, He works evermore in *extensive*. Once or twice He multiplied the bread; but evermore in Christian lands famine is become a stranger; a more startling, because a more unusual thing—the culture of the earth proceeding with surer success and with a larger return. A few times He healed the sick; but in the reverence for man's body which His Gospel teaches, in the sympathy for all forms of suffering which flows out of it, in the sure advance of all worthier science which it implies and ensures, in and by aid of all this, these miraculous cures unfold themselves into the whole art of Christian medicine, into all the alleviations and removals of pain and disease, which are so rare in other, and so frequent in Christian lands. Once He quelled the storm; but in the clear dominion of man's spirit over the material universe which Christianity gives, in the calm courage which it inspires, a lordship over the wind and waves, and over all the blind uproar of nature, is secured, which only can again be lost with the loss of all the spiritual gifts with which He has endued His people. Who does not feel that Paul was, *de facto*, admiral in that great tempest on the Adrian sea? *Trench.*

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"The three synoptica Evangelists agree in their acc. of this mir. Jo. differs, but *on every point of importance, the four are absolutely agreed.*" *Alford.*

"'Give,' etc.—He said not this, as ignorant of their answer, but wishing to lead them to tell Him how much bread they had; that so great a miracle might be manifested through their confession, when the quantity of bread was made known." *Theophylact.*

18—22. it . . pass, at Cæsarea Philippi. **alone,** "by the way" (*Mk.*). **praying,** when with others, preaching and teaching. **whom . . am?** "Public opinion despised only by the rash, followed only by slaves." **they . . said,** telling *precisely* what they had heard. **whom . . ye,** He would see if they imbibed common notions, or formed an independent judgment. **Peter . . Christ,** whatever others might say, His own disc. confess their unreserved faith in "His Messiahship." They knew Him in private, as well as in public. **tell . . man,** He would neither hasten, nor avoid His death.[a] **must,** to fulfil prophecy and promise.

[a] 1 Co. ii. 8.

A time for silence.—Why did He thus charge them? I. Because their proclaiming Him to be the Christ would only enrage the Jews, who, failing to be convinced by the works of Jesus, would not be convinced by the words of the Apostles. II. They did not themselves then know what they affirmed when they confessed Him to be the Christ. III. Because Jesus then appeared, even to the eye of the sensuous and to the reason of the earthly-minded, invested with a dignity compatible with His claims to the Messiahship; but they must yet witness a wide, strange contrast. They must yet see Him betrayed, mocked, yea, crucified. IV. Because He foresaw that the faith of some of them would falter on that day of solemn trial; and He therefore, with a tender consideration, wished to spare them the taunts and reproaches of their enemies, which would be directed the more malignantly against the fallen, the more boldly they had previously confessed Jesus to be the Christ. *Homilist.*

At a solemn disputation, which was held at Venice, in the last century, between a Jew and a Christian, the Christian strongly argued, from Daniel's prophecy of the seventy weeks, that Jesus was the Messiah whom the Jews had long expected, from the predictions of their prophets. The learned rabbi who presided at this disputation was so forcibly struck by the argument that he put an end to the business by saying, "Let us shut up our Bibles, for if we proceed in the examination of this prophecy it will make us all become Christians." *Bishop Watson.*

Making known the obscured Christ.—Not long ago there was a researcher of art in Italy, who, reading in some book that there was a portrait of Dante painted by Giotto, was led to suspect that he had found where it had been placed. There was an apartment used as an outhouse for the storage of wood, hay, and the like. He sought and obtained permission to examine it. Clearing out the rubbish, and experimenting upon the whitewashed wall, he soon detected the signs of the long-hidden portrait. Little by little, with loving skill, he opened up the sad, thoughtful, stern face of the old Tuscan poet. Sometimes it seems to me that thus the very sanctuary of God has been filled with wood, hay, and stubble, and the Divine lineaments of Christ have been swept over and covered by human plastering, and I am seized with an invincible desire to draw forth from its hiding-place, and reveal to men the glory of God as it shines in the face of Christ Jesus! It matters little to me what school of theology rises or what falls, so only that Christ may rise and appear in all His Father's glory, full-orbed, upon the darkness of this world! *Beecher.*

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23—25. take . . cross,[a] willingly bear any burden imposed by love of God. **daily,** recorded by Lu. only. **advantaged,** in the end, when the true existence of man is entered upon. **cast away,** into outer darkness, fr. the presence of the Lord.

Self-denial includes: I. Ignoring of our own wisdom.[b] II. Renunciation of self-righteousness. III. Crucifixion of selfish desires.[c] IV. Surrender of friends if they keep us fr. Christ.[d]

Saved by willing to lose.—Two men were sinking a shaft. It was a dangerous business, for it was necessary to blast the rock. It was their custom to cut the fuse with a sharp knife. One man then entered the bucket, and made a signal to be hauled up. When the bucket again descended, the other man entered it, and, with one hand on the signal-rope and the other holding the fire, he touched the fuse, made the signal, and was rapidly drawn up before the explosion took place. One day they left the knife above, and, rather than ascend to procure it, they cut the fuse with a sharp stone. It took fire. "The fuse is on fire!" Both men leaped into the bucket, and made the signal, but the windlass would haul up but one man at a time; only one could escape. One of the men instantly leaped out, and said to the other, "Up wi' ye; I'll be in heaven in a minute." With lightning speed the bucket was drawn up, and the one man was saved. The explosion took place. Men descended, expecting to find the mangled body of the other miner; but the blast had loosed a mass of rock, and it lay diagonally across him; and, with the exception of a few bruises and a little scorching, he was unhurt. When asked why he urged his comrade to escape, he gave an answer that sceptics would laugh at. Well, they may call it superstition or fanaticism, or whatever they choose. But what did this hero say when asked, "Why did you insist on this other man's ascending?" In his quaint dialect he replied, "Because I knowed my soul was safe: for I've gie it in the hands of Him of whom it is said that 'faithfulness is the girdle of his reins,' and I knowed that what I gied Him He'd never gie up. But t'other chap was an awful wicked lad, and I wanted to gie him another chance." All the infidelity in the world cannot produce such a signal act of heroism as that. Carlyle refers to this story in one of the chapters of his "Life of Sterling." *Bib. Ill.*

a Ma. x. 38; xvi. 24; Mk. viii. 34; Lu. xiv. 27; Ro. viii. 13; Col. iii. 5.

b Pr. xxvi. 12; Ma. xi. 25.

c Ga. ii. 17.

d Ma. x. 36.

To take up the cross of Christ is no great action done once for all: it consists in the continual practice of small duties which are distasteful to us. *J. H. Newman.*

26, 27. whosoever,[e] whatever his position or circumstances. **ashamed,** through fear of man. **words,** doctrines, rules. **Son . . Man,** whose favor in the end will be the chief thing desired. **come,** to judge the world, and reign among the saints. **but,** *etc.*,[f] believed to ref. to destr. of Jerus., end of Mosaic dispensation, and setting up of Christ's kingdom.

Ashamed of Jesus.—How a professor of the Gospel may, at the present day, be ashamed of His Master: I. In heart; II. In word; III. In deed. *The Christian.*—I. Needs not to be ashamed of his Lord; II. Must not; III. And will not, if he be a Christian indeed. Seeking honor from men, the way to gain shame before God. *The coming of the Lord.*—I. A bodily; II. A spiritual; III. And finally both a spiritual and bodily coming. No disciple of the Lord will die before he has, in a greater or less measure, seen the coming of the kingdom of God. *Lange.*

Confessing Christ.—St. Augustine relates, in his "Confessions," that one Victorinus, a great man at Rome, who had many rich heathen friends and relations, was converted to the Christian religion. He repaired to a friend of his, also a convert, and told him secretly that he too was a Christian. "I will not believe thee to be a Christian," said the other, "until I see thee openly profess it in the church." "What," said Victorinus, "do the church walls make a Christian?" But directly the answer came to his own heart—"Whosoever shall be ashamed of Me and of My words, of him, also, shall the Son of Man be ashamed when He cometh in the glory of His Father, with the holy angels." He was ready to bear the scorn and persecution of his heathen friends, that he might honor his Master in a public confession of His name. It cost something to acknowledge Christ in those early days of His church.

e Ma. x. 38; Mk. viii. 38.

f Ma. xvi. 28; Mk. ix. 1.

I remem'er hearing of a young convert who got up to say something for Christ in the open air. Not being accustomed to speak, he stammered a good deal at first, when an infidel came right along and shouted out, "Young man, you ought to be ashamed of yourself, standing and talking like that" "Well," the young man replied, "I'm ashamed of myself, but *I'm not ashamed of Christ.*" That was a good answer. *D. L. Moody.*

the transfiguration

Ma. xvii. 1—13; Mk. ix. 2—13.

28—31. eight, *i.e.*, "aft. six days," with parts of two dys. included. **pray,** note Lu.'s frequent *all.* to prayers of Jesus. Prayer the way to glory. **fashion,**[g] appearance. **altered,** transfigured (*Mk.*). His inherent glory burst through the veil of His humanity. **talked,** a hint of communion of saints.[h] **decease,** how important that event in the judgment of heavenly intelligences!

The Mount of Transfiguration related to Mount Calvary.—I. The prophecy of His sufferings repeated. II. The necessity of His sufferings confirmed. III. The awful conflict alleviated. IV. The fruit of His sufferings foretold. *Van Doren.*

g Ac. vi. 15.

h Eph. ii. 19.

The Mount of Transfiguration and the Cross.—In the Basilica at Ravenna there is a mosaic of the sixth century, representing in emblematical form the Transfiguration of Christ—a jewelled cross set in a circle of blue studded with golden stars, in the midst of which appears the face of Christ, the Saviour of the world; while from the cloud close by is thrust forth a Divine hand that points to the cross. Those early artists were right in their reading of this sublime event. The Transfiguration sets the cross of Christ in the centre, surrounds it with a radiant firmament of God's promises and of the prophecies of the Old Testament, and shows us the hand of God Himself emerging from the cloud of glory, and pointing to the cross, as though God the Father would say to man what John the Baptist said, "Behold the Lamb of God," &c. *Bib. Ill.—The need of prayer.*—"Since I began," said Dr. Payson when a student, "to beg God's blessing on my studies, I have done more in one week than in the whole year before." Luther, when most pressed with his gigantic toils, said, "I have so much to do, that I cannot get on without three hours a day of praying." Gen. Havelock rose at four, if the hour of marching was six, rather than lose the precious privilege of communion with God before setting out. Sir Matthew Hale says, "If I omit praying, and reading God's Word, nothing goes well all day."

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It is easy to see why this celestial appearance should not be the normal manifestation of the Christ; for had it been, He would no longer have been the "Son of man." Between Himself and the humanity He had come to redeem would have been a gulf wide and profound, while the Fatherhood of God wd. have been a truth lying back in the vistas of the unknown, a truth unfelt for men only reach up to that Fatherhood through the Brotherhood of Christ. *Burton.*

32, 33. heavy, as in Gethsemane.[a] **departed,** "while they were departing." **good,** "in every sense." **not knowing,** "love will *stammer*, rather than remain silent." "He knew not what he *said*, but he knew what he *felt*." A martyr said, "I cannot *argue*, but I can *die* for my Saviour!"

The transfiguration of Christ.—I. What they saw when with Jesus on the mount: 1. The glorious majesty of our Lord; 2. Moses and Elijah in glory; 3. A cloud of glory. II. What they heard: 1. A voice from the excellent glory; 2. A conversation on the subject of Christ's decease. III. What they experienced on this occasion: 1. They derived profit and pleasure from what they witnessed; 2. They felt fear at the presence of this glory; 3. They obtained support and relief from our Lord, Ma. xvii. 7. Learn—(1) That as the disciples knew Moses and Elijah in the mount, so the saints will certainly know each other in heaven; (2) If it was so good to be with Christ in the mount, it must be still better to be with Him in heaven.

A three-tent heaven.—Peter forgot the other disciples, the great world beneath, and the generations yet to come. How narrow and insignificant this proposed heaven, compared with the one seen by the Patmos exile, who beheld "a great multitude which no man could number." But Peter is not the only follower of Christ who would be satisfied with a little three-tent heaven. This spirit is the death-warrant of missionary enterprise. What shall be said of a Christian who is satisfied if he can only gain heaven for himself, even if the rest of the world is lost? Away with the idea of a three-tent heaven! *Searles.*

a Lu. xxii. 45.

Peter and James and John—the legal number of three—were witnesses of the Transfigurat on on the mount, even as they were afterwards witnesses of the Agony in the garden. On *both occasions* they slumbered and slept.

34—36. cloud, the *Shechinah*, excellent glory.[b] **overshadowed,** "light so dazzling as to prevent the discs. fr. seeing those covered." **hear him.** "The discs. doubtless desired to hear what Moses and Elijah said."

Points to be noted.—1. The Shechinah; 2. The Father's speaking; 3. Christ in His coronation robes; 4. Moses a saint praised; 5. Elijah a saint changed; 6. Three discs. still in the flesh. *The mountain tops in the life of Jesus.*—I. Temptation. II. Transfiguration. III. Prayer. IV. Crucifixion. V. Ascension, on mountains.

The nearness of heaven to earth.—The scene must have made them feel that heaven and earth were adjacent mansions in their Father's house; that the door was always swinging. As their Master retired at will into celestial companionships, so might they. But this was a lesson they did not need to use while He, their Guide, their Friend, their Saviour, was with them in the world. "Hear ye Him!" was the sole direction they required then. But the time was drawing near when they would need to use the lesson learned upon the mount. That time was not when Jesus hung upon the cross, not even when His body lay in the sepulchre, but when He had risen, and they would be tempted to believe that their continued communion with Him was an illusion, an "idle tale."

b 2 Pe. i. 17; Ex. xix. 9; xl. 34; 1 K. viii. 10.

Our whole happiness and power of energetic action depend upon our being able to breathe and live in the cloud; content to see it opening here and closing there; rejoicing to catch through the thinnest films of it, glimpses of stable and substantial things; but yet perceiving a nobleness even in the concealment, and rejoicing that the kindly veil is spread where the untempered light might have scorched us, or the infinite clearness wearied. *J. Ruskin.*

37—39. met him, and were amazed[c] (*Mk.*). **my son,** a lunatic (*Ma.*). **only child,** another *only* child. **spirit,** dumb (*Mk.*). **crieth,** inarticulate sounds. **teareth,** as in convulsions. **foameth,** as in epilepsy. **hardly departeth,** dif. with wh. he recovered fr. one of these attacks.

c Mk. ix. 15.

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The lunatic child healed (*see* Ma. xvii. 14—21; Mk. ix. 14—29).—I. The scene which our Lord beheld: 1. An excited crowd; 2. Christ's opportune appearance. II. The application He received: 1. A heart-rending account; 2. A mortifying announcement. III. The manner in which it was treated by Him: 1. His reproof; 2. His command; 3. His inquiry. IV. The Divine authority which Jesus displayed: 1. The unfaltering tone in which the demon was addressed; 2. The cruel malignity which the spirit evinced while submitting to the Saviour's order; 3. This deliverance, so wonderful and complete, naturally led the disciples to inquire into the cause of their own failure.

The worth of children.—"How much that little girl costs!" said a mother, as she and I passed a little child leaning against an iron railing, eagerly watching some boys playing at marbles. "Costs!" I said. "What, her shoes and socks, her plaid dress and gay ribbons, her hat and feathers, her—?" "That is her least cost," replied the mother; "nor was I thinking of that, but what pain and suffering she costs, what fatigue and watching, how much of a mother's anxiety, how much of a father's toil, how many prayers, how many fears, how many yearnings, how much patience, how much responsibility, how much instruction, how much correction, how much love, how much sorrow, how many teachers, how many sermons, how many Sabbaths! She costs, too, a dying Redeemer!" *Cameron.*

40—42. **could not,** they had lost power; or the demon had greater might than some others.[a] **perverse.**[b] **how long,** anxious to be at the end of His trial. **suffer,** endure. Discs.' *weak* faith a great trial, as well as the world's *no* faith. **coming . . threw . . tare,** an impudent demon thus to test and dare the Almighty. Roused to fierce energy. **rebuked,** "I charge thee," etc. (*Mk.*). **healed,** instantaneously.

Jesus the best resource for afflicted parents.—The best disciples cannot fill the place of the Master. Unsuccessful conflict with the kingdom of darkness is: I. Possible; II. Explicable; III. Injurious. The contest between faith and unbelief in the heart of the afflicted father. Comp. Mk. ix. 24. Jesus: I. Knows; II. Lightens; and III. Ends the contest. *Lange.*

Victories of faith.—The undertakings of Alexander, of Hannibal, of Cæsar, did not signify valor like to this; their achievements were but toys in comparison to these. Those famous gallants would have found it infinitely harder to conquer the world in this way; to have subdued the lusts, and mastered their passions, would have proved far more difficult than to get advantage in scuffles with armed men; to discomfort legions of devils would have been to them another kind of work than was the vanquishing squadrons of Persians, of Gauls, of Romans; to have set upon their own ambition and vanity, their intemperance, their revenge, to have quelled those inward enemies, to have sustained affronts, disgraces, afflictions, with a calm and contented mind,—would have more tried their courage than all which they attempted. *Barrow.*

43—45. **amazed,**[c] (*see Gk.*), a man (as it seemed) ruling evil spirits. **sink down,**[d] and dwell in heart, memory, understanding. **Son . . Man,** thus seen to be mightier than demons. **hands . . men,** who shall do to Him what they list. **but they,** *etc.*,[e] could not understand that the victor of the greater (*demons*) could become the prey of the less (*men*).

The Lord's plainest words misunderstood.—I. How this is shown. II. Whence it arises. III. How it may be avoided. *Lange.*

Inability through not believing.—It is said that Admiral Dupont was explaining to Admiral Farragut the reasons why he failed to enter Charleston harbor with his fleet of ironclads. He gave this and that and the other reason. Farragut remained silent till he had ended, and then said, "Ah, Dupont! there is one reason more." "What is that?" "You did not believe you could do it." A church not believing the world's conversion possible will fail to accomplish it. To win victories for Christ the heart must be hopeful. That which kept Livingstone undaunted, and bore him on through numberless perils, until he died kneeling, with his hands clasped in prayer, was the thought, "Africa for Christ!" *Intelligible preaching.*—"'The very essence of truth,' says Milton, 'is plainness and brightness: the darkness and crookedness are our own.' 'Pithy plainness is the beauty of preaching. What good doth a golden key that opens not?' An old lady once walked a great way to hear the celebrated Adam Clarke preach. She had heard he was 'such a scholar!' as indeed he was. But she was bitterly disappointed, 'because,' she

a Ac. xix. 13—16.

b Jo. xx. 27; He. iv. 2; De. xxxii. 5; Ps. lxxviii. 8.

How long shall I be with you:—"He was hastening to His Father yet could not go till He had led His disciples to faith. Their slowness troubled Him." *Bengel.*

"The devil fights not against the dead, but the living. Those who are down already he passes by; but when thou beginnest to breathe in the land of the living, then his fiery weapons fly about." *Farindon.*

c Ps. cxxxix. 14; Zec. viii. 6.

d "Let them always sound in your ears." *Kuinoel.*

e "The stupidity of the Apostles unaccountable." *Schleiermacher.*

"Unable to reconcile the prophecies of a conquering with a dying Messiah, the Jews made two." *Whitby.*

They understood not:—This ignorance and incapacity, so humbly avowed, sh'd be contrasted with the boldn'ss and fulness of

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said, 'I understood everything he said.'" *Hoge.—Flowery preaching.*—"To my ear, it should be anything but commendation, should it be said to me, 'You have given us a pretty sermon.' If I were put upon trial for my life, and my advocate should amuse the jury with tropes and figures, or bury his arguments beneath a profusion of flowers of his rhetoric, I would say to him, 'Tut, man! you care more for your vanity than for my hanging. Put yourself in my place, speak in view of the gallows, and you will tell your story plainly and earnestly.' I have no objection to a lady winding a sword with ribbons, and studding it with roses as she presents it to her hero-lover; but, in the day of battle, he will tear away the ornaments, and use the naked edge on the enemy." *R. Hall.*

their subsequent knowledge as one of the strongest proofs of the change wrought in them by the Resurrecti'n and the Descent of the Holy Spirit.

46—48. reasoning, calculation: *pros* and *cons.* **should be,** or *was.*[a] **greatest,** "while the Master was on His way to the cross, they are dividing crowns." **perceiving,** Divine omniscience.[b] **took,** "called" (*Ma.*). **child,** of tender years, "in His arms" (*Mk.*). **in . . name,** not bec. of the child's beauty and artlessness, but bec. he who receives him acknowledges Me. **least,** makes himself so in *comparison* with the rest. *Wordsworth.*

a Jo. xiii. 14.

b Ps. cxxxix. 2; 1 Ch. xxviii. 9; Ps xciv. 11; *cf.* Ma. ix. 4; xii. 25; Lu. v. 22; vi. 8; xi. 17; Mk. vii. 21.

True humility involves:—I. A childlike understanding, free from vain imaginations. II. A childlike heart, free from ignoble jealousies. III. A childlike will, free from insubordination. IV. A childlike life, free from dominion of sin. *Humility taught by actions, emblems, and words.*—I. Among animals; He chose not the lion, but the lamb. II. Among birds; He chose not the eagle, but the dove. III. Among trees; He chose not the cedar, but the vine. IV. Among the elements; He chose not the thunder, but the "still, small voice." *Van Doren.*

He who helps a child helps humanity with a distinctness, with an immediateness, which no other help given to human creatures in any other stage of their human life can possibly give again. *Phillips Brooks.*

Christianity and childhood.—Greek art gives us no children. Nay, it is equally true, though perhaps not so surprising, that up to the thirteenth century there were no Gothic children either. It was only when art was touched by Christianity, and when the Madonna and Child became the light of every honest heart and the joy of every pure soul, that pictures of children were possible. The tradition of the Beautiful Child lasted long. Then came a dark period in which children were ground to death by our millwheels, and the wealthy patrons of art could not conceive of the children of the poor except in vice and misery; and it is only now that you are beginning to restore the quiet earth to the steps of children. *Ruskin.—The dignity of the Christian.*—Julius Cæsar, the great Roman emperor, when sad because of some disaster in his domains, was wont to say, "*Cogita te esse Cæsarem*," "Think what thou art, Cæsar!" which would put him in a more joyous temper. Jonadab said to Amnon, "Why art thou lean from day to day, being the king's son?" intimating that, being the king's son and heir-apparent to the crown, he could have no such griefs as were common to others. Thus it may be said of every true-hearted Christian, that, having an eye upon the reward, they should not be daunted at any outward thing whatsoever, but think upon their crown and glory; not to have their hearts troubled, and to walk dumpishly in the ways of God; for they are the King of heaven's sons, heirs of God, co-heirs with Christ, the children of the bride-chamber, and therefore to rejoice and go on with a holy and heavenly cheerfulness in all the ways of God. *Spencer.*

"Humility, with classic nations, was meanness. Modern sceptics coincide with them; pride is self-valuation; humility, pusillanimity." *Hume.*

"In the parallels of Ma., etc., He teaches by the child that, to advance and become something, one must turn round, go backwards, and become a little child. *Puero debetur 'reverentia.'" Stier.*

49, 50. John, *etc.*, he thought too highly of the peculiar and exclusive honors of office. **saw . . name,**[c] perh. he had *succeeded*, where they had *failed.* **forbade,**[d] bigotry cropping up even among the twelve. **us,** *i.e.*, along with us.[e] **forbid . . not,** "Our Lord regards casting out devils in *His name*, as homage, involuntarily paid to Himself." *Van Doren.*

c Nu. ix. 27—29.

d "A noble soul is at first intolerant." *Neimeger.*

e "He may have invoked the Saviour's name, but he was not of Jo.'s party." *Stier.*

Intolerance not to be tolerated.—Tell me, dost thou forbid one who in Christ's name casts out devils? Has the sting of envy wounded thee? Was it not rather thy duty to reflect that the man was not the worker of these wonders, but the grace of God that was in him wrought them by the power of Christ? Dost thou then forbid one who conquers Satan by Christ? Yes—for "he followeth not us." O blind speech! What if he be not mentioned with the Holy Apostles, yet being crowned with grace, he is equally with thee adorned with Apostolic power. See 1 Cor. xii. 8. Forbid not therefore him who, in Christ's name, is crushing Satan; for he is not against you. All who love Christ, and act to His glory, and in His name and in obedience to His Word, and who are crowned by His grace, are for us; they are on our side. This is the law of the Churches. We honor all such who act thus; for we know that it is Christ who works in them and by them; and by loving them we honor Him. *Cyril.*

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final departure from Galilee

Jo. vii. 2—10.

a Is. l. 7.

b "Entire ministry, a journey to death." *Bengel.*

Jesus, keeping the end of His work in view, set his face towards it. So should we do with our work. *S. S. Times.*

c 2 K. i. 10—12.

d Jo. iii. 17.

e Lu. xix. 10.

Good men often do the devil's work, though th. know it not. *Baxter.*

"It is interesting to rememb'r that this same John came down to Samaria with Peter to confer the gift of the Holy Spirit on the Samaritan believers; see Acts viii. 14, 17." *Alford.*

"Hell is paved with good intentions." *Luther.*

"They mistook Satan's prompting for the zeal of the Holy Spirit. There is a mixture of daring faith and simple presumption. In reality their own rejection. They have rejected us, was the sting. Their supposed zeal for Christ concealed a wounded pride." *Van Doren.*

f 2 Co. viii. 9.

"He did not discourage a willing follower, but discover a worldly hypocrite," saith Chrysologus.

"That man is to be accounted poor, of whatever rank he be, and suffers the pains of poverty, whose expenses exceed his resources; and no man is, properly speaking, poor but he." *Paley.*

51—53. came . . pass, *last* journey of our Lord fr. Galilee to Jerusalem. **time . . come,** the time was approaching of wh. He knew. "The hour for which He came into the world." **received up,** into heaven, His work being finished. **steadfastly set,**[a] a determination of mind.[b] **did . . him,** prob. they considered this a reproach to themselves, who did not go up. *Wordsworth.*

Heroic steadfastness.—Jesus' example still quickens to the same kind of heroism. Bunyan going to preach at the little village of Samsell, knew a warrant was issued for his apprehension, and that his arrest would lead to imprisonment,—maybe to exile or death. He had just married a second time; one of his children was blind,—all dependent on him; but feeling he must not set the example of cowardice, he went to the chapel, was arrested, and adjudged to the imprisonment which for 12 years confined him to what he called his "Den." *R. Glover.*

54—56. James . . John, *etc.*,[c] "sons of thunder." **saw . . said,** forgetful of much that Jesus had said ab. persecution and treatment of injuries. **manner . . spirit,** going to the root of the evil, the temper of their minds. **destroy,**[d] "The fire of zeal is to be sustained by the oil of mercy." **save,** the great end of his coming.[e] **went . . another,** "His turning fr. that village, a terrible judgment."

The cry for vengeance rebuked.—I. The cry for vengeance: 1. A perversion of the innate sentiment of justice; 2. It implies an utter ignorance of our own character; 3. It implies a forgetfulness of the retributive government of God; 4. It implies ignorance of the ethics of Christianity. II. The rebuke of Christ: 1. Men ought to understand the spirit that actuates them; 2. Men are often deceived in the spirit that actuates them; 3. Whatever spirit seeks the destruction of life is not of Christ. *Homilist.*

Ungodly nature of revenge.—A young man who had great cause of complaint against another, told an old hermit that he was resolved to be avenged. The good old hermit did all that he could to dissuade him; but, seeing that it was impossible, and the young man persisted in seeking vengeance, he said to him, "At least, my young friend, let us pray together before you execute your design." Then he began to pray in this way: "It is no longer necessary, O God! that thou shouldst defend this young man, and declare Thyself his protector, since he has taken upon himself the right of seeking his own revenge." The young man fell on his knees before the old hermit, and prayed for pardon for his wicked thought, and declared that he would no longer seek revenge of those who had injured him. *Bib. Ill.—Intolerance.*—"Seeing a tree growing somewhat irregular, in a very neat orchard," says Mr. Flavel, "I told the owner it was a pity that tree should stand there; and that, if it were mine, I would root it up, and thereby reduce the orchard to an exact uniformity. He replied, 'that he rather regarded the fruit than the form; and that this light inconveniency was abundantly preponderated by a more considerable advantage. This tree,' said he, 'which you would root up, hath yielded me more fruit than any of those trees which have nothing else to commend them but their regular situation.' I could not but yield to the reason of this answer: and could wish it had been spoken so loud, that all our uniformity men had heard it, who would not stick to root up many hundreds of the best bearers in the Lord's orchard, because they stand not in exact order with other more conformable, but less beneficial, trees, who do destroy the fruits to preserve the form." *Whitecross.*

57, 58. man, a scribe (*Mk.*). **whithersoever,** seems to imply a presentiment of trial and danger. **foxes . . holes,** places of concealment. **birds . . nests,** places of safety. **lay . . head,** "where He should sleep that night."[f]

Temperamental discipleship.—The hasty and enthusiastic disciple: 1. He formed his determination more under the influence of excited feelings than of an enlightened understanding; 2. He depended too much upon his own strength; 3. He was presumptuous as to future difficulties; 4. He was for following Christ from an unworthy motive. *H. E. Thomas.*

Testing sincerity.—After the siege of Rome, in 1849, Garibaldi issued to his followers this appeal: "Soldiers, your efforts against overwhelming odds have been unavailing; I have nothing to offer you but hunger, thirst, hardship, and death; let all who love their country follow me." And hundreds of Italian youths did follow

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him, because they loved him and because they loved their country, and, therefore, they could endure trial with greater joy than any selfish pleasures could bestow. *Archdeacon Farrar.*

59, 60. said, to bring out the reason. **another,** who did not offer to follow Him. **bury,**[a] deterred by *duty*. "The scribe too *hasty*, this one too slow." **father,** aft. the funeral, the entering upon the patrimonial inheritance. **Jesus said,** *etc.*, not that He disregarded fam. ties and duties, but, besides that He saw disinclination, He was now pressed for time, and could not wait any man's convenience. His father told Him to finish His work. **dead,**[b] let the spiritually dead bury those who are physically dead.

Temperamental discipleship.—I. The cool and dilatory disciple. As if he had said, "Allow me to live with my father till he die; he has been a kind parent to me, in all probability he has not long to live, and I should not like to disturb his peace in his latter days by breaking up his household. After he is dead, I shall be obliged to go somewhere else to live, and I think I should prefer following thee to any other mode of living. But, however, I shall reflect further upon the subject and make up my mind when that has happened." Oh! how cool and indifferent. II. The irresolute and pensive disciple. He is not over hasty like the first, nor long delaying like the second. He wished for one last look at his home, and to have an opportunity of bidding adieu to his kind relations, and to obtain their approval. *H. E. Thomas.*

Ways of preaching Jesus.—There are a great many ways of preaching Jesus without standing in a pulpit. Wilberforce proclaimed the gospel of love on the floor of the British Parliament, though he never wore a surplice, and never had the ordained hand of a bishop on his honored head. George Stewart was an apostle of the Cross when he organized a Christian mission for our soldiers' camps during the civil war in America. John Macgregor was another when he gathered the shoeblack brigade in the streets of London. Hannah More preached Jesus in English drawing-rooms, and Elizabeth Fry in Newgate prison walls, and Sarah Filey amongst the negro freedmen of our Southern plantations. Sometimes God gives a single precept to a man to carry out, as when the Roman Catholic Father Matthew wrought grandly and gloriously for the reformation of Irish drunkards, and William Lothian for the recovery of poor lost women from the streets of Glasgow. Our Lord scatters His commissions with a munificent liberality. The "Dairyman's Daughter" murmuring the voice of Jesus, till we heard it across the Atlantic; Hannah Burton testifying to the power of Christ to sustain her—all these were most effective preachers of the unsearchable riches of Christ. *T. L. Cuyler.*

61, 62. another, who was not invited. **first . . house,**[c] the feeling shows that home ties were pre-eminent: the act of returning would have exposed him to tempting solicitations.

Perseverance in Christ's service.—I. The service of Christ demands to be undertaken by us. II. Properly pursued, it is eminently productive. III. It has difficulties. Our own inaptness—need of self-denial—opposition—temptation. IV. The cost should be counted. V. Certain qualifications indispensable. Unreserved consecration—unremitting diligence—enduring perseverance.

No retreat.—When Garibaldi sailed from Genoa in 1860, to deliver Sicily from its oppressors, he took with him a thousand volunteers. They landed at Marsala almost in the face of the Neapolitan fleet. When the commander of Marsala, returning to the port, saw two steamers, he gave immediate orders to destroy them. Garibaldi, having landed his men, looked with indifference, almost with pleasure, upon their destruction. "Our retreat is cut off," he said exultingly to his soldiers; "we have no hope but in going forward; it is to death or victory." Which it proved to be we know full well, the brave hero soon returning as complete conqueror. *No retreat possible to the Christian soldier.*—Among the prisoners taken captive at Waterloo there was a Highland piper. Napoleon, struck with his mountain dress and sinewy limbs, asked him to play on his instrument, which is said to sound so delightfully in the mountains and glens in Scotland. "Play a pibroch," said Napoleon; and the Highlander played. "Play a march"; it was done. "Play a retreat." "Na, na," said the Highlander, "I never learned to play a retreat."

a "He must wait till his aged father dies." *Hase.*

"Lord, suffer me *first*." Ah; that is the cry of nature "I will come to Thee, but suffer me *first*." "*First* suffer me to be disappointed, and *then* I will follow *Thee*; first, build my house upon the sand, and *then* I will come, O Rock, to *Thee*. First, worship and waste my affections on the clay, and *then* I will come to *Thee*." "Suffer me *first*"; but Jesus answered, "Follow *thou* Me." *Burkitt.*

b "First, spiritually dead;—its double meaning adds beauty to the passage." *Oosterzee.*

"Sceptics insinuate Christ's demand to be disrespectful to parents." *Baur.*

"The fixed purpose sways and bends all circumstances to its uses, as the wind bends the reeds and rushes beneath it."

c 2 Ti. iv. 10; Jo. vi. 37; Lu. xvii. 32; He. x. 39.

No true man can live a half-life when he has genuinely learned that it is only half a life. The other half, the higher half, must haunt him. *Phillips Brooks.*

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CHAPTER THE TENTH.

the Seventy instructed and sent

"Rather a net of love wh. the Lord cast over Israel."

"Why the Vulgate has seventy-two, the translators themselves could not tell." *Lightfoot.*

"The seventy Gentile nations." *Neander, Lange.*

1, 2. other seventy, as Lu. alone records this, he was prob. one of the Seventy. **two . . two,** social principle sanctified to highest use. "Mutual aid, friendly counsel, brotherly affection, helpful sympathy, testimony to miracles." (Moses and Aaron, Caleb and Joshua.) **before . . face,** in advance, under His eye. **Himself . . come,** to inspect and confirm their work. **harvest,** of souls, of fruit resulting from my work. **pray . . send,** only He can send. Let none go till he be thus sent.

God is the Lord of the harvest.—He—I. Determines the time of the harvest; II. Appoints the laborers; III. Watches over its growth; IV. Alone deserves the harvest-thanksgiving. *Lange.*

Sending forth laborers.—Captain Allen Gardiner, on the inhospitable coast of South America, where he slowly perished with hunger, in the hope of attracting the notice of some passing vessel, wrote on the cliff in large letters "DELAY NOT; WE ARE STARVING." Years after, the words were seen; but it was too late, the bleached bones of the brave hero of the cross strewed the beach. Help had been delayed, and he had perished. The like cry of a dying world for the Bread of Life, ringing in the ears of the people of God, who have enough and to spare, will surely not be much longer unheeded. A few have responded already, but what are these among so many? Oh that we would each one arise and do our utmost daily, expecting to see mighty results now! *J. C. Fullerton.*

3—7. lambs, *valuable*, but simple, helpless, ignorant. **wolves,**[a] *worthless*, but vicious, crafty, strong. Men who love darkness like wolves who prey at night.[b] **scrip,** wallet. In E. at this day hearts of men more easily won by those who throw themselves on their hospitality. **shoes,** sandals.[c] **salute,**[d] waste no time in empty ceremonies. **peace,**[e] as bearers of heaven's truce to rebels. **turn,** "Peace, like the dove fr. the ark, finds a resting-place or returns." **remain,** ceremonious visits waste time. **such things,** humble or dainty fare. **labourer,** *etc.* "The hire is worthy of a *laborer*, not of a *laggard*." **go . . house,** be content with your host, and his table.

a Ge. xlix. 27; *cf.* Is. lxv. 25.

b Je. v. 6.

c Song, vii. 1; Eph. vi. 15; Ru. iv. 7; Ma. iii. 11.

d 2 S. xiv. 4; Mk. xii. 38; 2 K. iv. 39.

e Ps. cxxii. 6.

And into whatsoever house ye enter. The law of hospitality allows a traveller to stay three days in a house to which he comes for entertainment, without disclosing even his business. Such is the case with ordinary travelling merchants and business men; and *some* customs of semi-forced entertainment must exist where inns are unknown.

The call of the messengers of the Gospel considered on its dark and bright sides.—I. Christ Himself sends them forth; but—II. He sends them as lambs among wolves. *The laborer is worthy of his hire.*—I. However imperfect he may be, he certainly deserves it. II. However late it may be, he always receives it. *Lange.*

A lamb among wolves.—The veteran Stilicho had conquered Alaric and his Goths. The Romans invite the hero and his ward—a stupid, cowardly boy, the Emperor Honorius—to gladiatorial games in honor of the victory. The empire has been Christian for a hundred years, yet these infamous and brutalizing shows still continue. They are defended with all sorts of devil's sophistry. The games begin; the tall, strong men enter the arena; the tragic cry echoes through the amphitheatre. "Ave Cæsar, morituri te salutamus!" the swords are drawn, and in an instant's signal will be bathed in blood. At that very moment down leaps into the arena a rude, ignorant monk. "The gladiators shall *not* fight," he exclaims. "Are you going to thank God by shedding innocent blood?" A yell of execration rises from these 80,000 spectators. "Who is this wretch that dares to set himself up as knowing better than we do? Pelt him! Cut him down!" Stones are hurled at him; the gladiators run him through with their swords; he falls dead, and his body is kicked aside, and the games go on, and the people—Christians and all—shout applause. Aye, they go on, and the people shout, for the last time. Their eyes are opened; their sophistry is at an end; the blood of a martyr is on their souls. Shame stops for ever the massacre of gladiators; and because one poor, ignorant hermit has moral courage, "one more habitual crime was wiped away from the annals of the world." *Farrar.*

8—11. eat . . you, and let your moderation be known unto all men.[f] **heal . . sick,** so shall your entertainers be rewarded, and your authority be confirmed. **say,** *etc.*, do not omit to preach, whether men hear or forbear. **notwithstanding,** in wrath remember mercy; and while shaking off the dust, etc., announce the love of God, and return blessing for cursing.

f Phil. iv. 5; 1 Co. x. 25; 2 Co. xii. 14.

The danger of rejecting the Gospel.—I. How awful is their obduracy! II. How heinous their guilt! III. How great their folly! IV. How pitiable their condition! *Simeon.*

Doing the work of Christ.—They were to do as Christ had done, give a visible proof of the beneficence of the Gospel, and attract men to its spiritual blessedness by means of its temporal effects. Christians can do this work of the disciples by alleviating sickness, by visiting, by care, by seeking out the needy, and sending physicians, by hospitals, by children's aid societies. The better care of the sick and unfortunate always follows in the train of Christianity, and is one of the best means of proving its value and promoting its influence. "*Miracles* are the ringing of the great bell of the universe, to call attention to the doctrine." *Foster.*

The Gospel needs attuned ears.—Alphonse Karr heard a gardener ask his master permission to sleep for the future in the stable; "for," said he, "there is no possibility of sleeping in the chamber behind the greenhouse, sir; there are nightingales there which do nothing but guggle, and keep up a noise all the night." The sweetest sounds are but an annoyance to those who have no musical ear; doubtless the music of heaven would have no charms to carnal minds, certainly the joyful sound of the Gospel is unappreciated so long as men's ears remain uncircumcised. *Spurgeon.*

12, 13. I . . you, though you are not to say it to them. But bec. it will be so, be therefore the more tenderly earnest with them. **tolerable,** guilt aggravated by great mercy. **Sodom,** who had not in Lot such "a preacher of righteousness" as the servant of Christ who makes known that "righteousness wh. is by faith."

Guilt of rejecting the evidence of miracles (*see* Ma. xi. 20—24).—I. The privileges which these cities enjoyed: 1. The places specified; 2. The signal manner in which they were distinguished. II. Their neglect of the advantages with which they had been favored: 1. The special design of religious privileges is to bring men to repentance; 2. It is no unusual thing for that design to be unanswered, even where the privileges are most abundant. III. The awful doom with which their impenitence would be visited: 1. An important principle laid down; 2. A solemn truth stated. *Anon.*—*The guilt of a privileged people.*—Max Müller in the preface to his essays tells of a Hindu who, having been converted in Benares, greatly wished to visit England. He had heard that it was a land of Bibles, a land of preaching, a land of churches and chapels, and he longed to see it. He expected to find the Christian land Christ-like. At length he arrived there. Max Müller adds that never shall he forget the deep dejection of the man when he discovered the Christianity of Europe to be so unlike that of the New Testament. In fact, nothing but keeping to the teachings of the Bible held him back from an utter relapse into idolatry.

Opposition to the truth.—As Whitefield was one day preaching in Plymouth, a shipbuilder named Henry Tanner, who was working at a distance, heard his voice, and resolved, with some of his companions, to go and drive him from the place where he stood. For this purpose, they filled their pockets with stones. When, however, he heard Mr. Whitefield earnestly inviting sinners to Christ, he was filled with astonishment; his resolution failed him; and he went home with his mind deeply impressed. On the following evening, he again attended, and heard Mr. Whitefield on the sin of those who crucified the Redeemer. After he had forcibly illustrated their guilt, he appeared to look earnestly at Mr. Tanner, as he exclaimed with great energy, "Thou art the man!" These words powerfully impressed him, and, in the agony of his soul, he cried, "God be merciful to me a sinner!" The preacher then proceeded to proclaim the free and abundant grace of the Lord Jesus. A gleam of hope entered the heart of the penitent; and he surrendered himself to Christ. Mr. Tanner afterwards became a minister of the Gospel, and labored with great success for many years at Exeter.

14—16. Tyre . . Sidon, *etc.*, Ma. xi. 22. **you . . me,** "Honors and insults to ambassadors, reflected on the King sending." *Van Doren.*

What the ruined cities of antiquity preach to unbelieving posterity.—Capernaum, the image of unbelieving Christendom.—I. The darkness resting on Capernaum. II. The light arising upon Capernaum. III. The enmity prevailing in Capernaum. IV. The sentence pronounced against Capernaum. *Lange.*—*A Christian minister the voice of Christ.*—We send an ambassador to England; there is a difference of opinion between our Government and that of England. The ambassador

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"We return the dust back to you," *i.e.*, we renounce all intercourse. A Mussulman, saluting a Christian by mistake, insists on revoking it. *Ld. Hennike.*

"When minds and hearts are not in unison the words of love itself are but the rattling of the chain that tells the victim it is bound."

The rejection of gospel privileges is itself the proof that they have been mercifully offered. *Bliss.*

"If more warnings would have saved the lost Sidonians, it is not for the infidel to ask, Why were they not given? Every act of Jehovah, towards saving sinners, is one of pure mercy! The proportion is ruled by a holy, just Sovereign, who willeth not the death of the sinner; but whose ways are past finding out. It is enough for us to know that all are inexcusable, Ro. i. ii. Our feelings should be profound gratitude for Gospel light and redeeming grace. *Alford.*

"Justice consists in an exact and scrupulous regard to the rights of others, with a deliberate purpose to preserve them on all occasions sacred and inviolate." *C. Buck.*

"Then I saw that there was a way to hell even from the gates of heaven, as well as from the City of Destruction." *Bunyan.*

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"Thou shalt love as the apple of thine eye every one that speaketh to thee the Word of God." *Barnabas.*

"God is a most severe avenger of the ministers of the Gospel." *Q. Eliz. Bible.*

is in a circle in society, but he does not take his opinions from the English people; he cares nothing what they think on national subjects; the crowd around him may be indignant against this country, but the ambassador listens not to the voice of the populace around him. He bends a listening ear to the telegraphic communication from Washington, and whatever words he hears those he utters, no matter how they may be received, no matter what the people or the crown may think. He stands an American in the midst of English society; he thinks the thoughts and has the feelings of the Government at Washington; he dares to say words however unpleasant to the English crown because the power that sustains him, though it is invisible, he knows to be real. Well, now, so it is with a man, principally the true minister of Christ. For instance, he goes into a community where all are infidel, all are heathen. What the sentiment of the populace is he asks not; what the people will think of him for uttering his words he cares not, but he bends his ear and listens for words from the throne, and when God says: "Speak in the hearing of the people," he speaks the words that are given to him and stands unmoved. *M. Simpson.*

The waking up of conscience.—Have you ever noticed the great clock of St. Paul's? At mid-day, in the roar of business, how few hear it but those who are close to it! But when the work of the day is over, and silence reigns in London, then it may be heard for miles around. That is just like the conscience of an impenitent man. While in health and strength, he will not hear it; but the day will come when he must retire from the world, and look death in the face; and then the clock of conscience—the solemn clock—will sound in his ears, and, if he has not repented, will bring wretchedness and misery to his soul. *Ryle.*

the return of the Seventy

17—20. returned, aft. brief absence: prob. not many days. **joy,** at their own success, and triumph of Christ. **devils,** greatest enemies of man. **subject,** cast down under us. **name,** they acknowledge the source of their power. **beheld,**[a] be not surprised, when I sent you forth, I was contemplating, *etc.* **lightning,** sudden, swift, bright.[b] **fall,**[c] may ref. to *original* apostacy: *present* victorious: or *future* final overthrow. **heaven,** loss of pre-eminence and power. **serpents,**[d] dangerous, wily foes.. **scorpions,** lesser, but active and injurious enemies. **all . . power,** evil combinations. **enemy,** the devil. **rejoice not,** with highest joy. **names . . heaven,** personal salvation the chief subject for Christian rejoicing.

Mission of the Seventy.—I. The mission of the Seventy disciples is here implied: 1. The purpose for which they were sent; 2. The manner in which they were to conduct themselves. II. Their success is here declared: 1. Exceedingly novel; 2. Pre-eminently strange; 3. It was not by any skill or energy of their own that these demons were ejected. III. The feeling with which they regarded their success is here shown: 1. They rejoiced because success attended them; 2. That beings so hateful and dangerous were overcome; 3. In the happiness they had been instrumental in diffusing; 4. In the success of the great cause with which they had been identified. IV. A consideration is urged with a view of moderating their joy, and directing it into a higher channel: 1. What is meant by having our names written in heaven; 2. How the fact may be ascertained; 3. Those may well rejoice who have satisfactory grounds for concluding that this privilege is theirs.

Lucifer.—There is no name we know so abused and misapplied as this truly beautiful name. Lucifer, the light-bringer, is the Latin equivalent of the Greek Phosphorus, which is used as a title of our blessed Lord (2 Pe. i. 19), to which corresponds the phrase, "Bright and Morning Star" (Re. xxii. 16). Applied to Him, the epithet is most expressive; for He is the true light who enlightens every man who cometh into the world, and who has shed a flood of light upon life and immortality. But unfortunately, the name has been given, almost appropriated, in the first place, to Satan, the "prince of darkness," who is the enemy and destroyer of light in the souls of men. This misapplication and degradation of a noble name arose, in the first instance, from a mistranslation and misinterpretation of Is. xiv. 12. Our translators have used the word Lucifer here; and expositors, later ones slavishly following the earlier, such as Tertullian, have referred the whole passage, which is a highly poetical and beautiful description of the King of Babylon, to the devil; and so, in common speech, the Evil One, who has no light in him, has been named Lucifer. And now, by as widespread an abuse of the word in these countries, it has been degraded as the designation of the common match, two or four boxes of which may be purchased for one halfpenny! The match is more a lucifer, and bears the name more righteously than the ruler of the kingdom of darkness—yet how tiny a light-bringer it is! What a come-down one feels to be in such an application of the word! *Moody.*

Divine protection.—Mr. Gobat, the late Bishop of Jerusalem, when engaged as a

[a] "He accompanied them in spirit, and witnessed Satan's overthrow. No isolated vision—the spiritual intuition of the God-Man, to whom the secrets of the spirit world are naked." *Oosterzee.*

[b] Zech. ix. 14.

[c] Jo. xii. 31; Ep. ii. 2; vi. 12; 1 Jo. iii. 8; He. ii. 14; Re. xii. 7—9; xx. 10.

"Lucifer a *light-bearer* no longer, but a bringer-in of darkness." *Bernard.*

Grace without talent will save; but talent without grace will only increase our condemnation. *Spurgeon.*

"At Christ's resurrection all the gods of the heathen expired." *Hammond.*

[d] Ac. xxviii. 3—5.

missionary in Abyssinia, retired on one occasion, in a season of deep spiritual depression and gloom, into a cavern, and here poured out his heart in earnest supplication, beseeching that God would not desert him, but encourage him in his trials. He remained in the cavern for some time. When he rose from his knees, his eyes had become accustomed to the darkness, and he saw that he had been there with a hyena and her cubs, which yet had, marvellously, not been permitted to attack him. At the very time when he deemed himself forgotten, he received this striking manifestation that the God of providence was nigh to shield and protect him. *Memoirs of Bishop Gobat.*

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21—24. spirit, *R. V.*, "in the Holy Spirit."[a] **all things,**[b] in plan, purpose, execution. **knoweth.**[c] **but . . Father,** who alone knows Him perfectly. **reveal,** Christ reveals moral nature of God to human intelligence and conscience. **blessed,** such knowledge the beginning of eternal felicity. **many . . desired,**[d] the Messiah was the object of their hopes.

Christ rejoicing in spirit.—I. Proof of the joy tasted by our Lord on earth. II. An image of the joy He has now in heaven. III. A foretaste of the happiness He will hereafter enjoy. *Van Doren.*

The desire of all nations.—Socrates uttered the longing of all thoughtful heathen. "We must wait," said he, "till One shall come and teach us our duty to God." The Cumæan Sibyl taught that a Great Ruler should be born, of heavenly extraction, whose reign would be universal. "To give a universal peace, and exercise His Father's virtues. To abolish all violence, and restore original simplicity. To kill the serpent and purge all vegetables of poison. The blessings would extend to the brute creation." Thus unconsciously did the heathen world prophesy of, and long for, the Redeemer. Augustine desired to see Christ in the flesh, Solomon in his glory, and Paul in the pulpit. *Van Doren.*

a *Alford;* Ma. xi. 25—27; xiii. 11; xvi. 16, 17; 2 Co. iv. 3, 4; 1 Co. i. 21—26.

b Ma. xxviii. 18; Jo. iii. 35; v. 26, 27; xvii. 1, 2; i. 18; vi. 44—46; Phi. ii. 9; Ep. i. 21, 22; He. ii. 8; 1 Co. xv. 24—27.

c 1 Ti. iii. 16.

d Jo. viii. 56; 1 Pe. i. 10; Hag. ii. 7.

a lawyer instructed

25—29. lawyer,[e] versed in letter of law. **do,**[f] what great thing, etc., hoping to *merit* heaven. **written . . law,** *suited* to, and *testing* the *lawyer*. **how,** *etc.*, a common Rabbinical formula for eliciting a text of Scripture. **love . . God.**[g] **neighbour.**[h] **right,** he knew the *words*, but not their *sense*. **willing,**[i] anxious. **who . . neighbour** (Mk. xii. 33), he covers his defeat by starting another question.

Love to our neighbor.—Assumes diverse forms: I. In a family it is tenderness and care. II. In a neighborhood, courtesy. III. In friendship, sympathy. IV. In business, integrity. V. In distress, mercy. VI. To our country, patriotism. VII. To the world, benevolence. VIII. To the Church, brotherly kindness. *Van Doren.*

e Ma. xix. 16—22; xxii. 35—40.

f Ac. xvi. 30.

g De. vi. 5; x. 12; xxx. 6.

h Le. xix. 18; Ro. xiii. 9; Ga. v. 13, 14; Ja. ii. 8.

i Lu. xvi. 15; Ro. x. 3.

parable of the good Samaritan

30—32. man, a Jew. **went down,** Jerus., 2,400 ft. above Mediterranean, and 1,500 above Jericho. **Jericho,** "City of Palms,"[j] ab. 19 m. E. of Jerus., nr. the Jordan; 9 m. N. of Dead Sea. **thieves,** highway robbers, banditti. "40,000 workmen were dismissed from work on the temple of Herod at this time." **chance,**[k] coincidence. **priest,** it is said that 12,000 lived at Jericho in time of Christ; a countryman of the wounded man, a teacher of religion.[l] **passed by,** right over against him.[m] **Levite,**[n] whose duties brought him in contact with the offices of religion. **came,** prompted by curiosity, not humanity.

The good Samaritan, or genuine philanthropy.—Genuine philanthropy—I. Is sure to meet with suitable objects for its sympathy and succor. II. Is restricted in its action by no adventitious circumstances, as—1. Ecclesiasticism; 2. Nationality. III. Has respect to the material, as well as to the spiritual, interests of mankind. IV. Is most manifestly unselfish. V. Is ever personally practical in its character. VI. Its exercise is the duty of all. *Homilist.*

Shunning the sight of misery.—In the parable of the compassionate Samaritan the disposition to shun the sight of misery, which one is resolved not to redress, is finely touched in the conduct of the priest and the Levite, who, when they espied a person naked, wounded, and almost expiring on the road, are said to have "passed by on the other side." Indeed, in the account given of the Levite in our version, there is something which, to me, has a contradictory appearance. He "came and looked on him, and passed by on the other side." There is not a vestige of this inconsistency in the original, which says simply, "travelling that way, and seeing one in this wretched plight, he kept on the other side of the road, and passed on." In such case a man who is not quite obdurate, would avoid the cutting reflection that he knows anything of the matter. And though he must be conscious that he knew

j Chance, to the sacred writers, as to the most thoughtful of the Greeks, is "the daughter of Forethought;" it is "God's unseen Providence, by men nicknamed Chance." *Fuller.* "Many good opportunities work under things which seem fortuitous." *Bengel.*

"The road was infested with robbers." *Jos. Ant.* xv. 7. Travellers still pay *armed* guards to protect them.

k Ex. xxiii. 5.

l Jo. iii. 17.

m Nu. viii. 5—22.

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"We do not want prec'pts so much as examples." *Pliny.*

a Lu. ix. 53.

When he came opposite the wounded man, instead of acting as the priest and the Levite had done, especially as the Jews wd. expect a Samaritan to act, he acted simply as a man. *Bliss.*

b Is. i. 6. A well-known method of cure in the East; recommended by Greek and Latin physicians.

c Ma. xx. 2.

It makes no difference to Him that the fallen man is of an alien race. He is a *man*, and that is enough; and he is down, and must be raised; he is in need, and must be helped. *Burton.*

John Bach McMaster says in the *Atlantic Monthly* that, in the beginning of this century, "in all our land there was not a reformatory, nor an asylum for the blind, for the deaf and dumb, or for lunatics." And yet there are people who believe that the world has been growing worse and worse the last hundred years!

"The claims of eternal justice bind man in equal and impartial benevolence over the face of the whole earth, and render the wandering Arab, who is in need of aid or instruction from any one, as truly my brother as the one my mother gave me." *Feltham.*

Martha and Mary

d Ma. xxi. 17; xxvi. 6; Mk. xi. 1, 11; xiv. 3; Lu.

a little, and might have known more if he would, he is glad to gloss over his inhumanity, even to himself, with some pretext of hurry or thoughtlessness, or anything that may conceal the naked truth. *Campbell.*

33, 34. Samaritan,[a] of a nation treated with contempt by Jews. **saw,** and did not hurry off for his own safety. **compassion,** practical pity. **bound,** *see Gk.*, a surgical term. **oil . . wine,** the former to soothe; the latter to cleanse the wound.[b] **inn,** khan, or caravansery. **care,** moved by humanity; having no reward but conscience.

True love's glory.—I. It asks no questions. II. Does not hesitate. III. Fears no harm. IV. Does not delay. V. Makes willing sacrifices. VI. Leaves nothing unfinished.

Personal ministrations.—Many in our day consider it a sufficient evidence of their Christian charity, if they pay others to fulfil the works of mercy. And, indeed, the good Samaritan paid the host of the inn for the care of the wounded man. But before all, he wrought with his own hands, and spared not the pains of dressing the wounds of the sufferer, walking by his side after placing him on the mule. When, from a pure motive and with prompt resolution, we incur privation, sacrifice pleasure, and undertake a painful personal labor for the benefit of a suffering neighbor, a special blessing rests upon us." *Thiersch.*

35—37. morrow, when duty urged his departure. **two pence,** two days' wages.[c] **host,** innkeeper. **repay,** the host had confidence. **three,** the professionally religious Jews, and the trading Samaritan. **neighbour,** in the true sense of the word, *near-dweller.* **said,** he could say no less. **go . . do,** the practical lesson of the par. for every reader.

The good Samaritan.—I. The occasion which called forth this parable: 1. The lawyer's inquiry; 2. The source to which he was directed for information; 3. The intimate acquaintance with the Scriptures which he evinced; 4. The approbation which our Saviour expressed; 5. The self-righteous spirit which this lawyer displayed. II. The leading incidents it embraces: 1. An unfortunate traveller; 2. The unfeeling conduct of those by whom he was first discovered; 3. The true friend he found in one from whom sympathy and succor were hardly to be expected. III. The lessons it was intended to inculcate and enforce: 1. Extensive knowledge and orthodox sentiments are unavailing unless they lead to practical results; 2. The relief of those who are in distress, while it is a dictate of our common humanity, is especially enjoined and recommended by the religion of Christ; 3. We should regard all as neighbors, however separated by various adventitious circumstances, to whom we have an opportunity of doing good; 4. In seeking to benefit our fellow-creatures, we should be prepared to make personal sacrifices. *Anon.*

True benevolence of Christianity.—"Pagan philosophy," says Robert Hall, "soared in sublime speculation, wasted its strength in endless subtleties and debates; but among the rewards to which it aspired, it never thought of 'the blessedness of him that considereth the poor.' You might have traversed the Roman empire, in the zenith of its power, from the Euphrates to the Atlantic, without meeting with a single charitable asylum for the sick. Monuments of pride, of ambition, of vindictive wrath, were to be found in abundance; but not one legible record of commiseration for the poor." The primitive Christians, it is evident, taught this lesson of philanthropy to the world. Hospitals were referred to as in existence at the Council of Nice, A.D. 325. *T. Manton.—Habitual compassion.*—Kosciusko once wished to send some bottles of wine to a clergyman of Solothum; and as he hesitated to send them by his servant, lest he should smuggle a part, he gave the commission to a young man of the name of Zeltner, and desired him to take the horse which he himself usually rode. On his return, young Zeltner said that he would never ride his horse again, unless he gave his purse at the same time. Kosciusko asking what he meant, he answered, "As soon as a poor man on the road takes off his hat and asks for charity, the horse immediately stands still, and will not stir till something is given to the petitioner; and, as I had no money about me, I was obliged to make believe to give something to satisfy the horse."

38—40. village, Bethany.[d] **Martha,** prob. the elder, and perh. a widow; type of active, zealous Christian. **received,** *see Gk.*, involves idea of entertaining. **Mary,** type of docile, meditative, humble Christian. **sat . . feet,** aft. manner of scholar; implies submission and obedience. **word,** He as willing to teach as she to learn. **cumbered,** *see Gk.*, distracted by thought-scattering

anxieties. **dost . . care,** went with her troubles to right source, but in wrong temper. **alone,** with her too much *care*, she chides His lack of care. **bid . . me,** *so* "bid," Mary would have joyfully helped; each *loved* and *served* Jesus in her own way.

Jesus, the best family friend.—I. He enhances the pleasures; II. Lightens the cares; III. Hallows the duties; IV. Strengthens the union; V. And promotes the highest ends of domestic life.

The sisters of Bethany.—Commend us to our good brethren of the clergy for anecdotes of pith and delicacy. At the house of the late Dr. Archer, in London, there was a gathering of friends, and among them Dr. Harris, author of "Mammon," and Dr. Philip, of Maberly Chapel, author of "The Marthas," "The Marys," etc. In the course of conversation the question was mooted, which was the most amiable of the two sisters of Bethany, Mary or Martha? Dr. Archer replied: "I prefer Martha for the unselfishness of her character, in being more ready to provide for the comfort of her Lord than gratify herself." "Pray," rejoined Dr. Harris, addressing Dr. Philip, "what is your view? Which of the two do you think would have made the best wife?" "Well, really," replied the good man, "I'm at a loss; though I dare say, were I making the choice myself, I should prefer Mary." Dr. Archer, turning to Dr. Harris, said, smartly, "Pray, Dr. Harris, which of the two should you prefer?" The author of "Mammon" was only for a moment disconcerted, and replied, in a style that set the table in a roar, "Oh, I think I should choose Martha *before* dinner, and Mary *after* it." *Harper's Mag.*

Jesus at Bethany.

MARTHA. She sitteth idly at the Master's feet,
And troubles not herself with household cares.
'Tis the old story. When a guest arrives
She gives up all to be with him; while I
Must be the drudge, make ready the guest-chamber,
Prepare the food, set everything in order,
And see that naught is wanting in the house.
She shows her love by words and I by works.

MARY. O Master! when thou comest, it is always
A Sabbath in the house. I cannot work;
I must sit at thy feet; must see thee, hear thee!
I have a feeble, wayward, doubting heart,
Incapable of endurance or great thoughts,
Striving for something that it cannot reach,
Baffled and disappointed, wounded, hungry,
And only when I hear thee am I happy,
And only when I see thee am at peace!

H. W. Longfellow.

41, 42. answered, she expecting Christ would take sides with her. **Martha,** calls her by name; the reproof lay in the tone. **careful,** *see Gk.*, cutting nature of painful cares. **troubled,** *see Gk.*, fretting anxiety. **many things,** manifold cares of household. The *temper* rather than the *conduct* censured by Christ. **one,**[a] in opp. to *many*. (Perh. as applied to Martha's *care*, our Lord meant "one dish" will suffice). **chosen,** out of *many* cares and attractions. **good part,** portion.

One thing is needful.—I. In order rightly to use the time of life; II. Rightly to taste the joys of life; III. Lightly to bear the burdens of life. IV. Rightly to expect the end of life. *The good part.*—I. Cannot; II. Must not; III. Shall not, be taken away. Jesus the defender of His friends when they are misunderstood. *Lange. The good part, i.e.*, personal religion. I. *Its necessity:* needful to *all*—children, youth, manhood, age, rich, poor. II. *Its excellence:* "the good part;" none knew better than Jesus how good; He had tasted Himself of the love of God; it is good, and it makes good. III. *Its reception:* a matter of choice, preference,—"hath chosen;" hence thought, selection, approval. IV. *Its security:* "not taken away;" other good things will be lost presently; not this. *Learn:*—Seek at once the one thing needful, the good part that Jesus commends. *Hive.*

Martha and Mary.—Martha was practical. She was entirely domestic. She took a worldly view of this adorable personage, and felt as though the best thing she could do was to minister to His comfort. As she was thus, with anxious household cares, ministering, Mary was sitting still, at the feet of Jesus. Martha, seeing her sitting there, had not the least idea that anything was going on. Mary's feet were still, her hands were quiet. She neither sewed nor knit. She wove no flowers into wreaths or bouquets. She said nothing. She was not doing anything. There are a great many persons who do not suppose that there is anything going on unless

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xix. 29; xxiv. 50; Jo. xi. 1, 18; xii. 1.

"Martha desires to *bestow* much, Mary to receive much." *Van Doren.*

We are called to serve God, actively if possible, passively at any rate, but in any case to serve Him. The law for our spiritual life is, "Diligent in business, fervent in spirit, serving the Lord." Martha served; Mary sat at His feet; and the Lord, by what He said, did not put any mark of disapproval on Martha's serving.

Five Marys:—1. Mother of Jesus; 2. Magdalene; 3. Wife of Cleopas; 4. Sister of Lazarus; 5. The mother of Mark.

"While *busy* ab. Him, we cannot *rest* in Him." *Van Doren.*

a Ma. xvi. 26; vi. 33.

Those who are always looking after faults in others, have neither time nor opportunity to see th'ir own.

It is better to find out *one* of our own faults than *ten* of our neighbors'.

Before you scold, be sure that you are right yourself. He that attempts to cleanse a blot with blotted fingers, makes a greater blur.

Receiving, givi'g, praying, working—these are the alternate chords on which the music of our lives should be str'ck. Heavenward, earthward, sh'ld

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there is some buzz and bustle, unless there is some outward show and development. They have no idea of the lake that is hid far up in the mountain recesses, on which the day shines and the night sends down its starry beauty, and which does nothing except reflect the heavens. Ask the mill-brook that comes tearing down the gorge, and wipes the sweat off at every mill-wheel, what it is doing, and what it is, and it says, "I am working, working, working; I am an enterprising brook; but that lazy old lake up there in the mountain-top never did anything in the world for its living." And yet that lake in the midst of the mountain has some beauty and some merits to the poet. Now, Martha, in her soul, loved her sister, but she did not know much of the higher experience of the soul to which her sister had attained; and, instead of saying, "Mary, why don't you come and help me?" she said, "Master, see, she doesn't help me; tell her to come and help me." Christ's reply is significant. *Beecher.*

be the alternate looks—heavenward in our waiting upon God, and earthward in our service for man. *Burton.*

They were to each other as the two Epistles; one of James, the teacher of fidelity, labor, obedience; and one of John, breathing light, gladness, and love.

CHAPTER THE ELEVENTH.

the disciples are taught how to pray

the Lord's Prayer

Ma. v. 9—13.

1—4. praying,[a] another instance of Lu.'s noticing the devotions of Christ. **teach . . pray,** in no duty do we need more careful instruction, or Divine aid.[b] **father,** a *Father, heavenly, our.* **will . . heaven,** constantly, perfectly, cheerfully, immediately. **give . . bread,** *give,* lesson of dependence: *bread,*[c] of contentment:[d] *our,* of industry: *to-day,* against care: *daily,* of trust: *us,* of love. **sins,** of wh. the guile is measured by the character of God: by the punishment provided: by the atonement needed. **for . . also,**[e] *etc.*, as a token of humility, love, sincerity. **temptation,**[f] *see Gk.*, trial, test. **evil,** esp. of *sin,* the greatest, and cause of other evils.

Prayer.—Prayer should be: I. Founded on knowledge; II. Prompted by desire; III. Bounded by promise.

The influence of the Lord's Prayer.—An Eastern traveller says: "I remember, on one occasion, travelling in Arabia with a companion who possessed some knowledge of medicine. We arrived at a spot near which we were about to pitch our tent: when a crowd of Arabs surrounded us, cursing and swearing at the rebellers against God. My friend, who spoke a little Arabic, turning to an elderly person whose garb bespoke him a priest, said, 'Who taught you that we were disbelievers? Hear my daily prayer, and judge for yourselves.' He then repeated the Lord's prayer. All stood amazed and silent, till the priest exclaimed, 'May God curse me if ever I curse again those who hold such a belief! Nay, more, that prayer shall be my prayer till my hour be come. I pray thee, O Nazarene! to repeat that prayer, that it may be remembered and written among us in letters of gold.'" *The spirit of the Lord's Prayer.*—The spirit of the Lord's Prayer is beautiful. The form of petition breathes a filial spirit,—"Father;" a catholic spirit,—"Our Father;" a reverential spirit,—"Hallowed be Thy Name;" a missionary spirit,—"Thy kingdom come;" an obedient spirit,—"Thy will be done on earth;" a dependent spirit,—"Give us this day our daily bread;" a forgiving spirit,—"And forgive us our trespasses as we forgive them that trespass against us;" a cautious spirit,—"Lead us not into temptation, but deliver us from evil;" a confidential and adoring spirit,—"For thine is the kingdom, and the power and the glory, for ever and ever. Amen." *The fulness of the Lord's Prayer.*—I used to think the Lord's Prayer was a short prayer; but as I live longer, and see more of life, I begin to believe there is no such thing as getting through it. If a man, in praying that prayer, were to be stopped by every word until he had thoroughly prayed it, it would take him a lifetime. "Our Father,"—there would be a wall a hundred feet high in just those two words to most men. If they might say, "Our Tyrant," or "Our Monarch," or even "Our Creator," they could get along with it; but "Our *Father*,"—why, a man is almost a saint who can pray that. You read, "Thy will be done;" and you say to yourself, "Oh! I can pray that;" and all the time your mind goes round and round in immense circuits and far-off distances: but God is continually bringing the circuits nearer to you, till He says, "How is it about your temper and your pride?—how is it about your business and your daily life?" This is a revolutionary petition. It would make many a man's shop and store tumble to the ground to utter it. Who can stand at the end of the avenue along which all his pleasant thoughts and wishes are blossoming like flowers, and send these terrible words, "Thy will be done," crashing down through it? I think it is the most fearful prayer to pray in the world. *Beecher.*

Ma. v. 9—13.

a Lu. vi. 12; Ma. xiv. 23.

b Ro. viii. 26; Ecc. v. 2.

c Jo. vi. 48—51.

d 1 Ti. vi. 8; Ge. xxviii. 20.

e 2 S. xix. 23.

f Ja. i. 13; Ge. xxi. 1; 2 Pe. ii. 9. Job xxiii. 10; 1 Co. x. 13.

"The prayer recorded by Luke was delivered by our Lord at a time and under circumstances differing from those to which Matthew refers. The one was spoken in Galilee, the other in Judea. The one unasked for, the other at the request of a disciple. The one as He was preaching, the other after He had been praying." *Van Doren.*

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Importunity in prayer

5—7. said, still further to teach some essential of prayer. **midnight,** on acc. of heat, a time oft. preferred in E. for travelling. **loaves,**[a] bread in E. like small cakes; size of plate ½ in. thick; weight ab. 6 oz. **trouble,** untimely hour, disturb family.

The prayer of faith.—What are the attributes of that prayer to which this glorious promise is made?—1. Earnest desire; 2. Submission; 3. Dependence; 4. An earnest and diligent use of means; 5. Deep humility; 6. Faith; 7. Perseverance; 8. An absorbing regard for the glory of God. *Dr. Griffin.*

With the golden pen.—Drexelius tells us of a vision that a religious man had at his prayers in the congregation. He saw a several angel at the elbow of every one present, ready to write down his petitions. Those who prayed heartily their angels wrote down their suits in gold; those who prayed but coldly and carelessly, their angels wrote, too, but it was with water; those that prayed customarily, only from the teeth outward, had their angels by them, who seemed to write, but it was with a dry pen, no ink in it; such as slept had their angels by them, but they laid their pens by; such as had worldly thoughts, their angels wrote them in dust; and such as had envious and malicious spirits, their angels wrote with gall. If this be so, I fear few angels have wrote this day in golden letters; but the pens of the others have gone very fast. Have a care how thou prayest if thou wouldest have them written with the golden pen. *N. Rogers.*

8—10. friend, on score of friendship men will often make sacrifices. **importunity,**[b] this, the point of the parable. *See Gk.*, "shamelessness." **many . . needeth,** *friendship* asked for three, *importunity* wins many. **ask,** with a beggar's humility. **seek,** with servant's carefulness. **knock,** with friend's confidence. **everyone,**[c] friend or otherwise—importunity gains what friendship might deny.

Importunity in prayer.—I. A case supposed. II. An exhortation addressed. We have here—1. The true nature of prayer; 2. The proper spirit of prayer; 3. Its certain success. III. A touching argument employed. *Asking, seeking, knocking.*—Notice—I. What Christ here enjoins: He enjoins His disciples to ask, to seek, and to knock. These terms are doubtless intended to convey very different, though connected thoughts. The last injunction implies: 1. A well-founded right; 2. Frequency of application; 3. Great ardor of desire. II. The Saviour's promise—"It shall be," *etc. Parsons.*

Seeking and finding.—A young lady was seated in a cottage in the Northwest of Spain, trying, in very imperfect and recently-acquired Spanish, to make plain the way of salvation to a group of poor villagers who had assembled to hear her. She had just said: "Jesus is able to save you to-day; is there any one here really wanting salvation?" Immediately a man cried out: "Oh, I do want to be saved! I would rather have the salvation of my soul than all the good things in this world." Unable to express herself as she would, she said: "Only Jesus can save. Seek Jesus." In his ignorance and superstition, the poor peasant took her words literally, and started off after the meeting to seek Jesus, climbing the mountains, hunting the pine forests and seashore. He did this for three days and nights. At length, weary and disheartened, he threw himself on the ground, and groaned out his agony of soul to the God of heaven. He heard this poor man's cry, and filled his soul with joy. He had sought the bodily presence of Christ—a mistake very natural to a man always seeing images of the saints, while the living Saviour lifted the veil from his understanding, and revealed Himself, more present and real than any earthly object. *Rogers.*

11—13. son, more than a friend, but not the less importunate. **ask,** *R. V.*, "ask a loaf;" though a *son*, he must ask. **stone,** wh. bread in size, color, etc., may resemble. **serpent,** which is like some kinds of fish. **scorpion,** wh., when rolled up, resembles an egg. **evil,** ignorant, selfish. **good,** what you think is good, and in your power to give. **children,** bec. of their relationship. **how . . more,** none can tell *how much.* **Father,** wise and good. **give,** the best of all gifts. **them . . ask,** only those who *ask.*

The gift of the Holy Spirit.—I. These words exhibit our privilege. II. Prescribe our duty: 1. Ask sincerely, in truth; 2. Ask importunately; 3. Ask believingly. III. Encourage our hope, "If ye then," etc.: 1. Mankind are naturally evil; 2. Yet they know how to give good gifts unto their children; 3. But God is certainly our Father; 4. And God being our Father, we cannot fail of obtaining the gift of His Holy Spirit. *Anon.*

[a] 1 S. xxv. 18; 1 K. xiv. 3; 2 K. iv. 42; *Topics* ii. 22, 24; *Paxton's Man. and Cust.* i. 373; Jer. xxix. 13; Lu. xviii. 1—8.

The popular idea, indeed, is that prayer is a very simple matter; but, in reality, it is the highest exercise of the soul, and requires for its presentation the concentration of all its powers. *Taylor.*

[b] Mk. x. 47; 1 Thess. v. 17.

[c] *Successful prayer:* Ge. xxiv. 12; xxxii. 24; 1 S. i. 10; 2 S. xv. 31; 2 Ch. xiv. 11; Is. xxxviii. 2; Da. ii. 18; vi. 10; ix. 21; Ezra viii. 21—23; Ne. ii. 4; 1 K. xvii. 1; xviii. 42; 2 K. ii. 14; 1 K. xvii. 21; 2 K. iv. 33; Ac. ii. 1; xii. 12. *Campbell.*

"Friendship might have urged him to give; continued importunity in knocking obliges him to the effort of rising." *Bengel.*

"There is no imaginable likeness between an egg and the ordinary black scorpion of this country, neither in color nor size, nor when the tail is extended, in shape; but old writers speak of a *white* scorpion, and such an one, with the tail folded up, as in specimens of fossil trilobites, would not look unlike a small egg. Perhaps, however, the contrast refers only to the different properties of the egg and the scorpion, which is sufficiently emphatic." *Thomson L. and B.*, 246.

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Spiritual things satisfy; the more of heaven there is in the soul, the less will earth content. The joys of God's Spirit are heart-filling and heart-cheering.

Simple faith in God.—A very worldly man was an object of prayer by his wife. Their little daughter became a Christian. Her faith was remarkably simple. She read the direction to us to believe that when we ask for the Holy Spirit we shall receive. She believed; she said to her mother, "Father will be converted." One evening he did not return home at the usual hour. An hour passed, two hours. His wife became anxious, then alarmed. The little girl said, "Why, mother, he's going to come home a Christian to-night. I prayed that he might." The hour grew late, still he came not. The mother said, "I must sit up for him." The child replied, "Why, he's all safe, mother; we ought to trust God and go to bed." She went to bed. When the father, at midnight, came, and told his wife how he had found Christ, and, later, they stood in tearful joy looking upon the sleeping face of their little daughter, the child waked and, seeing them, exclaimed, "There, mamma, didn't he come home a Christian?" Oh, for the spirit in us all of that praying child! *G. R. Leavitt.*

a demoniac healed

Ma. xii. 22—37.

Mk. iii. 22—30.

14—16. dumb, and blind also (*Ma.*). Satanic power over human speech and sight. **some,** whom the people had challenged (*Ma.*). **sign . . heaven,** in the casting out of the devil they might have seen a sign.

The blind and dumb demoniac (*see* Ma. xii. 22, *etc.*; Mk. iii. 19).—I. The wonderful cure which is here recorded. II. The inference deduced from this astonishing spectacle, "Is not this the son of David?"—1. This conclusion was fully justified; 2. It was the conviction of a considerable number; 3. It was publicly acknowledged. III. The contrast presented by the feelings of the multitude and the daring impiety of the Jewish rulers:—1. A blasphemous charge; 2. A triumphant vindication. *Anon.*

"*All were amazed.*"—The dissolution of so hideous a spell as that which had bound this man—the power to pour light on the filmed eyeball and to restore speech to the cramped tongue, and intelligence to the bewildered soul—was something that the people had never witnessed. The miracle produced a thrill of astonishment, a burst of unconcealed admiration. *Farrar.*

"The Jewish authority, down to the third cent., goes upon the same foundation, imputing Christ's mirs., wh. they do not deny, to magic and secret arts, wh. He had learned in Egypt." *Paley.*

17—20. finger,[a] denoting power and *skill* (Ma. says "Spirit").

A desperate resort.—Christ's bitterest enemies did not deny the reality of His miracles; and being stung by the unsophisticated testimony of "all the people" (Ma. xii. 23), they had no way of holding out against His claims but by the desperate shift of ascribing His miracles to Satan. *D. Brown.*

the kingdom of Satan and the kingdom of God

a Ex. viii. 19; xxxi. 18; Ps. viii. 3.

b Lu. xii. 19; Je. vi. 14; De. xxix. 19.

c Is. liii. 12; Col. ii. 15; Mk. i. 7. *See Gk.*

Armor, defensive *arms.* Arms, L. *arma;* Gael, *arm,* a weapon, prob. fr. the human *arm.*

d 2 Co. x. 4.

"Homeric goods made of spoils. Satan's arts are turned against himself, as captured weapons against the enemy." *Reynolds.*

21—23. man, *all.* to the devil. **armed,** *R. V.*, "fully armed," with craft, habits, excuses, "fiery darts." **palace,** *R. V.*, "guardeth his own court," even the sinful soul—"a palace," but in ruins. **goods,** human powers, talents, reason, etc. **peace,** a ruinous peace.[b] **stronger,** *all.* to Christ.[c] **armour,** *see Gk.*, panoply. **spoils,** as the result of conquest.[d] **with me,** in heart, mind, soul, strength. **gathereth . . scattereth,** as a man who walks through the harvest field without working.

The strong man armed.—I. A striking representation of sinners in their natural condition: 1. The citadel; 2. Its defence; 3. The unspotted security realized. II. A view of the wonderful deliverance experienced when men become the subjects of saving grace: 1. The character of the deliverer; 2. The assault he makes upon the enemy; 3. The conquest obtained is not only decisive, but complete. *Anon.*

The strong man's armor.—I. And, if you reflect for a moment upon that blessed being, in whom is our life; the sinless man; the God in the flesh; you will at once discern what peculiar fitness there is in Him for our deliverance from this spiritual battle! a fitness nowhere else to be found, or to be imagined. As the very and eternal God, He hath all power, equal to the Father, all brightness, and glory, and all unutterable perfections dwelling within Him, as in a fountain inexhaustible, and ever flowing over on the objects of His love. As a man, again, one with us, He is our brother, united by ties unspeakable in any words which human nature can supply, with those for whose sake He came down from the bosom of eternal glory. Christ for Himself has fought it all over before us, with the very same enemy, and against the very same arms and weapons which are directed against us. *J. Garbett.*

the unrestful spirit

e 2 Ch. iii. 6; Job xxvi. 13; Ma. xii. 44; xxiii. 29; Re. xxi. 19.

24—26. gone out, victim *reformed,* demon *expelled,* mere *appearance.* **dry** (R.V., "waterless") **places,** spiritual desolation of heathenism. **my house,** the demoniac temporally abandoned. **swept,** cleansed. **garnished,**[e] beautified, furnished, equipped. Partial reformation. **goeth . . enter,** devil out and Christ not in. **worse,** R.V., "becometh worse"; "a relapse oft. worse than orig. malady." *Van Doren.*

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The house swept and garnished (*see* also Ma. xii. 43—45).—I. A miserable condition indicated: 1. This influence is powerful; 2. Defiling. II. An agreeable deliverance is experienced: 1. In the Word of God this truth is often exhibited; 2. It is confirmed by many instances; 3. This subject demands serious thought and rigorous self-examination. III. A fearful relapse described: 1. When the evil spirit returned, he found the house unoccupied; it was empty, swept, and garnished; 2. The return of the spirit under these circumstances was easily effected; 3. The consequences attending this re-possession were awful. *Anon.*

Neutrality impossible in religion.—"You don't mean to call me an enemy of religion, do you?" said a farmer to a gentleman who was urging him to become a friend of Christ. "'He that is not for Me is against Me,' are Christ's words. Are they not decisive of your question?" replied the gentleman. "But I am friendly to religion," rejoined the farmer. "Friendly! How? You do not revile Christ, I know; but do you serve Him? Do you avow yourself His disciple? Are you His disciple? Do you by your life and speech declare that faith in Christ is necessary to salvation?" "I do not profess faith in Christ, sir," said the farmer; "and, of course, I cannot consistently urge that faith on others." "Then, you see," replied the gentleman, "that your influence is against the acceptance of Christ by others. Its voice is: 'Personal faith in Christ is not a very important matter; if it were, I should seek it.'" The farmer was silenced. He felt that his friend was right. He saw that not to be on Christ's side was to be against Him; not to be marching with His pilgrims to heaven was to be marching with His enemies to hell. He was right. There was no middle course.

"Bycause as he sayth that there is so moche golde nowe bestowed aboute the *garnysshynge* of the pecys of the crosse, that there is none lefte for pore folke." *Sir T. More, Dial.*

27, 28. woman, her deed of more consequence than her name.[a] **blessed,** the mother of such a teacher to be envied.[b] **yea, rather,** etc., hearers and doers of the Word more blessed than parents of the preacher. Hence the Virgin more blessed as a follower of Christ than as His mother.

a woman praises Him

a "Tradition calls her *Marcella*; a servant of Martha and Mary." *Oosterzee.*

b "My chief pleasure is that my *parents* will hear of my victory." *Epaminondas.*

The woman mentioned, a type of superficial religious feeling.—I. The nature of this feeling: 1. It is easily excited; 2. Quickly manifested; 3. Soon disappears. II. Its value: 1. The Lord does not wholly disapprove it; 2. Still less does he unconditionally approve it; 3. He desires that it should be exchanged for something better—for hearing and keeping His Word. *Lange.*

Keeping the Word of God.—A person who had been to public worship, having returned home perhaps somewhat sooner than usual, was asked by another member of the family who had not been there, "Is all done?" "No," replied he, "all is *said*, but all is not *done!*" How little is commonly done of all that is heard! "Blessed are they that hear the Word of God and keep it." *Erskine.*

There is a blessing indeed in the outward kinship, but chiefly in the believing submission of the heart to that truth which Jesus brings from God. (Compare viii. 19—21.) *Broadus.*

29, 30. gathered, *see Gk.*, crowded towards. **say,** sighing deeply (*Mk.*). **evil,** intensely wicked. **seek,** *see Gk.*, demand. **sign,**[c] "captious scepticism."[d]

the sign of the prophet Jonas

Ma. xii. 38—45.

The great fish.—Upon the question as to what was the fish that swallowed Jonah, Dr. Raleigh remarks: "The Bible does not say that a whale was the prophet's jailer. The infidel has said that, and then has enjoyed the easy triumph of proving the natural impossibility of it. Jonah says 'a great fish' swallowed him. Our Lord uses a phrase exactly similar. He uses a generic term, which *includes* the whale, but is never applied to the whale particularly. The dolphin, the seal, the whale, the shark, are all included in the term that is used; and there is strong probability in the supposition that the white shark is the creature designated as the 'great fish.' Sharks abounded in the Mediterranean at that time. They have been found there ever since, and are found there still. In length some of them have attained to thirty feet and upwards, of capacity in other ways sufficient to incarcerate Samson of Zorah, or Goliath of Gath, *as well* as the probably attenuated prophet of Gath-hepher." *Story of Jonah.*

c Jo. iv. 48; 1 Co. i. 22; Lu. iv. 9, 10; *cf.* Jo. x. 25, 37.

d "Attributing our Lord's works to *magic*, they desired a sign fr. heaven." *De Wette.*

31, 32. Queen . . south,[e] Sheba. **Nineveh,** cap. of Assyria. **condemn,** ea. renewed person condemns his unconverted neighbor. **Jonas,** of like passions with us. **greater,** in every essential particular.

the queen of the south

e 1 K. x. 1. Traditions made her name Maqueda. *Lange.*

Degrees of condemnation.—I. Repentant heathen stand above unbelieving Jews. II. Jews seeking salvation above nominal Christians. *Lange.*

Power of units.—The greatest works that have been done have been done by the ones. The hundreds do not often do much, the companies never do: it is the units, just the single individuals, that, after all, are the power and the might. Take any Church,—there are multitudes in it; but it is some two or three that do the

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work. Look on the Reformation !—there might be many reformers, but there was but one Luther: there might be many teachers, but there was but one Calvin. Look ye upon the preachers of the last age, the mighty preachers who stirred up the Churches !—there were many coadjutors with them; but, after all, it was not Whitefield's friends, nor Wesley's friends; but the men themselves, that did it. Individual effort is, after all, the grand thing. *Spurgeon.*

on the use of light

33—36. no man,[a] having something to show. **secret place,** *R. V.*, "cellar." **light . . body,** *R. V.*, "lamp of thy body is thine eye."[b] *R. V.*, look therefore whether. **heed . . light,**[c] what thou regardest as the light: thought, reasoning, conscience. **bright shining,** *see Gk.*, as a candle lighteneth thee with its brightness. "If the soul have no part darkened by prejudice or selfish lusts, it shall be wholly illuminated by the doctrine of Christ." *Van Doren.*

The greater our privileges, the heavier our responsibility.—The clearest light is lost when it is either: I. Placed under a bushel; or—II. Beheld with a diseased eye. As light is adapted to the eye, and the eye to the light, so are man and Christ suited to one another. *The hopeless condition of the man in whom the inner light is wholly obscured.*—It is dark: I. Within him; II. Around him; III. Before him. *Lange.*

Light in every part.—We went one cold, windy day to see a poor young girl, kept at home by a lame hip. Her room was on the north side of a bleak house. It did not look pleasant without or cheerful within. "Poor girl," I thought, "what a cheerless life is yours, and what a pity your room is on the north side of the house." "You never have any sun," I said; "not a ray comes in at these windows. It's too bad. Sunshine is everything. I love the sun." "Oh!" she answered, with the sweetest of smiles, "my Sun pours in at every window and through every crack." I looked surprised. "The Sun of Righteousness," she said, softly. "Jesus—He shines in here, and makes everything bright to me." Yes. Jesus shining in can make any spot beautiful, and make even one bare room a happy home. *Anon.*

woes against the Pharisees

37—40. Pharisee, here is the keynote of this passage. **dine,**[d] *see Gk.*, breakfast. **sat,** reclined. **marvelled,** bec. Christ usually complied with harmless customs. **outside . . platter,**[e] *ill.* of ceremonial, external purifications. The vessels *ill.* persons. **inward part,** heart, moral nature. **fools,**[f] *R. V.*, "foolish ones." **without . . within,** *R. V.*, "the outside . . the inside," does not He therefore *see*, and *know*, both.

The sad contrast between appearance and reality among professors of religion.—I. The appearance a laborious copy of reality; II. The reality a sad contrast to the appearance. *Lange.*

Lord Chesterfield's confession.—The Earl of Chesterfield was allowed to be the most elegant and accomplished man in Europe; and he was no less conspicuous in the political than in the fashionable world. No man ever possessed greater advantages for the attainment of and the enjoyment of worldly pleasures; and no man ever drank deeper of the sweet, but poisonous draught. Let us hear him at a time when disease and age hung heavy upon him, and rendered him incapable of further enjoyment. "I have seen," says he, "the silly rounds of business and of pleasure, and have done with them all. I have enjoyed all the pleasures of the world, and consequently know their futility, and do not regret their loss. I appraise them at their real value, which is, in truth, very low; whereas those that have not experienced, always overrate them. When I reflect on what I have seen, what I have heard, and what I have done, I can hardly persuade myself that all that frivolous hurry or bustle and pleasure of the world had any reality; and I do by no means desire to repeat the nauseous dose, for the sake of the fugitive dream. I bear this melancholy situation because I must bear it, whether I will or no! I think of nothing but killing time the best way I can, now that he has become my enemy. It is my resolution to *sleep* in the carriage during the remainder of my journey."

41—44. give, do not covet. **alms,** charitable donations. **things,** *see Gk.*, those things which are within.[g] **tithe,**[h] pay tithe (*Ma.*). **rue,**[i] a strong-scented plant, abounding in oil, grows wild in S. Europe; it is cultivated as a plot herb. **these . . done,** little duties not to be despised. **not . . undone,** sins of omission. **love . . seats,** rooms (*Ma.*), pre-eminence, ambition.[j] **graves,**[k] *R. V.*, "tombs," hollow, deceitful, foul within; walking over them, men would be *defiled*, "and incur pollution unawares." *Wordsworth.*

a Ma. v. 14, 15; Mk. iv. 21.

b Ma. vi. 22, 23; Ep. i. 17, 18; Is. viii. 20; 2 Pe. ii. 14.

c Pr. xvi. 25; xxvi. 12; Is. v. 20, 21.

d ἀριστήση, Lat. *prandium*, take breakfast, "the morning meal, not dine." *Meyer; Alford.* "Morning meal, between breakfast and dinner. The legal hour on the Sabbath was noon." *Josephus.* "With the Greeks it was a lunch. Breakfast at sunrise (as in Homer's time), dinner at 11, and supper (their principal meal) at 5. The Romans ordinarily bathed at 2 and dined at 3. Peter's hour in Palestine was about 12 (the 6th hour, Acts x. 9); Plutarch's at noon. Aristophanes places the ἄριστον after attending court. *Lightfoot.*

e Ma. xxiii. 25, *ff.*; Mk. vii. 1 *ff.*

f "Ye thoughtless creatures." *Doddridge.*

g "What is within your vessels: and what is within *yourselves*—yr. own souls." *Wordsworth.*

h Ma. xxiii. 23.

i "In old times a flavor was given to wine by 'Rue, sour herb-of-grace.' Anciently called herb-of-grace: we have the word *rue* with the meaning of repentance, needful to obtain God's grace." *Topics* i. 99.

j *Shakespeare, Hen. VIII.* iii. 2.

k Ps. v. 9.

Fidelity in great and small matters.—I. Some practise neither one nor the other. II. Some are scrupulous in little things but not in great. III. Some, on the contrary, are conscientious in great things but negligent in little ones. IV. Some unite both. The Lord himself, a glorious example of fidelity in the highest and the smallest duties of His calling. *Lange.*

Pardon desired for duties left undone.—Dr. Samuel Johnson, in writing to his mother, says:—"You have been the best mother, and I believe the best woman, in the world. I thank you for your indulgence to me, and I beg forgiveness for all I have done ill, and all that I have omitted to do well." So in the prayer he composed at the same time: "Forgive me whatever I have done unkindly to my mother, and whatever I have omitted to do kindly." *God regards the heart.*—When a wealthy merchant bragged to Lycon, a wise philosopher, of the multitude of his ships, and his extensive trade, he answered, "I esteem not that to be felicity which hangs upon ropes and cables." When a man is at the last cast, it is true piety, and not prosperity, that shall stand a man in stead. The smoke of a great man's sacrifice smells never the sweeter before God because he is clothed with silk, or, like the bird of paradise, adorned with plumes and feathers. No; it is the inside that God regards.

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"Give according to your ability." *Euthymius; Cocenes; Hammond.* "Give as freely as you have acted rapaciously." *Brown.* "Give your heart first." *Ryle.*

45—48. lawyers, who expound the *traditions;* as scribes, the *text* of the law. **reproachest,**[a] *see Gk.*, insultest. **burdens,**[b] answering to penances, fastings, flagellations, etc., of Rome of present day. **touch . . fingers,** not making the least effort to obey the traditions they enforced. **truly . . deeds,** *R. V.*, "So ye are witnesses and consent unto the works!"

woes against the lawyers

Burdens imposed by superstition.—When Chief Justice Whiteside of England visited Italy, some years ago, he was struck, he tells us, with the multitude of priests, and asked a Roman Catholic friend what they could possibly find to do. "Find to do!" answered his friend: "they have more to do than they can possibly get through." "How can that be?" was the natural rejoinder. "What have they to do?" "They have to say masses for the dead," was the reply. "You see no man in good circumstances likes to die without leaving money, perhaps a hundred crowns, or even five hundred, for masses for his soul,—masses to get him out of purgatory. Or, if he loses his wife or his child, he goes to the priest to order a hundred masses for the benefit of the soul departed. Now, for all Italy, this makes such an enormous demand, that the priests are always some tens of thousands of masses in arrear; that is, they were paid last year, or the year before, for masses which they have not yet been able to say." "But what happens then?" said Mr. Whiteside, "if, as you say, they are always getting into arrear?" "Oh! then they send a petition to the Pope; and he sets it all straight." "How does he do that!" asked Mr. Whiteside. "Oh! he issues a decree once in every two or three years, that so many thousand masses which have not been said shall be entered in the chancery of heaven as if they had been said; and that, you know, makes all right."

a "The kindest reproofs felt as reproaches by unhumbled hearts." *Van Doren.*

b Is. x. 1; Mk. vii. 7, 8; Ga. vi. 13; Ac. xv. 10.

"Men who neither approach nor wish to approach strictn'ss of life, although sternly requiring it from others." *Gregory.*

"As the carcass of a dead man that weareth a living man's garment is not a living man, though he look never so like him; even so the Church of Rome now is, of a spouse of Christ, become an harlot." *Cawdray.*

49—51. wisdom . . God, Christ Himself.[c] **required,** *etc.*, "a generation sanctioning the sins of the past, pays the accumulated debt in its own punishment." **Zacharias . . temple** (See Ma. xxiii. 35 notes).

The blood-guiltiness of Israel.—I. An old debt. II. An accumulated debt. III. A justly visited debt. *Lange.*

The land of the Jew.—Palestine itself, at this moment, seems almost overspread by the curse. Its cities are the cities of the dead; its every acre is covered with the tombs of departed ages; it has a soil fit to grow corn that would positively crowd and overflow all the granaries of the world; but it cannot provide corn enough to feed its miserable, its starved and wretched peasantry. At this very moment, there is no Mount Nebo, or Mount Pisgah, from which a successor of Moses can see a goodly land overflowing with milk and honey. On every part of that land, the iron hoof of the Arab steed, and the naked foot of the Papal monk, have trod in succession, and warred for supremacy. In rapid succession, the Roman, the Persian, the Arab, the Turk, the robber, have taken possession of Palestine; and the poor Jew—the fig-tree blasted—has a home anywhere and everywhere, but least a home in his own land; has possessions everywhere, but none in that land which is held by title-deeds more lasting than those of the aristocracy of England. His title-deeds are in Ezekiel, in Jeremiah, in Isaiah, in the Psalms, and must last and live for ever and ever. You have, then, in the Jew, wherever you find him, a blasted fig-tree, a miracle-stricken nation; a people scathed by a curse which cleaves to them and consumes them; the

c Ma. xxiii. 34; 1 Co. i. 24. The wisdom of God in Christ. *Ambrose*, and all the Fathers.

"Persecution is the infliction of pain, punishment, or death upon others, unjustly, more especially for adhering to a religious creed or mode of worship." *Maunder.*

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people of the weary foot; the exiles of the earth; in it, and not of it, as if their very existence was a symbol of what God's people should be,—in the world, and not of the world. *Cumming.*

52—54. taken . . key,[a] by falsifying the sense. **provoke,** *see Gk.*, "question with a view of ensnaring" Him. **catch,** *see Gk.*, "To start some unguarded word." *R. V.* omits "that they might accuse Him."

Lamentable effect of hindering.—Hume, the historian, received a religious education from his mother, but as he approached manhood confirmed infidelity succeeded. Maternal partiality, however, alarmed at first, came at length to look with less and less pain upon his declension, for Hume applied himself with unwearied, and, unhappily, with successful, efforts to sap the foundation of his mother's faith. Having succeeded, he went abroad, and as he was returning an express met him in London, with a letter from his mother informing him that she was in a deep decline. She said she found herself without any support in her distress; that he had taken away that only source of comfort upon which, in all cases of affliction, she used to rely; and that she now found her mind sinking into despair. She conjured him to hasten to her, at least to send her a letter containing such consolations as philosophy could afford to a dying mortal. Hume was overwhelmed with anguish on receiving this letter, and hastened to Scotland, travelling day and night; but before he arrived his mother expired.

The Bible a mine.—Some look upon the Bible as a garden of spices, in which you may walk, and at your leisure pluck the flowers and gather the fruits of the Eden of God. I have found it more like a mine, in which you must dig and labor, the wealth of which is not to be obtained without labor—a mine rich in gold and precious things, but it must be wrought day and night in order to produce them. *Todd.*

a Ma. xxiii. 13; Mk. vii. 13; Mal. ii. 7, 8; Mk. xii. 13; Ps. lvi. 5; 2 Pe. iii. 16.

"A key was handed a steward on assuming office. One was given a Rabbi, when authorized to expound the law. On the death of Rabbi Samuel, a key was hung on his tomb. The early fastenings were made of chains, but later, keys were made of iron, wood, bronze, and gold." *Van Doren.*

CHAPTER THE TWELFTH.

disciples warned against Pharisaism

1—3. multitude, *R. V.*, "many thousands of the multitude." **hypocrisy,**[b] their principal vice. **revealed,**[c] hypocrisy will show itself as certainly as leaven. **ye . . spoken,** the doctrine ye preach will manifest itself. **ear . . housetops,** time will come when the truth, now spoken privately by you to one or two hearers, shall be proclaimed boldly to multitudes.

The revealing process.—I. There are revealing processes going on in the world around us, and under circumstances which make it extremely probable that, in the world to come, they will continue to go on with accelerated and overwhelming power. II. All the hindrances which prevented a perfect revelation of the character in this world will in the next be removed. III. Much of the Bible is written with reference to a judgment in the midst of minute and amazing revelations. IV. If there were no books with man's deeds recorded in them, no conscience in the soul to urge them forth, no witnesses to testify, and no formal sentence to be pronounced and vindicated, still the future condition of the soul will itself point back to specific acts of sin or unrighteousness on earth, as the ground of its peculiar destiny. *Neil.*

Everything recorded.—It is related that, some time since, a gentleman visiting England called upon a gentleman there. He was shown into a large and elegantly furnished drawing-room, where he was received by the gentleman whom he sought. He saw that there were two other persons seated at a table in the room, but, not being introduced to them, proceeded with his business. At the close of the interview, as he was about to leave, the gentleman remarked, "I am accustomed to have conversations with me recorded, and, that there may be no misunderstanding, these my amanuenses will read to you what you have said." The visitor was thunderstruck. He little thought, while sitting there, that two pairs of ears were catching up every word he uttered. So with many in this world. They seem not to know that there is a Being about their path who hears every syllable they utter, and who, "when the books are opened," will bring everything to view. *Baxendale.*

b "Satan was the first that practised falsehood under saintly show." *Milton.*

c 1 S. xv. 14; 2 K. v. 26; Ma. xxvi. 50; Ac. v. 3; viii. 20, 21.

"Every branch of knowledge which a good man possesses he may apply to some good purpose." *C. Buchanan.*

providence

4, 5. friends,[d] "He speaks as a general—'Brothers in arms, fear not.'" **after . . do,** power of the persecutor limited to this life and the body. **forewarn,** and thus "forearm," against slavish fear. **Him,** God. **power,**[e] over body and soul, in time and eternity. **hell,** *see Gk.*, Gehenna.

God to be feared, but not man.—I. The fear of man is a very powerful and prevailing evil. II. To be governed by this principle is both impious and absurd. III.

d Jo. xv. 14.

e Is. li. 7—13; Ma. x. 28.

God is the more proper object of fear. IV. There is very abundant reason why we should fear Him: 1. He can destroy the body as well as man; 2. His power also extends to the future world. Learn—(1) That the minor sorts of persecution are unworthy the regard of a rational man; (2) To submit to your trials with meekness and patience, and you may defy the confederate hosts of earth and hell. *Simeon.*

6, 7. forgotten . . God,[a] though men so lightly esteem them. **hairs . . numbered,** accurate knowledge, minute care.

The consolation wh. a look at the sparrows or at the hairs of the head may bring to the Lord's disciples.—How much higher we stand: I. As reasonable creatures; II. As immortal beings; III. As redeemed by the blood of the Son of God; IV. As called to likeness to God. Hence it is impossible that He who counts the sparrows shall be forgetful of men and Christians. *Lange.*

Confidence in God's providence.—After the battle of Manassas, Captain Imboden called upon General Stonewall Jackson, who was severely wounded, and found him bathing his swollen hand in spring water, and bearing his pain very patiently. In the course of their conversation Imboden said: "How is it, General, you can keep so cool, and appear so utterly insensible to danger, in such a storm of shell and bullets as rained about you when your hand was hit?" He instantly became grave and reverential in his manner, and answered in a low tone of great earnestness: "Captain, my religious belief teaches me to feel as safe in battle as in bed. God has fixed the time of my death. I do not concern myself about that, but to be always ready, no matter when it may overtake me." He added after a pause: "Captain, that is the way all men should live, and then all would be equally brave."

8—12. confess, assert and defend the doctrines and person of Christ. **before . . angels,**[b] his denial or confession, as the case may be, shall be public, and admitted righteous by the highest intelligences. **blasphemeth.**[c] **forgiven.**[d] **synagogues,** inferior ecclesiastical courts. **magistrates,** *R. V.*, "rulers" as rulers, etc. **powers,** *R. V.*, "authorities," as Herod, Felix, etc. **take no thought,** *R. V.*, be not anxious; special help of Spirit to be expected upon emergencies;[e] not to be expected to help lazy preachers or whimsical fanatics. He is to be *trusted*, not *tempted*.

The holy calling of the Christian to acknowledge his Lord.—I. The wide extent; II. The undoubted justice; III. The incomparable importance of this calling. By what we are before the Lord here, we may already judge what we shall one day have to expect from Him. *Lange.*

Be not ashamed of the religion of Christ.—If you go into a Mohammedan country, when the hour for prayer comes at three o'clock, you will see the Mohammedan kneeling down on his knees. He is not ashamed of his false religion. The only religion that gives a man victory over sin and the flesh, the only religion that gives a man spiritual power, is the religion of Jesus Christ, and yet it is the only religion that men are ashamed of. When Mr. Moody was at Salt Lake City he did not meet even one that was not proud of being a Mormon. Everywhere the fact was announced over their shops and places of business. If you meet a man who is possessed of an error he will publish it. Why should we, who have the truth, not publish it also? *Anon.*

13—15. one . . said, prob. not a disc. He was interested in what Christ had said ab. *providence*. **brother,**[f] who may have been unjust. **divide,** by appealing to Christ, he hoped to avoid delays and misadventures of litigation. **divider,** private arbitrator. **covetousness,**[g] in the midst of heavenly teachings, this man thought of worldly affairs. A hint to hearers. **life,** and that wh. sustains his *whole* life. **abundance,**[h] true enjoyment and use of life not to be measured by material wealth.

The inadequacy of worldly good to satisfy the soul.—I. A crime—covetousness or inordinate desire. This renders a man: 1. Dissatisfied with what he has; 2. Eager and rapacious in attempting to enlarge his possessions; 3. Disposed to pursue unlawful means, by which he may increase his worldly store; 4. Tenacious in keeping what he has obtained. II. A caution. "Take heed," etc. III. A reason assigned: 1. A man's life, that is, the length and happiness of his life; 2. Abundance of worldly things is attended with numerous temptations, and exposes a man to many sins; 3. It cannot remove those things that chiefly render a man miserable; 4. The insatiable desire of more still remains; 5. The greatest happiness of which this life is capable, may be, has been, and is enjoyed, without abundance of riches. *Anon.*

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a Ps. lxxxiv. 3; *cf.* Ps. cxlv. 16; cxlvii. 9.

"Numbering of our hairs, implies His accurate knowledge; it manifests the minuteness of His care." *Cyril.*

Hugh Miller says, "I will be a stone mason;" God says, "You will be a geologist." David goes out to tend his father's sheep; God calls him to govern a nation. Saul goes out to hunt his father's asses, and before he gets back finds the crown of mighty dominion. *Talmage.*

confessing Christ

b Lu. ix. 26; Re. iii. 8, 10, 12; Ma. x. 32; Ps. cxix. 46.

c Ma. ix. 3.

d Ma. xii. 31, 32; Mk. iii. 29; Is. lxiii. 10; He. x. 26—29.

e Ac. vi. 10.

"If we must give an account of every 'idle word,' take care, lest you have to answer for an idle silence." *Ambrose.*

covetousness

f Ro. i. 31; Pr. xviii. 19.

g "The highest kind of revolt against the Creator." *Bengel.*

h Ps. xxxvii. 16; Ja. v. 3; Pr. xxiii. 5; Ecc. v. 10; *see* also Abp. Trench, *Synonyms*, on πλεονεξία, φιλαργυρία:—"The first seeks rather to grasp what it has not, and in this way *to have more;* the second, to retain, and, by accumulating, to multiply that which it already has."

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To be, not to possess.—A gentleman once said to a wicked man, "You do not look as if you had prospered by your wickedness." "I have not prospered at it," cried the man. "With half the time and energy I have spent, I might have been a man of property and character. But I am a homeless wretch. Twice I have been in State prison. I have made acquaintance with all sorts of miseries; but I tell you, *my worst punishment is in being what I am.*" Not what *have* I, but what *am* I? not, what shall I *gain*, but what shall I *be?* is the true question of life. *Peloubet.*

16—18. parable, to *ill.* the nature and fruit of covetousness. **rich man,**[a] the less excuse for what he did. **plentifully,**[b] his wealth enabled him to till and crop effectually. **thought,** anxiously. Complaints of farmers proverbial. **what . . do?** being rich, might have given away. **this . . do,** *etc.*, keep my corn till a scanty harvest shall send the price up. **and there,** not on the poor. He thought not of God who gave, nor of man who needed, but of himself only. **fruits,** *R. V.*, "corn."

Unsanctified riches.—I. A man's life does not consist in wealth as regards: 1. Its excellence—the chief favorites of heaven have generally possessed but a small portion of earthly treasures; 2. Its happiness; 3. Its duration; 4. Its true interest. II. The incidents it describes: 1. The circumstances in which the person was placed; 2. The anxieties of which he was the subject; 3. The projects on which he resolved; 4. The spirit by which he was actuated: (1) His ungodliness; (2) His earthliness; (3) His selfishness; (4) His presumption. III. The lesson it inculcates: 1. Heavenly riches are durable; 2. Their possession is unattended with danger; 3. They are accessible to all; 4. They should be sought earnestly and without delay. *Anon.*

The folly of this rich man is apparent from the fact that he had entirely ignored the truth that his material possessions were not to be his for ever. "There are no pockets in a shroud." "How much did he leave?" asked one man of another, in the street-car, as they were talking of a millionaire whose death had been announced in the morning paper. "All he had," was the solemn and suggestive reply. *The foolish farmer.*—The Rev. John Cooke once fell in with a rich farmer who said, with a sneer, "I don't like religion; and I told you so." "You are not a singular farmer, sir," replied Mr. Cooke. "I have read of one whom you greatly resemble. The farmer to whom I allude, finding his ground very productive, and his barns too small, resolved on building larger barns, and filling them; and said to his soul, 'Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry.' But God said unto him, 'Thou fool! this night thy soul shall be required of thee: then whose shall those things be which thou hast provided?' Now, sir, I think you must see yourself in this picture. Here is a farmer, very rich, living to himself in health, ease, and pleasure, 'without God in the world.' But although he thought himself wise, and others wished to be like him, God addresses him differently: 'Thou fool!' Why, sir, do you suppose the only wise God called him a fool!" He was silent. "But, candidly, do you think he was a fool?" "I shall not say, sir." "Well, sir, if you will allow me to hazard an opinion, he appears a fool—1. Because he preferred his body to his soul; 2. Because he preferred the world to God:—'Eat, drink, and be merry,' was the extent of his aim; 3. Because he preferred time to eternity:—'Thou hast goods laid up for many years;' 4. Because he lived as if he should never die; and, whilst presuming on many years, exposed his soul to all the horrors of sudden death, without repentance, without forgiveness, without holiness, and without hope." *Cowley.*

19, 21. say . . soul, on the evidence of perishing things he built his hope of happiness.

> "The spider's most attenuated thread is cord, is cable
> To man's slender tie on human bliss."

take,[c] *etc.*, *see Gk.*, rest, eat, drink, feast. **God,** upon whom he did not bestow a thought. **said,** and He could do what He said. **fool,** *R. V.*, "foolish one," the verdict of infallible wisdom. **this night,** as opp. to "many days." **soul . . required,** to give acc. of thy stewardship. **whose?** no longer thine,[d] save in their consequences to thy moral character. **so,** in: 1. His painful discontent; 2. Increasing care; 3. Deceitful hope; 4. Irreparable loss. **treasure . . himself,** unrighteously, and atheistically.

Worldly-mindedness.—I. The evil of this rich man's conduct: 1. The deliberate choice of the world as his portion; 2. He forgot God as the giver of all that he en-

a Ps. lxii. 10; Pr. i. 32.

b De. xxx. 9; Ro. ii. 4.

"Suppose a friend come to thee, and find thy goods stored near the ground, and ready to spoil; and kindly bid thee remove them higher; thou wouldst listen. But Christ bids thee raise them to heaven, and they will be safe there forever." *Augustine.*

"The lust of avarice has so totally seized upon mankind that their wealth seems rather to possess them than they possess their wealth." *Pliny.*

"Refrain from covetousness and thy estate shall prosper." *Plato.*

"The wealth of covetous persons is like the sun after he is set—delights none." *Socrates.*

"A great fortune is a great slavery." *Seneca.*

c "'Ede, bibe, lude; post mortem nulla voluptas;' *i. e.*, eat, drink, play; after death no pleasure; an inscription found to this hour on the tombstone of a Roman epicurean in the Vatican."

d Ps. xlix. 17.

joyed; 3. He had no sense of dependence on God for the future; 4. He overlooks the authority of God as his rule, and the glory of God as his end; 5. He forgets the account which he has to render. II. The folly of his conduct: 1. Seeking his happiness from unworthy and inadequate sources; 2. Depending on the greatest uncertainties; 3. Minding time and forgetting eternity. III. General lessons enforced by the parable: 1. Every man of this character is, in God's account, a fool (v. 21); 2. The gratification of all desires is not happiness (v. 15); 3. Ungodliness is a sin which practical kindness will not compensate for; 4. The spirit of worldliness is not confined to the rich. *Hamilton.*

The soul's need.—Most of us have read the story of the shipwrecked mariner on an inhospitable island perishing with famine. One day a box was suddenly swept ashore, and he rushed eagerly to loosen its fastenings; but he fell back in fainting disappointment and consternation, saying, "Alas, it is only some passenger's pearls!" When this soul of ours is at last off upon the eternal shore, unready and unfurnished, will its undying hunger be appeased with indigestible jewels of earthly opulence alone? *Robinson.—Selfishness.*—"I have seen a woman, professing to love Christ more than the world, clad in a silk dress costing 75 dols.; making up and trimming of same, 40 dols.; bonnet, or apology for one, 35 dols.; velvet mantel, 150 dols.; diamond ring, 500 dols.; watch, chain, pin, and other trappings, 300 dols.; total, 1,100 dols.—all hung upon one frail, dying worm. I have seen her at a meeting in behalf of homeless wanderers in New York wipe her eyes upon an expensive embroidered handkerchief at the story of their sufferings, and when the contribution box came round, take from a well-filled portemonnaie of costly workmanship twenty-five cents to aid the society formed to promote their welfare." *Anon.*

22, 23. and . . said,[a] *etc.* Notes, Ma. vi. 25. **take no thought,** *R. V.*, "be not anxious."

Earthly care.—I. Unworthy of us. II. Highly dangerous. III. Extremely foolish. *Van Doren.*

Avarice and covetousness.—There are two sorts of avarice: the one is but of a bastard kind, and that is the rapacious appetite for gain not for its own sake, but for the pleasure of securing with it objects of pride or luxury; the other is the true kind and properly so called, which is a restless and insatiable desire of riches, not for any further end or use, but only to hoard and preserve, and perpetually increase them. The covetous man of the first kind is like a greedy ostrich, which devours any metal, but it is with an intent to feed upon it, and, in effect, it makes a shift to digest it. The second is like a foolish jackdaw, which loves to steal money only to hide it. *Cowley.*

24—26. consider, *see Ma.* vi. 26. **ravens.**[b] **God . . them,** in His providence, through the instrumentality of instinct, and their natural powers. **how . . ye,**[c] intellectual, moral, immortal, redeemed creatures. **fowls,**[d] *R. V.*, "birds," and all living creatures which are your servants.[e] **with . . thought,** *R. V.*, "by being anxious." **stature . . cubit,** "Has your money made you a cubit higher." *Orient. Prov.*

Ravens.—I. Consider, God feeds them. Will he not feed His children?—1 Though very voracious; 2. Unclean and unlovable; 3. Few and solitary. II. Consider, God preserves them. III. Consider, God employs them. *Stems and Twigs.*

Confidence in God.—"Never did man die of hunger who served God faithfully," Cuthbert would say, when nightfall found him supperless in the waste. "Look at that eagle overhead! God can feed us through him if He will"—and once, at least, he owed his meal to a fish that the scared bird let fall. A snowstorm drove his boat on the coast of Fife. "The snow closes the road along the shore," moaned his comrades; "the storm bars our way over sea." "There is still the way of heaven that lies open," said Cuthbert. *J. R. Green, "Short History."*

27. 28. consider, not merely the nat. beauty, but moral analogies and lessons. **lilies,** prob. the martagon lily (*L. chalcedonicum*).[f] **how . . grow,** certainly, harmoniously, mysteriously. **Solomon . . glory:** 1. Sol. with glory; 2. Lilies with more glory; 3. Christians with more than either. **grass,** of wh. flowers are the glory.[g] **to-day,** *etc.*, so short-lived. **how . . you,** you will live for ever.

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Jewish doctors taught that angels kissed away the souls of the righteous. Amo'g the Catacombs of Rome we read the epitaph, "In osculi Domini obdormivit," *i. e.*, "In the kiss of the Lord he fell asleep." *Van Doren.*

"Avarice is insatiable, and is always pushing on for more." *L'Estrange.*

"Great abundance of riches cannot of any man be both gathered and kept without sin." *Erasmus.*

against anxious forethought

a Ma. vi. 25.

Too much forethought robs life of its music; and too little, of its opportunity.

consider the ravens

b Ge. viii. 7 (see *Class and Desk, O. T.* 16); Le. xi. 15; De. xiv. 14; 1 K. xvii. 4—6 (see *Class and Desk, O. T.* 228); Job xxxviii. 41; Ps. cxlvii. 9; Pr. xxx. 17; Song v. 11; Is. xxxiv. 11; see also *Topics* i. 36.

c Ro. viii. 32.

d Ps. l. 11; civ. 12; Job xxxv. 11; Je. viii. 7.

e Ge. i. 26, 28; ix. 2; Ps. viii. 6—8.

consider the lilies

f "It flowers at the time the Ser. on the Mt. is supp. to have been deliv.; is abundant in Galilee, and its fine scarlet flowers render it a very conspicuous and showy object, wh. would naturally attract the attention of His hearers." *Balfour.*

g 1 Pe. i. 24.

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In a sad hour of prayer, at the Cape of Good Hope, Henry Martyn, finding a lone flame-colored flower, recalled this text, girded his mind, and praised God.

"Flowers! when the Saviour's calm benignant eye
Fell on your gentle beauty; when from you
That heavenly lesson for all hearts He drew
Eternal, universal as the sky;
Then in the bosom of your purity
A voice He set as in a temple shrine
That life's quick travellers ne'er might pass you by,
Unwarned of that sweet oracle Divine.
And though too oft its low, celestial sound
By the harsh notes of work-day care is drowned,
And the loud steps of vain, unlistening haste;
Yet the great ocean hath no tone of power
Mightier to reach the soul in thought's hush'd hour,
Than yours, meek lilies! chosen thus and graced." *Hemans.*

There is in our Lord's teaching a peculiar freshness and charm. It is perfumed with something of the odor of flowers, and suffused with the dew of summer mornings and the welcome moisture of springtime showers.

29, 30. seek not, *see Gk.*, earnestly, anxiously. **doubtful,**[a] hope and fear contending.

All this and heaven.—The late Lady Huntingdon, passing by a low, mean-looking cottage one day, heard a faint, soft sound inside, and drew up to the door, when she heard a voice uttering these words, "O my God, I thank Thee that I have all this—the Lord Jesus now and heaven at last." Thought the listener, what can this mean? Curiosity is strong; and giving the door a little touch, she saw an aged one—a poor woman, eighty years of age—with a pitcher of water and a crust, and her hands raised in the attitude of thanksgiving, and her words were, "O Lord, I thank Thee that I have all this, and the Lord Jesus Christ, and heaven at last." *Anon.*

a Ps. xxxvii. 25; xxxiv. 9, 10; lxxxiv. 11; Phil. iv. 19; He. xiii. 5; Ps. xxiii. 1.

directions and encouragements

31, 32. seek.[b] **added,**[c] in the measure in which you *need* them added—1. As the gift of God; 2. As the outgrowth of religious principles. **fear not,** *etc.*, note—(1) the command, (2) the title, (3) the reward. **little,**[d] term of endearment. **kingdom,** power, authority and influence in K. of Grace; and inheritance in K. of Glory.

The great hope of the little flock.—I. The appellation given to the Church, "little flock." "Little"—1. Because few; 2. Because insignificant; 3. Because weak; 4. Because dear. II. The relationship enjoyed by the Church, "your Father"—1. Our God discharges a father's duties; 2. He delights in a father's pleasures. III. The prospect enjoyed by the Church, "to give you the kingdom." In this is included possession of—1. Its riches; 2. Its honors; 3. Strength to enjoy them. *Stems and Twigs.*

Free grace.—As I sat in the church in Geneva where Calvin used to thunder, I blessed God for all the hard blows the brusque old reformer struck at Popery, and also that we have now a better Protestantism than he taught. And, as the minister there sprinkled the water of holy baptism on a babe, I could not but think of what Calvin termed "the horrible decree," and of the dread uncertainty with which many of his followers used to contemplate the destiny of deceased infants, and of the blessed certainty with which all Evangelical Christians contemplate it now. I fell back on Mrs. Stowe's "Theology of the Bones," and blessed God that it has become the theology of the best brains in Christendom. When the broken-hearted, bereaved mother had worked herself into a despairing frenzy over her conception of the God of Edwards and Hopkins, the old colored nurse gathered the pale form to her bosom, and said, "Honey, darlin', ye ain't right; dar's a dreffful mistake somewhar. Why! de Lord ain't like what ye tink: He loves ye, honey! Why, jes' feel how *I* loves ye,—poor old black Candace; an' I ain't better'n Him as made me . . Dar jes' aint' but one ting to come to, and dat ar's *Jesus.* Jes' come right down to whar poor ole black Candace has to stay allers: it's a good place, darlin'! *Look right at Jesus* . . Dar's a God ye can love!" *Foss.*

b Ma. vi. 33, 34; 1 Ti. iv. 8; 1 K. xi. 3—13.

c "He who buys a treasure of jewels hath the cabinet into the bargain." *Reynolds.* "He who buys goods has paper and twine flung in." *M. Henry.*

d "The tenderness and energy of many texts relating to election, heretofore dry rods of controversy, when thus viewed, bud out into a thousand fair leaves and fragrant blossoms of hope and joy." *Doddridge.*

33, 34. sell, not hoard as the rich fool. **give,**[e] to those who have nothing to sell, or wherewith to buy. **bags,** *R. V.*, "purses." **treasure,**[f] a large store in the future, provided by the wise and generous use of the small purse here. **faileth,** as do earthly treasures; they esp. fail in comforting the heart. **thief,** no night for him to work in.[g] **moth,** great stores of garments common.[h] **corrupteth,** *see Gk.*, thoroughly destroys.[i]

The little flock.—I. The flock of Christ has been, and is yet, a little flock. II. What reason can be assigned for its being a small flock? III. Consider why the followers of Christ are represented under the figure of sheep. IV. Enforce the com-

e 1 Ti. vi. 18; Pr. xix. 17; Ac. ii. 44, 45.

f Lu. xvi. 9.

g Re. xxi. 25.

h Crassus, a wealthy Roman, had 30,000 changes of raiment.

i "He is no fool who parts with what he cannot keep, when he is sure to receive what he cannot lose." *Henry.*

mand, "Fear not." Show the reasons why they should not fear. V. Signify the good pleasure of God. Explain the kingdom. *Stevens.*

Noble self-sacrifice.—The present Queen of Sweden, in a spirit of the noblest self-sacrifice, sold her jewels to provide for her people hospitals, orphanages, and convalescent homes, such as we possess in this country. Visiting on one occasion in person a convalescent home of her own founding, a poor bed-ridden woman thanked her for her kindness and her care. As she spoke one or more tears of gratitude fell on the queen's hand, who was sitting by her side. The queen sweetly said, as she saw the glittering tokens of a thankful heart, "God is sending me my jewels back again."

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"The best way to find bread is to cast it on the waters." *Farindon.*

35—37. loins[a] **. . girded,** loose flowing robe without the girdle might impede progress.[b] **lights,** *R. V.*, "lamps." **wait,** ready, watching, hoping. **wedding,**[c] marriage cust. in the E. **blessed,** for such *servants* become *guests.* **cometh,** at uncertain time. **gird,** *etc.*, the guests were waited on by the bridegroom. This a cust. once in England. *Alford.*

watchfulness

a Ex. xii. 11; 1 Pe. i. 13; Ep. vi. 14.

b 2 Ti. ii. 4. "Relax not the girdle of yr. diligence." *Gk. Prov.*

"There is nothing more certain than Death, nothing more uncertain than the time of dying. I will therefore be prepared for that at all times, wh. may come at any time, must come at one time or another. I shall not hasten my death by being still ready, but sweeten it. It makes me not die the sooner, but the better." *Warwick.*

The watchful servants.—I. The posture described: 1. Of readiness; 2. Of expectation. II. The circumstance which rendered the above attitude necessary: 1. The occasion was one of great importance; 2. The precise time of his return was uncertain. III. The consideration by which this duty is enforced. *Anon.*

Watching and waiting.—And, above all, let us watch *for our Lord Jesus Christ's sake.* Let us live as if His glory were concerned in our behavior. Let us live as if every slip and fall were a reflection on the honor of our King. Let us live as if every allowed sin were one more thorn in His head, one more nail in His feet, one more spear in His side. Oh! let us exercise a godly jealousy over thoughts, words, and actions; over motives, manner, and walk. Never, never let us think we can watch too much. Legh Richmond's dying words were very solemn. Few believers were ever more useful in their day and generation. Of few can it be said so truly, that he, "being dead, yet speaketh." But what did he say to one who stood by, while he lay dying?—"*Brother, brother, we are none of us more than half awake!*"

38—40. goodman,[d] *R. V.*, "master." **ready . . not,** it may be any moment true that "the Lord is at hand."

c Ma. xxv. 1; Lu. xiv. 16.

Heart sentinels.—While the Austrian general was staying at the Hotel de Ville, upon the Grand Canal, at Venice, we lodged at the same house, and so often as we passed his rooms, whether by day or night, we encountered two sentries on guard at the door. Our heart said to itself, whenever the King of kings deigns to make a chamber of our spirits, let us set holiness and devotion to be sentries at the entrance. When our Beloved visits us, He must not be disturbed; ill thoughts must be repulsed, and carnal desires kept at a distance. With drawn swords let watchfulness preserve the sanctity of Immanuel's rest. "I charge you, O ye daughters of Jerusalem, by the roes and by the hinds of the field, that ye stir not up, nor awake my love, till He please." *Spurgeon.*

d Ma. xxiv. 43.

The Christian who comes thro. the war of earth "with sword unhacked and helmet all unbruised" has been in traitorous alliance with the enemy.

41—44. us . . all, Christ intended some things for the multitude, and others for His discs. **who then,** *etc.*,[e] Ma. xxiv. 45.

the faithful and wise steward

e Ma. xxiv. 45—51; 1 Co. iv. 1, 2; He. iii. 2; Lu. xxii. 29, 30.

The faithful and wise servant.—I. The character described: 1. The features by which he is distinguished; 2. The office with which he was entrusted; 3. The special work assigned to him. II. The recompense promised: 1. Approbation; 2. Promotion. *Anon.*

Occupy till I come—Mr. Carter, a pious minister, once coming softly behind a religious man of his own acquaintance, who was busily employed in tanning a hide, and giving him a tap on the shoulder, the man started, looked behind, and with a blushing countenance, said, "Sir, I am ashamed that you should find me thus." To whom Mr. Carter replied, "Let Christ, when He cometh, find me so doing." "What," said the man, "doing thus?" "Yes," said Mr. Carter, "faithfully performing the duties of my calling."

45—48. but . . if, *etc.*[f] **looketh not,**[g] *R. V.*, "expecteth not," **unbelievers,**[h] "unfaithful" hypocrites (Ma.). **prepared,** no security but constant preparation. **stripes,** corporal punishment limited by Jews to forty stripes.[i] **knew not,**[j] might have known, hence ignorance—when wilful or careless—becomes a sin.

f Ecc. viii. 11.

g "The gods have feet like noiseless wool." *Taylor.*

h Nu. xv. 30.

i De. xxv. 3; 2 Co. xi. 24; *Jos. Ant.* iv. 8, 21.

j Le. v. 17.

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Punishment proportioned to man's desert.—I. The ground and measure of our responsibility to God. II. The rule of God's procedure towards us in the day of judgment. Consider—(1) What is the aspect of this passage upon your state; (2) What is your duty in relation to it. *Simeon.*

In such an hour as ye think not.—Some years ago, a violent storm of thunder and lightning arose in the district of Montpellier. In a field about a mile from the town, a body of nine hundred French soldiers lay encamped. At a small distance from the camp, five of the soldiers were assisting a husbandman in gathering in the produce of the earth, for hire. When the storm came on, the whole party took refuge under a tree, where the five soldiers began to blaspheme God for interrupting them in their labor; and one of them, in the madness of his presumption, took up his firelock, which he happened to have with him, and pointing it towards the skies, said he would fire a bullet at Him who sent the storm! Seized with horror at this blasphemous declaration, the husbandman made all the haste he could to quit their company; but scarcely had he got the distance of ten paces from the tree, when a flash of lightning struck four of the soldiers dead, and wounded the fifth in such a manner that his life was despaired of.

the results of His coming

a Ma. x. 34.

b Jo. vii. 43; ix. 16; x. 19.

"Sceptics, misquoting this text as referring to persecutions, have pronounced Christianity a failure. Ans. The salvation of one soul outweighs all the temporal misery that ever existed." *Van Doren.*

49—53. send, *R.V.*, "cast."[a] **fire,** wh.—1. Warms what is cold; 2. Purifies the unclean; 3. Consumes what is evil. **what . . kindled,** "If others have kindled it, what is *My will* but to suffer it." "What should I have to desire, if it were but once kindled?" **baptism,** fiery baptism of trial. **division,**[b] notes, Ma. x. 34.

The bloody baptism of our Lord.—I. What a fearful "baptism" awaited Him. II. Why He so earnestly longed for its accomplishment. Because by it: 1. The Father would be glorified; 2. His own work, so far as it was to be carried on in this world, was to be completed; 3. Salvation would be wrought for a ruined world. Learn: 1. What obligations we owe to Jesus; 2. How willingly, if occasion require, should we suffer to any extent for Him. *Simeon.*

Straitened.—I would give my soul to heavenly music, to communings with the glorious beings of the invisible world; but the flesh clogs the spirit, weighs it, and presses it down, and thus am I "straitened." I would love God with all my heart, with all my soul, and with all my strength; abstracting myself from things that perish in the using, and centring myself on the joys that are laid up for the faithful, but my affections are seized on by the creature; the visible prevails over the invisible, and thus I am "straitened." I would mount even now on the wings of faith, realizing the promise that "they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles." I would walk to and fro through the inheritance of the saints, but the things of time hang lead on the pinion, and thus I am "straitened." I would have my thoughts by day and my dreams by night colored by the pencil of Christian hope; but indwelling corruption throws a stain on the picture, and thus I am "straitened." *Anon.*

prognostications

Ma. xvi. 2, 3.

c 1 K. xviii. 43; Job xxxvii. 16.

d "Called by Arabs simoom, by Turks samiel, by Egyptians khamsin, *i. e.*, poison. This wind in Palestine is modified by the sea." *Van Doren.*

e Comp. Ge. xlix. 10; Da. ix. 25; Mal. iii. 1—3; Is. xxxv. 4—6.

54—57. cloud . . shower, fr. towards the great sea.[c] **south . . heat,** *R.V.*, "a scorching heat," blowing fr. the desert.[d] **can discern,** *etc.*, *R. V.*, "know how to interpret the face of the earth and the heaven." *This* time in ref. to prophecy.[e] **judge . . right,** using common sense and conscience.

Signs from heaven (*see* Ma. xvi. 1—4).—In these words we have—I. A hypocritical request (Ma. xvi. 1)—1. What they desired; 2. Their motive; 3. To ensnare our Lord, they laid aside their own differences. II. A withering rebuke.—1. What they were able to do; 2. What they failed in doing. III. An indignant denial. *Anon.*

Clouds from the west.—During my stay at Haifa, I was sitting one day in the oriel window at the British Consulate, with the Rev. Dr. Bowen (the late lamented Bishop of Sierra Leone); black clouds came travelling quickly from the west over the lead-colored sea. Dr. Bowen observed, in the words of Christ, "When ye see a cloud rise out of the west, straightway ye say, There cometh a shower; and so it is." He had scarcely uttered the words when the clouds spread, and rain fell in a tremendous torrent; the sea swelled, and rolled heavily to the shore; the ships looked as if they would break away from their anchors, and loud peals of thunder made the casemented recess in which we sat tremble violently. *Miss Rogers.*

promptitude

f Ma. v. 25.

g Ps. xxxii. 6; Is. lv. 6.

58, 59. adversary,[f] use the same prudence in religion that you do in matters of litigation. **diligence,**[g] settle your dispute, if possible, out of court. You are "in the way" to the great assize, thy adversary—the law—has thee in his clutches: the accuser—the devil—will be there: be diligent to seek the friendly offices of the Mediator on "the way."

Fatal results of delaying to come to agreement.—William III. made proclamation when there was a revolution in the north of Scotland, that all who came and took the oath of allegiance by the 31st of December should be pardoned. Mac Ian, a chieftain of a prominent clan, resolved to return with the rest of the rebels, but had some pride in being the very last one that should take the oath. He consequently postponed starting for this purpose until two days before the expiration of the term. A snow-storm impeded his way, and before he got up to take the oath and receive a pardon from the throne, the time was up and past. While the others were set free, Mac Ian was miserably put to death. In like manner, some of you are in prospect of losing for ever the amnesty of the gospel. He started too late and arrived too late. Many of you are going to be for ever too late. Remember the mistake of Mac Ian! *Talmage.—Late repentance.*—Dr. Todd visited a young lady who was very sick, and fearful of death. She was rational, had strong convictions of sin, and after a few days, passed into a state of delightful Christian hope. She recovered, and, strange enough, remembered nothing of her sick-bed experience.

CHAPTER THE THIRTEENTH.

1—5. Galileans, followers of Judas of Gaulanitis,[a] A.D. 14. **sinners above,** *etc.*, many as great sinners in sight of God as criminals found guilty in courts of justice. **tower,** nr. fountain of *Siloa*[b] or *Siloam*, in the valley, on S.E. side of Jerus.[c] **think . . men,** men who are *apparently* victims of Providence not greater sinners, necessarily, than some others.

Repentance.—I. The nature of repentance—1. A humiliation before God on account of sin; 2. A turning to God in newness of life. II. The necessity of it—1. Indispensable; 2. Universal. *Simeon.*

An accident wrongly described.—I remember that terrible accident which occurred on the Thames—the sinking of the "Princess Alice" steamboat. It appalled everybody, and we called it a "mysterious providence." I remember reading in the newspapers that when the collision occurred the boat "cracked and crumbled like a matchbox"—that was the sentence used. Why did it do so? Not by a special providence, but because it was built like a matchbox—as slim and as flimsy: and the providence that ended so fatally was, as usual, not the providence of God, but the reckless greed of man. *Jackson Wray.*

6—9. parable, to show that great privileges involve great responsibilities. **fig-tree** (all. to Jewish people), the *Ficus carica*. **fruit,** for wh. purpose it was planted and tended. **dresser,** Son of God. **come,** in mercy. **cut . . ground,** a barren tree, impoverishing the soil, wasting time. **let . . also,**[d] mercy postpones the sentence.[e] **dig,** make a final and special effort. **well,** Divine expectations realized. **cut . . down,** let justice take its course.

Probationary discipline.—I. We inhabit a world of probation. II. The nature and purposes of God's discipline in regard to us are presented in this parable. III. The consequences of abusing this discipline, or of suffering it to be wasted—1. The present is the only season for discipline; 2. Every mercy of God which the sinner has wasted will be to him, in the period of remorse, a never-ending source of anguish; 3. Every neglect hardens the soul in sin; 4. Life is utterly uncertain, and there is a limit to God's forbearance; 5. The consummation of this continued neglect will be eternal. *Cheever.—The barren fig-tree.*—I. Let me point out some varieties of the barren fig-tree—1. Some have much foliage; 2. Some are very gnarled, and bear marks of much pruning; 3. Some only blossom. II. The localities where generally found—1. In the vineyard called "the Sabbath-school;" 2. In the vineyard called "the sanctuary;" 3. In the vineyard called "the home;" 4. Alas! in the vineyard of "the Church." III. The husbandman's final intention concerning them—1. He will spare them a little time; 2. He will use every means to make them fruitful; 3. If they bear fruit ever so little He will be satisfied; 4. If not, then He will cut them down and burn them. IV. The circumstances leading to the husbandman's forbearance. *Stems and Twigs.*

Nominal Christians.—A gentleman once entered a hall with his little son, when they saw a number of well-dressed people, some of them standing together in groups, while others sat at their ease. The lad's attention was arrested by a pleasant-looking man, in gaudy dress, and he inquired of his father who it could be. "Ask

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"All things are changed in the way, because thou hast agreed with thine adversary.'" *Augustine.* "Did we only see how needful Christ is to us, we should esteem and love Him more." *Leighton.* "Without a Mediator there can be no communion with God." *Pascal.*

"He who seeks repentance for the past should woo the angel virtue for the future." *Bulwer Lytton.*

unjust judgments

the Galileans, and the tower in Siloam

a Euthymius, Cyril, etc.

b Is. viii. 6.

c Ne. iii. 15.

the barren fig-tree

d Job xxxiii. 23; Zec. i. 12; He. vii. 25; Ex. xxxiv. 6.

e Na. i. 3; Ro. ii. 4; 2 Pe. iii. 9; Ma. iii. 10; Jo. xv. 2.

Fig trees and fruit so abundant (Deut. viii. 8) that the word fig = thing of no moment. Hence the saying "not worth a fig."

"There is a counterfeit olive tree in Palestine. It is called the wild olive, or the *oleaster*. It is in all points like the genuine tree, *except* that it yields no fruit. Alas! how many wild olives are there in the Church! When I see a man taking up large space in Christ's spiritual orchard, and absorbing a vast

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deal of sunlight and soil, and yielding no real fruit, I say, 'Ah! there is an oleaster!'" *Bowes.*

the gentleman who stands near you," answered the father, with unmoved gravity. "If you please," said the boy, addressing the stranger, "can you tell me who that gentleman opposite is?" No answer was given, and the lad looked amazed. At last the father said to him, "Those things which so much resemble men and women are only wax figures. There is no life in them, natural as they appear. Fair to look upon, they are without soul; all outside, and nothing else." Are mere nominal Christians much more than these wax figures! *Norton.*

a woman with a spirit of infirmity

10—13. **there,** her infirmity did not keep her fr. the synagogue. **bowed,** as we may say, "bent double." **lift . . herself,** upright; "so that she did not perceive the presence of Jesus." **saw,** and had compassion. **loosed,** deliverance to the captive.[a] **hands . . her,** to aid her faith.

a Ps. cxlvi. 8; xxvii. 14; Ecc. vii. 13.

"The woman bowed by infirmity may represent the Church raised and invigorated by Christ." *Wordsworth.*

"Measure not men by Sundays, without regarding what they do all the week after." *Fuller.*

The week for work and the Sabbath for rest.—Mr. Cruden, during the last year of his life, lived on terms of the strictest intimacy with the Rev. David Wilson, minister of the Presbyterian congregation, Bow Lane, London. The two friends were in the habit of paying frequent visits to Mr. Gordon, a pious nurseryman in the neighborhood of the metropolis. One evening Mr. Gordon informed Mr. Wilson that a young Scottish gardener in his employment, who usually attended Divine service at Bow Lane, sometimes absented himself from public worship without a sufficient cause, and was besides rather indolent, desiring the minister to admonish him. The young man was accordingly called into the parlor, and Mr. Wilson concluded a solemn address with these words: "Remember the Sabbath day, to keep it holy." "Have you done, sir?" said Mr. Cruden. "Yes," replied Mr. Wilson. "Then," rejoined Mr. Cruden, "you have forgotten one-half of the commandment: 'Six days shalt thou labor and do all thy work,' etc.: for, if a man does not labor six days of the week, he is not likely to rest properly on the seventh."

the law of the Sabbath

14—17. **healed . . day,** pretence of religion to cover envy and malice. **in . . healed,** at such times there was another objection ready: then Satanic influence was ascribed to Jesus. **hypocrite,**[b] Jesus saw through his pretended veneration for the Sabbath. **ox,** and how much better was this woman than an animal.[c] **loosed,** the ox fr. the thraldom of thirst, the woman fr. the great slaveholder. **adversaries,** who can expect to be without foes?[d] **ashamed,** and silenced.[e]

b Jo. vii. 21—24.

c Ma. xii. 12.

d 2 Ti. iii. 12.

e Ro. iii. 19; Da. xii. 2.

Pardon is the act of forgiving an offender, or removing the guilt of sin, that the punishment due to it may not be inflicted.

Pharisaic Sabbath-keeping.—The following is a specimen of the puerilities enjoined and enforced by their learned rabbis: A Jew must not carry on the Sabbath even so much as a pocket-handkerchief, except within the walls of the city. If there are no walls, it follows, according to the perverse logic, that he must not carry it at all. To avoid this difficulty, at Safed they resort to what is called *eruv.* Poles are set up at the end of the streets, and *strings* stretched from one to the other. This string represents a wall, and a conscientious Jew may carry his handkerchief anywhere within these strings. I was once amused by a devout Israelite who was walking with me on his Sabbath. When we came to the end of the street, the string was gone, and so by another fiction he was at liberty to go on without reference to what was in his pocket, because he had not passed the wall. *Thomson.*

the mustard-seed

18, 19. **then said he,** *etc., see* notes Ma. xiii. 31.

Ma. xiii. 31, 32; Mk. iv. 30—32.

The mustard-seed (*see* Mk. iv. 30—32).—I. The principles which these words embody: 1. Original insignificance; 2. Imperceptible progress; 3. Ultimate greatness. II. The purposes to which they should be applied: 1. To rectify our judgment—not to be imposed upon by outward appearances; 2. To strengthen our confidence—it may be now the day of small things; 3. To rebuke our impatience—we must learn to wait.

"Darius sent to Alexander the Great a bag of sesame seed, symbolizing the number of his army. In return Alexander sent a sack of mustard-seed, showing not only the numbers but the fiery energy of his soldiers." *D'Herbelot.*

Great things from small beginnings.—The London Bible Society, which is the parent of our noble institution, was the result of a conversation between a poor little Welsh child and his minister. A few words from Pres. Dwight secured to American science the honored name of Silliman. It was the remonstrance of an idle classmate which was the means of arousing Paley to a proper exercise of his high powers. "It is a sin for *you* to be idle," he said. "You have talent, you can do something in the world: I cannot." The power of evil seeds to multiply fast seems far greater than the power of the good. A single seed of the Canada thistle, hid away among the straws of a packing-box, or clinging to the surface of a railway train, will, if dropped in a friendly soil, be sufficient to devastate whole acres. *McConaughy.*

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20—22. and . . said, *etc.*, notes, Ma. xiii. 33. **went . . Jerusalem,** a journey arranged to end at Jerusalem. Have we, by the mercy of God, arranged that our life-journey shall end in the heavenly Jerusalem?

the leaven

Leaven in the meal.—I. The import of the comparison. II. Its appropriateness. We may observe, concerning leaven, that its influence is: 1. Invisible; 2. Silent; 3. Progressive; 4. Assimilating. III. The lesson it conveys: 1. Of encouragement; 2. It calls for self-inquiry. *Anon.*

"Can that man be dead, whose spiritual influence is upon his kind? He lives in glory; and such speaking dust has more of life than half its breathing moulds." *L. E. Landon.*

Silent influences.—It is the bubbling spring that flows gently, the little rivulet which glides through the meadows, and which runs along day and night by the farm house, that is useful, rather than the swollen flood or warring cataract. Niagara excites our wonder, and we stand amazed at the power and greatness of God there, as He pours it from "the hollow of His hand." But one Niagara is enough for the continent or world; while the same world requires thousands and tens of thousands of silver fountains and gently flowing rivulets, that water every farm and meadow, and every garden, and that flow on every day and every night with their gentle, quiet beauty. So with the acts of our lives. It is not by great deeds like those of the martyrs that good is to be done; it is by the daily, quiet virtues of life,—the Christian temper, the meek forbearance, the spirit of forgiveness, in the husband, the wife, the father, the brother, the sister, the friend, the neighbor, that good is to be done. *Barnes.*

"Not one false man but does uncountable mischief." *Carlyle.*

striving to enter the strait gate.

23—26. strive, *etc.*, notes, Ma. vii. 13, few or many, none will enter who do not strive. **at . . gate,** *R.V.*, "by the narrow door." **many . . seek,** when it is too late. Some would leave out the full stop at end of v. 24, and read on as if the 24th and 25th were one sentence. **shut . . door,**[a] all being within who have striven aright.

a Ma. vii. 23; xxv. 10.

Are there few that be saved?—This may be asked out of various reasons: I. Vain curiosity; II. Silent concern; III. True philanthropy. *Van Doren.*

"If the way to heaven be narrow it is not long; and if the gate be strait, it opens into endless life." *Beveridge.*

The one journey through the world.—"When I was a young man," says James Simpson, "there lived a man in our neighborhood who was universally reported to be uncommonly liberal in his dealings. When he had any of the produce of his farm to dispose of, he made it an invariable rule to give good measure—over good, rather more than could be required of him. One of his friends, observing his frequently doing so, questioned him why he did it, told him he gave too much, and said it would not be to his own advantage. Now mark the answer of this man: 'God Almighty has given me but one journey through the world, and, when gone, I cannot return to rectify mistakes.' Think of this, friends—but one journey through the world."

"As the pilot of a ship, without the light of sun, or moon, or stars, cannot make the haven of any land, so a man without the light of grace cannot make the haven of glory." *Cawdray.*

the last and the first

27—30. but . . say,[b] *etc.*, notes, Ma. vii. 23. **and . . last,** *etc.*,[c] "This saying should alarm the greatest saints." *Luther.*

b Ma. xxv. 41; viii. 11, 12; xiii. 42; xxiv. 51.

c Ma. xix. 30; xx. 16; Mk. x. 31.

The last first, and the first last.—I. Show to what an extent these words have been realized. This truth has been, and is yet, daily realized amongst men, in whatever light they may be viewed. View them: 1. In their national privileges; 2. In their civil station; 3. In their intellectual attainments; 4. In their moral habits. II. Suggest the improvement the subject calls for. I cannot conceive any subject more calculated: 1. To put down presumption; 2. To prevent despair. *Simeon.*

he is warned of Herod

31—33. same day, *R.V.*, "in that very hour." **Pharisees,** who say this to alarm Jesus.[d] **Herod,** Antipas.[e] **kill,** a not unlikely thing. **fox,**[f] some[g] think the message was sent at his instigation; and that Jesus, seeing through it, thus spoke of him as a cunning fox. **perfected,** end my course when the time comes. **nevertheless . . walk,** I must pursue my way till all is accomplished. **out . . Jerusalem,** *i.e.*, "without *or* outside of Jerusalem." Jesus was prob. in Peræa; "a scathing satire upon the bloody city."

d Pr. xxvi. 25; Ep. iv. 14.

e Lu. iii. 1; Ma. xiv. 3 *ff.*; Mk. viii. 15; vi. 17, 21.

f Ma. viii. 20; Lu. ix. 58.

g *Meyer; Alford.*

Pictures in Christ's life.—Here is a picture: I. Of Jesus Christ as a threatened man; II. Of impotent rage; III. Of the most perfect confidence in personal destiny; IV. Of disappointed and wounded love. *Parker.*

"Wishing Jesus to remove out of his territory, Herod employs a stratagem, by sending persons,

Divine magnanimity.—When Socrates was sentenced by the Athenian judges, the executioner wept as he handed him the fatal hemlock to drink. Christ knew the judges and rulers of Jerusalem would condemn Him to death, yet He weeps over them. In the former case, the executioner weeps over the executed; here the case is reversed. Truly, Socrates displayed the character of a philosopher, but Jesus Christ

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that of a God. *Anon.—Illustration of perseverance.*—Cyrus Field, in giving his account of the Atlantic telegraph, says, "It has been a long and hard struggle. Nearly thirteen years of anxious watching and ceaseless toil. Often has my heart been ready to sink. Many times, when wandering in the forests of Newfoundland in the pelting rain, or on the deck of ships on dark, stormy nights, alone, far from home, I have almost accused myself of madness and folly to sacrifice the peace of my family, and all the hopes of life, for what might prove, after all, but a dream. I have seen my companions one after another fall by my side, and feared I, too, might not live to see the end. And yet one hope has led me on; and I have prayed that I might not taste of death till this work was accomplished. *That prayer is answered:* and now, beyond all acknowledgments to men is the feeling of gratitude to Almighty God."

34, 35. Jerusalem,[a] at once the *mother* and the *altar* of the saints.

Delayed repentance.—A young lady was so strongly moved under the preaching of the Gospel that she often wept. Her pastor watched her with interest, hoping to see her brought to Christ. After a time, not seeing her at church, he inquired concerning her of her mother. That lady was a widow, and she replied weeping, "Ah, sir, I fear my daughter has met with companions who are leading her sadly astray." The pastor did his best to restore the girl to right paths. His efforts were vain. She had given her heart to folly, and would no longer listen to the voice of duty. But her sinful pleasures could not guard her against the assault of death. Not many weeks elapsed before this young women, while busy over her sewing, suddenly dropped her needle and exclaimed: "Oh, I am dying!" The inmates of the house placed her on the bed. Looking wildly about her, she said, "I see heaven and hell before me; I can't get to heaven, for HELL IS IN THE WAY!" These were her last words. Terrible words, were they not? But would not the same words be applicable to you, O impenitent sinner, if you were on your death-bed?

under the garb of friendship, who pretended anxiety for the Saviour's safety." *Van Doren.*

a warning to Jerusalem

a Ma. xxiii. 37, *ff.*

"Bunyan says, 'All the flowers in God's garden are *double.*' There is no single mercy. It is *abounding* mercy." *Spurgeon.*

CHAPTER THE FOURTEENTH.

Our Lord dines with a Pharisee on the Sabbath

man with the dropsy

b 2 S. ix. 7.

c Ma. xii. 10—13; Lu. xiii. 14—16.

d Ps. xxxvii. 32; Is. xxix. 20, 21.

"The dropsical man was not one of the guests; he stood *as though by accident* in the promiscuous throng wh. may always enter an Oriental house during a meal. But his presence was no accident. The dropsy is an unsightly, and was regarded as an incurable, disease. The Pharisaic plot had therefore been concocted with that complex astuteness which marks in other instances (xx. 19 38; John viii. 5) also the deadliness of their purpose. They argued (i) that He could not ignore the presence of a man conspicuously placed in front of Him; (ii) that perhaps He might fail in the cure of a disease exceptionally inveterate; (iii) that if He *did* heal the man on the Sabbath day there would be room for another charge before the synagogue or the Sanhedrin." *Farrar.*

e De. xxii. 4.

1—6. went . . Pharisees, not shrinking fr. even such an opportunity of doing good. **eat bread,**[b] "Sabbath entertainments of a luxurious and joyous character were the rule among the Jews, and were even regarded as a religious duty (Neh. viii. 9—12). All the food was, however, cooked on the previous day (Ex. xvi. 23)." *Cam. B.* **watched,** "the spirit at once of the host and of the guests is revealed by the Evangelist in these words." *Taylor.* **dropsy,** unnatural collection of water in any pt. of body. **is . . heal,**[c] what could they say who thought it not unlawful to give Sabbath feasts? **peace,** not the less watchful.[d] **him,** he was perhaps placed there by the Pharisees, with evil design. **answered,** speaking to their thoughts. **ass . . ox,**[e] He condemns not humanity to animals. Works of mercy may surely include men. **could . . answer,** "A fact which never makes any difference to the convictions of ignorant hatred and superstitious narrowness."

Healing a man with the dropsy.—I. The occasion on which it occurred: 1. The place; 2. The object; 3. The occasion; 4. The company. II. The person on whom this miracle was wrought: 1. Who he was; 2. His afflicted condition; 3. The position he occupied. III. The several particulars recorded: 1. The question by which the miracle was preceded; 2. The simple manner in which the case is described; 3. The reasoning by which it was followed.

Sabbath observance.—A man belonging to one of the South Sea Islands came to the missionaries at a Monday evening meeting, and said his mind was troubled, as he feared he had done wrong. He was asked in what respect; when he answered, that on the preceding day, which was the Sabbath, when returning from public worship, he observed that the tide, having risen higher than usual, had washed out to sea a large pair of double canoes, which he had left on the beach. At first he thought of taking a smaller canoe, and fetching back the larger ones, and fixing them in a place of security; but while he was deliberating, it occurred to his recollection that it was the Sabbath, and that the Scriptures prohibited any work. He therefore allowed the canoes to drift towards the reef, until they were broken on the rocks. But, he added, though he did not work on the Sabbath, his mind was troubled on account of the loss he had sustained, and *that* he thought was wrong. He was immediately told that he would have done right had he fetched the canoes to the

shore on the Sabbath. While these scruples, to a person of enlarged information, will appear unnecessary, the conscientious feeling which they manifested ought to be respected.

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on love of distinction

7—11. marked, what escapes the notice of His eye? **rooms,**[a] places. **wedding,**[b] or any banquet. **more . . him,** and arrive late. **shame,**[c] for being accounted less honorable. **go . . room,** not with affected humility, **worship,** *Gk.*, honor: in old Eng., sense of respect. Thou shalt have honor as a humble man who has been worthily exalted. **exalteth himself,** a com. sin of the Pharisees. **abased,** brought low.[d]

The chief seats.—I. The Saviour adapted His discourses to the circumstances of those by whom he was surrounded; II. Religion does not teach us to violate or disregard the common courtesies of life; III. Things which are trifling in themselves afford a clear indication of the ruling principles of the mind; IV. Men often expose themselves to much that is mortifying by their own foolish behavior; V. There are certain maxims so universally true, that every attempt to act in opposition to them must prove altogether unavailing.

Chinese ceremoniousness.—The hall in which a wealthy Chinese receives his guest is open in front, and has a screen in the back. Before this screen a square table is usually placed, which may either serve as an altar for the reception of offerings of meats and incense, or as a board for the entertainment of the host and his friends. A row of chairs runs from the bottom to the top of the room, corresponding with the ends of this table. A quadrangle is thus formed, at the top of which stands the table, on each side a line of seats with high and perpendicular backs, and at the bottom, which is left unoccupied, the party enters. The visitor bows as he advances within the ranges, and is forthwith invited to sit down, which he does, after some hesitation, by taking the lowest room, or the seat at the bottom of the line. He is scarcely seated before he is told, with a peremptory tone, a little softened by the melodious accent of kindness, to "come up higher." As soon as he has consented to this new arrangement, the host sits down on the seat immediately below the stranger, and thus awards to him the higher or more honorable place.

a Phil. ii. 3.

b "Our Lord delicately avoids personality, by naming a different kind of feast." *Bengel.*

c Pr. xxv. 6, 7.

d Ma. xxiii. 12; Job. xxii. 29; Ps. xviii. 27; Pr. xxix. 23; xviii. 12; 1 Pe. v. 5.

"Humble we must be if to heaven we go;
High is the roof there, but the door is low."

seeking favor of the rich

12—14. said . . him, *this*, to and for him. **call . . neighbours,** not these alone; *one* banquet ostentatiously provided for the rich would furnish *many* meals to the poor.[e] **call . . blind,**[f] "So may you hold a reception which will conduce to your spiritual and eternal interests." **blessed,** have, and promote more happiness. **recompensed,** when even a cup of cold water shall not lose its reward.[g] **of . . just,** the first resurrection.[h]

Liberality to the poor recommended.—I. Some rules for a proper expenditure of our money: 1. Do not waste it in giving entertainments to the rich; 2. Devote it rather to the relief and comfort of the poor. II. Some reasons for this: 1. Gratification; 2. Benefit. *Simeon.*

Benevolence illustrated: Bp. Butler.—The Rev. John Newton relates that a friend of his once dined with Dr. Butler, then Bishop of Durham; and though the guest was a man of fortune, and the interview by appointment, the provision was no more than a joint of meat and a pudding. The Bishop apologized for his plain fare by saying that it was his manner of living, and that being disgusted with the fashionable expense of time and money in entertainments, he was determined it should receive no countenance from his example. Nor was this conduct the result of covetousness; for, large as were his revenues, such was his liberality to the poor, that he left at his death little more than enough to discharge his debts and pay for his funeral.

e Pr. xxii. 16.

f De. xv. 11; Ga. ii. 10.

g Pr. xix. 17.

h Re. xx. 5; 1 Co. xv. 23; 1 Th. iv. 16; Ac. xxiv. 15, *cf.* Jo. v. 29.

"The man was talking abt. that of which he knew nothing. The kingdom of God, in his view, was eating and dri'king; and there was withal no doubt in his mind that he w'd be in it. But then, it was still a long way off; and this flourish about its bless'dness might turn the current of conversation away fr. the disagreeable channel in which it had been flowing." *Taylor.*

parable of the great supper

15—17. one . . things, he thought prob. that Christ had ref. to Messiah's temporal kingdom. **bread,** the true bread was even then close at hand. **said he,** replying by a par. and showing the kingdom of God was even then set up. **supper,**[i] Gospel a banquet—a *great* one. **many,** who, indeed, are *not* invited? **bidden,** acc. to E. cust., the invited were first asked to be present, and at the time of feast told that all was ready.

Gospel provision.—I. The Gospel feast: 1. Gratuitous; 2. Abundant; 3. Suitable; 4. Satisfactory. II. The invitation: 1. It is urgent—come with an appetite; 2. It is comprehensive—come with large expectations. III. The reason annexed: 1. The entertainer; 2. The entertainment.

A Persian banquet.—"It was fixed that at the end of August the Ameen-ad-Dowlah, or second vizier, was to give an entertainment to the ambassador and suite;

i Ma. xxii. 1—10, *cf.* Is. xxv. 6.

"Not very strictly among the common people, nor in cities where Western

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and on the day appointed, as is usual in Persia, a messenger came to us about five o'clock in the evening to bid us to the feast, in strict accordance with the Scriptural narrative. The difficulty which infidels have made to the passage, of which this is the commencement, arises from the apparent harshness of asking people to an entertainment, and giving them no option; by punishing them, in fact, for their refusal. Whereas, all the guests to whom, when the supper was ready, the servant was sent had already accepted the invitation, and were, therefore, already pledged to appear at the feast at the hour when they might be summoned; they were not taken unprepared, and could not, in consistency or decency, plead any prior engagement." *Morier.*

18—20. consent, not in *Gk.*, "They all, as one man." **excuse,** "The Greek word is the exact equivalent of our '*to beg off.*'" **brought . . ground,** he had surely *seen* it bef. buying. **needs,** wherefore at *that* time? **bought . . oxen,** these, *too*, had prob. been already proved. **I go,** the second has not even the decency to plead any *necessity*. He merely says, "I am going to test my oxen," and implies "my will is sufficient reason." **married . . come,**[a] a good excuse for some who are invited to certain mod. banquets. The "I cannot," as in xi. 7, is only an euphemism for "I will not." He thinks his reason so strong that there can be no question about it. He relies doubtless on the principle of the exemption from war, granted to newly-married bridgrooms in Deut. xxiv. 5. *Cam. B.*

The Gospel supper.—I. A rich banquet provided; a great one bec.—1. Intended for a large number; 2. The sumptuousness of its provisions; 3. The great expense incurred in preparing it. II. An urgent invitation. III. The discouraging reception which the servant received. Concerning excuses, observe—1. The unanimity with which they were made; 2. They were frivolous; 3. They were evidently evasive; 4. They were all derived from things which in themselves were not unlawful. IV. The messenger's report—1. His lord's displeasure; 2. The determination that a different class should be invited; 3. The results; 4. Encouraged by the success already met with, another commission is issued, and that in terms more pressing. *Anon.—Reasons why men are not Christians.*—I. The causes why men are not Christians:—From what do men seek to be excused? The real cause of excuse is not always avowed. The grand reason is opposition of the heart to religion. It assumes a great many forms—1. They do not need salvation; 2. There is not such danger as to make it a subject of serious alarm; 3. Scepticism about the truth of Christianity; 4. The Divine government is unreasonable and severe; 5. Hostility to some member of the Church; 6. Worldliness. II. Are these reasons satisfactory? —To our conscience? To God? *Barnes.*

The Gospel feast.—"It is a feast in respect of fellowship. Men do not make a banquet for solitary enjoyment, but that they may have the society of others with them while they partake of its rarities. And it is not otherwise here. The blessings of the Gospel are for social, and not simply for private, life: and what circle of earthly friends can be put into comparison with that into which we enter when we seat ourselves at the Gospel table? There we have communion, not only with the best and wisest of earth, but with the redeemed before the throne, for

> "The saints on earth, and all the dead,
> But one communion make;
> All join to Christ, their living Head,
> And of His grace partake."

We sit down here with Abraham and Isaac and Jacob, in the kingdom of our Father; yea, our fellowship is with the Father, and with his son Jesus Christ." *Taylor.*

21—24. showed,[b] "Declared the ill success which he had met, reported to him the excuses which all had made." **angry,**[c] his anger proportionate to his sincerity in sending the invitation, and to the preparations he had made. **quickly,** that the banquet be not spoiled. **streets,** the "streets" are the larger streets, which widen into squares; the "lanes" the cross-streets, the by-ways, hardly wide enough for a man to ride through. Inasmuch as these belonged to the city, and were within its walls or enclosure, "we must understand these poor and maimed of the more ignorant and despised of the Jews, those whom the rulers and Pharisees and scribes looked down upon as the people, the common herd, who, knowing not the law, were cursed (John vii. 49)." *Sadler.* **bring,** not call, but persuade. **maimed,** *etc.*, the par. bef. hist. now becomes prophetic. **servant,** type of Gospel minister. **done . . commanded,** cheerful obedience. **room,** thus he enters into the spirit of his master. **highways,**[d] *etc.* These are without the city walls, and refer

manners have greatly modified the Oriental; but in Lebanon it still prevails. If a sheikh beg, or emeer invites, he always sends a servant to call you at the proper time. This servant often repeats the very formula mentioned in Lu. xiv. 17: 'Teffudulu, el 'asha hader' —'Come, for the sup'r is ready.'" *Dr. Thomson.*

rejection of gospel invitations

a Lu. xiv. 26; 1 Co. vii. 29.

"The first excuse is pride; second, business; third, pleasure."

A little boy on his deathbed, urging his father to repentance, said, "Father, I am going to heaven; what shall I tell Jesus is the reason why you won't love Him?"

"An excuse is worse and more terrible than a lie; for an excuse is a lie guarded." *Pope.*

"Faith in tomorrow instead of Christ is Satan's nurse for man's perdition." *Dr. Cheever.*

"The road of by-and-by leads to the town of never." *Spanish Proverb.*

the rejectors rejected

b Is. liii. 1; Pr. i. 24.

c Ps. vii. 11; He. iii. 11.

d Ac. iii. 2, 3; 2 Co. v. 11.

to the calling of Gentiles. The highways are "the broad, well-trodden ways of the world," where are the active and notorious sinners. The hedges shelter the unemployed loungers, the inactive, the less known and secret offenders against God. *Peloubet.* **compel,** 1. invitation; 2. persuasion. By such moral suasion as that described in 2 Tim. iv. 2 The compulsion wanted is that used by Paul the Apostle, not by Saul the Inquisitor. *Farrar.* **filled,** many sons to be brought to glory.[a] **none . . bidden,**[b] who also refused. **taste,** "How fearfully the purport of this decree was realized in the experience of that and the following generation, history shows, written in lines of blood." *Bliss.*

Strange but true—I. A strange fact:—1. That there should be room at such a supper; 2. That there should be room after such an invitation; 3. That there should be room after such exertions. II. A welcome announcement:—1. There is room for such guests; 2. There is room though so many have assembled; 3. There is room though the host has been so treated. III. An alarming inference,—though there is, there will not always be room. *Stems and Twigs.*

Salvation a free gift.—A benevolent rich man had a very poor neighbor to whom he sent this message:—"I wish to make you the gift of a farm." The poor man was pleased with the idea of having a farm, but was too proud at once to receive it as a gift. So he thought of the matter much and anxiously. His desire to have a home of his own was daily growing stronger; but his pride was great. At length he determined to visit him who had made the offer. But a strange delusion about this time seized him; for he imagined that he had a bag of gold. So he came with his bag, and said to the rich man, "I have received your message, and have come to see you. I wish to own the farm but I wish to pay for it. I will give you a bag of gold for it."—"Let us see your gold," said the owner of the farm. "Look again: I do not think it is even silver." The poor man looked; tears stood in his eyes, and his delusion seemed to be gone, and he said, "Alas! I am undone: it is not even copper; it is but ashes. How poor I am! I wish to own that farm; but I have nothing to pay. Will you *give* me the farm?" The rich man replied, "Yes: that was my first and only offer. Will you accept it on such terms?" With humility, but with eagerness, the poor man said, "Yes; and a thousand blessings on you for your kindness!" *Dr. Plumer.*

25—27. went, as he left the Pharisee's house. **multitudes,** some anxious, some curious. **hate not,**[c] idiom for *loving less.*[d] **father,** *etc.*, Jesus will have the whole heart, the strongest earthly ties and duties must yield to the higher claim. **life,**[e] but rather fear God. **bear . . cross,** "a cross-bearer among the Roms. a term of highest infamy." "Not only must self be mortified, but even the worst sufferings endured, 1 Thess. iii. 4, 5."

The demand of self-denying love to Jesus.—I. Seemingly incongruous, yet extremely simple. II. Seemingly prejudicial, yet really profitable. III. Seemingly arbitrary, yet perfectly justifiable. IV. Seemingly superfluous, yet thoroughly indispensable. V. Seemingly superhuman, yet certainly practicable demand. *Lange.*

Fidelity of Polycarp.—When Polycarp, an ancient bishop of the church at Smyrna, was brought to the tribunal, the proconsul asked him if he was Polycarp; to which he assented. The proconsul then began to exhort him, saying, "Have pity on thine own great age: swear by the fortune of Cæsar; repent; say, take away the atheists," meaning the Christians. Polycarp, casting his eyes solemnly over the multitude, waving his hand to them, and looking up to heaven, said, "Take away these atheists," meaning the idolaters around him. The proconsul still urging him, and saying, "Swear, and I will release thee; reproach Christ;" Polycarp said, "Eighty and six years have I served Him, and He hath never wronged me; and how can I blaspheme my King who hath saved me?" "I have wild beasts," said the proconsul, "and will expose you to them, unless you repent." "Call them," said the martyr. "I will tame your spirit by fire," said the Roman. "You threaten me," said Polycarp, "with the fire which burns only a moment, but are yourself ignorant of the fire of eternal punishment, reserved for the ungodly." Soon after, being about to be put to death, he exclaimed, "O Father of Thy beloved and blessed Son, Jesus Christ! O God of all principalities and of all creation! I bless Thee that Thou hast counted me worthy of this day, and this hour, to receive my portion in the number of the martyrs in the cup of Christ."

28—30. intending, *Gk.*, wishing. **build . . tower,** a work involving much time and cost. "This and the next similitude are meant, like the previous teachings, to warn the expectant multitudes that to follow Christ in the true sense

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a Jo. xiv. 2.

b Pr. i. 24, 28; Ac. xiii. 46; Ma. xxi. 43; xxii. 8; Ro. xi. 1; He. xii. 25.

"The Gospel was thus proclaimed first to the officials of the Jewish nation, next to the outcast and degraded among the Jews, and finally to the Gentiles; and the fulfillment, or exposition proper, of this part of the parable, may be recognized in a moment by every intelligent reader of the book of the Acts of the Apostles." *Taylor.*

The rejectors of Christ are themselves eternally rejected by Christ.

"Grace comes into the soul as the morning sun into the world; there is first a dawning, then a mean light, and at last the sun in his excellent brightness." *T. Adams.*

on the duties of disciples

c Ma. x. 37.

d Ge. xxix. 31; Ro. ix. 13.

e Ac. xx. 24; Ep. v. 29; Job ii. 4; Re. xii. 11; 2 Ti. iii. 12.

Francis Xavier's prayer:—Lord, remove not this cross until it has worked th. in me for which thou didst send it.

"The cross of the disciple is his strength and joy and inspir'tion." *Southgate.*

"The cross must be borne, carried; we are not at liberty to step over it, or go round, to avoid it." *Baxter.*

counting the cost

building a tower

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might be a far more serious matter than they imagined." *Farrar.* **counteth,** *Gk.*, reckon with pebbles. Anc. counting by dropping pebbles. **finish,**[a] if not, he would proclaim his own folly, and invoke public ridicule. **foundation,** of itself an important part of the work. **mock,** "Very possibly this might have actually happened in some well-known instance, since the Herodian family had a passion for great buildings and probably found many imitators." *Cam. B.*

The folly of profession without forethought.—I. The entrance upon, and progress in, a religious life is like building a tower. II. This calls for great caution and circumspection. III. Where these are neglected, it is an instance of folly, and will expose to shame and contempt. I. The entrance upon, &c.—1. Because there must be a foundation to support the building; 2. It is a work of labor and difficulty; 3. It is a gradual work; 4. It is a visible work; 5. It is a durable work. II. This calls for, etc.—1. He will consider the certain and necessary expense; 2. To this he will add the possible and contingent expense; 3. What it must cost God; 4. The benefits and advantages hoped for. III. Where this caution and circumspection are neglected, etc. *Beddome.*

Consider the future.—It behoveth him that walketh upon cords strained and fastened on high, diligently to look to his footing, that he may not fall this way or that; so it standeth us to be wary, and careful to look about us, to take good heed where we set our feet (that is, our affections and the delights of our hearts), lest we fall down headlong into the bottomless gulf of God's displeasure. *Cawdray.*

a Ma. xx. 22; 1 Th. iii. 4, 5; Pr. xxiv. 27.

"These warnings not vitiated by the doctrine of the perseverance of the saints." *Doddridge.*

"Spiritual advancement is likened to building, from which also is our word edify. 1 Cor. iii. 10." *Jacobus.*

Endeavor for the best and provide agst. the worst.

going to war

31—33. king, a Christian disc. is a *king* and a soldier, as well as a builder. **war,** Christian life is a conflict, a "holy war." **another king,** even the Prince of this world. **ten . . twenty,** superiority of Satan's resources.[b] **while . . off,** until a man becomes a disc. Satan does not *seem* near. **peace,** He who fighteth for us renders no disgraceful peace needful, bec. victory is sure. **my disciple,** whom I will help both to build for eternity and fight the good fight of faith.

b 1 Jo. v. 4.

"Our Lord had been giving high and heavenly precepts; He tells us if we will erect our tower, *i.e.*, build up our lives, we must frame our account for a large amount of difficulty and suffering." *Gregory.*

Counting the cost.—I. The conditions imposed. It is evident—1. That a certain limitation is required; 2. The spirit enforced is of universal obligation; 3. The blessedness involved in being disciples of the Saviour will prove an ample compensation. II. The duty enjoined—1. To preserve us from shame and disgrace; 2. To secure us from the most terrible disasters.

Forethought.—A man that hath a journey to make, though he has made the same before, would not pursue it without great and often consideration, especially whether he were in the right way or no, what pace he held, how near he was to the journey's end, and the like; so every Christian hath far more need of consideration, who must pass from earth to heaven, being subject to manifold dangers, as every pleasure of the world, every lust, every dissolute thought, every alluring sight and tempting sound, every devil upon the earth, or every instrument of his, which are innumerable, lying in wait to spoil him upon his way toward heaven. *Cawdray.*

salt

34, 35. salt,[c] "salt, therefore, is good," connecting this with what goes before. "Christianity arrested the corruption begun, and imparted a fresh and lasting savor." **lost . . savour,** salt of learning, savorless of grace; *lit.*, if its quality of saltness be spoiled. **seasoned,** "have its power to preserve;" how shall that wh. is salt in app. only, be made so in reality? **land . . dunghill,** *i.e.*, good for nothing.[d]

c Ma. v. 13; Mk. ix. 50.

d Jo. xv. 6; Je. xvii. 6.

"Salt.—A figure of nourishment and preservation. In Scripture symbolism the whole life-retaining, purifying influence of the Spirit of God. A symbol of heavenly wisdom and perpetuity (Col. iv. 6). Of barrenness (Judg. ix. 45). Of hospitality (Ezr. iv. 14, margin) Of gratitude. Eating salt, Arabs esteem you a friend. Sprinkled on sacrifices, (Lev. ii. 13)." *Van Doren.*

The salt of the earth (*see* Mk. ix. 50).—Two things are here contained: I. An obvious statement—Salt is good: 1. For seasoning; 2. As a preventive of putrefaction. But if it loses its saline quality, nothing is more worthless. II. A seasonable advice: It consists of two parts (*see* Mk. ix. 50): 1. Personal: "Have salt in yourselves."—(1) Sincerity; (2) Purity. 2. Relative: "And have peace with one another." In order to do this—(1) Cultivate a spirit of forbearance and forgiveness; (2) Be clothed with humility; (3) Abstain from evil-speaking.

Being dead, yet speaketh.—A gentleman relates that many years ago he was on a visit to the Isle of Man, and during his walks he strolled into the quiet churchyard, where repose the bodies of many a faithful and humble Christian. Near a grave, in the corner of the churchyard, he noticed a lady with a little girl (the latter about twelve years of age), to whom she was relating the story of the "Dairyman's Daughter," whose remains lay beneath their feet. As the lady proceeded with the narrative, he observed the little girl lift up her eyes filled with tears, and heard her say that she would try and be as good as the "Dairyman's Daughter" had been. After

planting a beautiful lily on the grave, they walked slowly away. The gentleman, upon making inquiry, found that the lady was the Duchess of Kent, and the little girl her daughter. The latter is now the Queen of England. *Lost influence.*—A person once pleading with Bishop Alst in favor of going into worldly society said, "You know, believers are called to be the salt of the earth." "Yes," said the Bishop, "but if the salt be cast into the ocean, from whence it was first drawn, it will melt away, and vanish entirely."

CHAPTER THE FIFTEENTH.

A.D. 29.

1, 2. drew near,[a] *Gk.*, were drawing near. Their habit. **publicans,** apostate Jews, regarded as the vilest sinners. **sinners,** open violators of Divine Law. **hear him,** "The hostility of Pharisees and scribes would naturally give to these outcasts a certain bias in His favor, causing their hearts to lean towards Him, while His words of hope fell upon their lives like the breaking of a new dawn." *Exp. Bib.* **murmured,** *Gk.*, audibly. **receiveth,** "He welcomed them, receiving them gladly, as the verb of the Pharisees' murmur implies." **eateth,** "That He should receive, in the sense of welcoming sinners, was bad enough to Pharisaic bigotry; but eating with them was shockingly scandalous."

The sinner's friend.—I. The Receiver—"This man"—1. His sympathy—"Man;" 2. His capability—"Divine." II. The received—"Sinners"—1. Such as most need help; 2. Such as least deserve it. III. The reception—"Eateth"—1. Friendly association; 2. Complete reconciliation. *Wythe.*

Sinners welcomed by Christ.—A restless, wounded soldier in the hospital, when informed that the surgeon was coming, said, "It ain't such help that I want. I am a dreadful wicked man." The Christian nurse tried to comfort him with the promises of the Bible; but he could not be comforted. At length he read, "For God so loved the world, that He gave His only begotten Son, that whosoever believeth on Him should not perish." The despairing soldier grasped at the word "whosoever," but thought it could not include such a wicked sinner as he was. He was assured that he, so vile, hardened, wretched, and sick, was included in it. The word "whosoever" saved him. He went into the vale of death supported by it, believing in the Lord Jesus Christ. This word gives universal hope.

"Four hours from Aleppo, I broke off a piece of ground, exposed to the rain and sun. I found it contained particles of salt, which had wholly lost its peculiar savor." *Maundrell.*

publicans and sinners

"It is worthy of special remark that all the interesting and precious instruction of this chapter, and almost all that follows to chapter xvii. 10, comes to us through Luke's Gospel alone, and may have all hung on the little incident of the murmuring of hypocritical worldlings, because Jesus on a certain occasion acted like Himself." *Am. Com.*

a Ma. ix. 10.

3—7. them, the Publicans, *etc.*, but meant for the Pharisees. **man,** if a man would toil thus for a sheep, how much more Christ for a human soul.[b] **hundred sheep,**[c] large flocks com. in the E. **lose,**[d] like men, sheep apt to wander. **one,** will not lose even one. **until,** not resting *until.* "In Palestine, at any moment, sheep are liable to be swept away by some mountain torrent, or carried off by hill-robbers, or torn by wolves. At any moment their protector may have to save them by personal hazard." *Peloubet.* **shoulders,**[e] carries, does not *drive* back. "A familiar practice with shepherds when the creature is sick, fatigued or in any way unable to travel on its own feet." *Am. Com.* **rejoicing,** that the sheep is safe, and his property not diminished. **rejoice . . me,** he would have others share his joy. **my,** still his, though lost. **repenteth,** not over the sinner as a sinner, but as a penitent. **need . . repentance,** if such can be found.

parable of the lost sheep

b Ma. xii. 12.

c Lu. ii. 8; Jo. x. 1—16.

d Ac. xvii. 27; 1 Pe. ii. 25.

e Is. liii. 6; xl. 2.

The heart of God exposed.—I. Humanity as lost: 1. A state of deprivation; 2. A state of responsibility. II. Humanity as sought: 1. By persevering effort; 2. By self-sacrificing love. III. Humanity as found: 1. A Divine restoration; 2. A joyful restoration. *The joy of angels over a repenting sinner.*—I. Where are we to find these ninety and nine just persons who need no repentance?—1. It may be that those who have already repented are intended; 2. Or that the case is put hypothetically for the sake of argument. II. Why this spectacle should have such an effect on heavenly beings, and particularly on angels? III. Why the joy of angels should be greater on the occasion of one sinner's repentance than that which they derive from the spectacle of ninety-nine righteous persons, who need no repentance? IV. Why does Christ place the scene of this joy in heaven? *Robt. Hall.*

It was a fixed notion of the Jews that God had "*not appointed repentance to the just,* and to Abraham, and Isaac, and Jacob, *which have not sinned against thee*" (Prayer of Manasses). *Cam. Bib.*

"Better to be a lost sheep than a goat or a swine." *Marshall.*

Anecdote of Henry Martyn.—Mahomed Raham, a Persian, having been asked respecting the change that had taken place in his religious sentiments, gave the following account:—"In the year 1223 of the Hegira, there came to this city an Englishman, who taught the religion of Christ with a boldness hitherto unparalleled in Persia, in the midst of scorn and much ill-treatment from our mollahs, as well as the rabble. He was a beardless youth, and evidently enfeebled by disease. He

"Many gems, seals, fragments of glass, relics of the primitive Church, represent the Good Shepherd bringing home the

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dwelt among us for more than a year. I was then a decided enemy to infidels, as the Christians are termed by the followers of Mahomet, and I visited the teacher of the despised sect, with the declared object of treating him with scorn, and exposing his doctrines to contempt. Although I persevered for some time in this behavior towards him, I found that every interview not only increased my respect for the individual, but diminished my confidence in the faith in which I was educated. His extreme forbearance towards the violence of his opponents, the calm and yet convincing manner in which he exposed the fallacies and sophistries by which he was assailed, for he spoke Persian excellently, gradually inclined me to listen to his arguments, to inquire dispassionately into the subject of them, and finally, to read a tract which he had written in reply to a defence of Islamism by our chief mollahs. Need I detain you longer? The result of my examination was a conviction that the young disputant was right. Shame, or rather fear, withheld me from avowing this opinion: I even avoided the society of the Christian teacher, though he remained in the city so long. Just before he quitted Shiraz, I could not refrain from paying him a farewell visit. Our conversation—the memory of it will never fade from the tablet of my mind—sealed my conversion. He gave me a book; it has ever been my constant companion. The study of it has formed my most delightful occupation; its contents have often consoled me. Upon this he put into my hands a copy of the New Testament in Persian; on one of the blank leaves was written:—'*There is joy in heaven over one sinner that repenteth. Henry Martyn.*'"

lost sheep upon his shoulders. It was painted upon the communion cup." *Tertullian.* "It is found in bas-reliefs on sarcophagi, and paintings in the catacombs. Sometimes He holds the seven-reeded pipe, to show the attractions of Divine love, or sitting down, as if weary of the length of the way." *Macfarlane.*

8—10. ten pieces of silver, ten drachmas. "The probable interpretation is that the ten drachmas were the ten coins worn as a frontlet by the women of the East. This frontlet was given by the bridegroom to the bride at the time of marriage, and like the ring of Western life, it was invested with a kind of sanctity." *Exp. B.* **piece,** one drachma, = ab. sixteen cents, = one Ro. penny. **candle,**[a] lamp; glass rare, windows small, houses dark. This proved by houses at Pompeii. **sweep . . house,** floor of earth, gen. cov. with straw. **diligently,** "for should one of its pieces be lost, it would be regarded as an indication that the possessor had been unfaithful to her marriage vow." *Exp. B.* **till,** like the shepherd she seeks *until*, etc. **found,** neither sheep nor coin had been found but for the seeking. **joy . . angels,** no *unwise* or *unholy* joy in heaven. **one sinner,** even *one*, value of *one* soul. **repenteth,** not that "conquereth a nation," or "writeth a book," but that turns fro. sin.

parable of the lost coin

a Ps. cxix. 105.

The women of Nazareth still wear around the forehead and face a roll of silver coins, called "*semedi*," to which the Saviour here alludes. *Schaff.*

The lost piece of silver.—1. The loss the woman sustained; 2. The course she adopted; 3. The gladness she felt. I. Among the various events which transpire on earth, there is one that pre-eminently draws the attention and excites the liveliest interest of the angelic hosts. II. If the repentance of a sinner be thus regarded by the celestial legions, it is evident that it cannot be the insignificant thing that many imagine—1. Its relative importance; 2. Its intrinsic importance. III. If the conversion of a sinner is an event that causes joy in heaven, the circumstance loudly calls upon men to repent. IV. While there is joy in heaven on account of such an event, it ought to be regarded by us with the same feelings. *Anon.*

"What a beautiful thing is a new piece of money, sharply cut and polished! Can we fail to see in it a type of the human soul when first it came new minted from the Creator's hand? It had enstamped upon it His image, and was designed by Him to be a willing witness-bearer to the rightfulness of His authority. And so it is not by any means a stretching of the figure here to see in this piece of money, as it was at first, a representation of the soul's original dignity." *Wm. M. Taylor.*

An illustration from India.—A lady, observing the loss from her ring of a small but valuable stone, told her servant, who immediately said she would look for it, and left the room. She quickly returned with a lighted oil lamp, a dust-pan, and brush. Putting the former on the floor by her side, she commenced sweeping the room all over most diligently, and looking by the light of the lamp carefully through the dust, she soon produced the tiny but precious stone. To make the picture more complete, the eyes of the poor woman brightened when she discovered and restored it; and then, going into the verandah, she told the rest of the servants how she had found the stone which had been lost. "*Until.*"—The Rev. J. Reed, at a Sunday-school meeting in London, said if he rightly understood the principal duty of Sunday-school teachers, it was to bring the scholars to Christ; and he felt how very important it was that they should not only be themselves in Christ, but should maintain a high standard of piety. Their work, like that of the ministry, must necessarily derive a large amount of influence from the spirit in which it was done. He liked to read that word in the parable of the lost piece of money—"until." The woman was described by our Lord as searching diligently "until she found it." It meant that she did not merely see the value of silver; but that she was determined to have it. And speaking reverentially of Him with whom the result lay, he would say to Sunday-school teachers that they needed more of the spirit indicated by the word "until" in all their efforts. They wanted a more complete belief in God's truth in reference to individual cases.

"There is no greater holiness than procuring, and rejoicing in, another's good." *Herbert.*

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parable of the prodigal son

11—13. said, this par. being styled the "pearl," and "crown" of all His pars. **certain man,** the great Father of all. **two sons,** Jews and Gentiles; or Pharisees and Publicans. **younger,** all. to apostacy of Gentiles. **give,** "Every man may see himself in this prodigal. For what is sin, but a departure from God, a determination to be independent of God?" *Taylor.* **portion,** the elder son provided for the sisters and had a double share. **falleth,** as if it *fell* by right, and were not a free gift. **divided,** acceded to the request, the sequel showing that *we* may be thankful that some of our prayers are not granted. **not . . after,**[a] "This shadows forth the *rapidity* (1) of national, and (2) of individual degeneracy. *Cam. Bib.* **all,** leaving best treasure—his father's love—behind. **far,** distance in affection greater than in space. **wasted,**[b] *Gk.*, dissipated: fig. fr. winnowing the chaff. **riotous living,** *Gk.*, not caring to save any portion.

The prodigal.—I. A loss of confidence. II. Permission to depart. III. Leaving the homestead. IV. Life wasted. V. Pleasures exhausted. VI. Servitude. VII. Cravings. VIII. Worldly selfishness.

Provided for in the world.—"Provided for!" indeed it is too often the provided *with*—provided with means for self-ruin—for an utter, reckless waste of the vital powers; for means for sustenance in a state of idleness, and so of means for the introduction and fostering of every habit which is the offspring of indolence and temptation. The writer will never forget the hour when a brilliant young man, now an ornament to society and a most useful citizen, stood at a certain corner, pointed out five spacious mansions, accompanying the action with a brief recital of his own experience. "Those five large houses," remarked he, "were the homes of five young men, all of them the sons of wealthy fathers, who were ambitious to insure an ample provision for their families. At the time to which I refer, my own father was living, and was thought to be one of the most prosperous merchants in the city. The five young men were my intimate associates. It was give and take in our daily rounds; and this system of mutual treating and free expenditure, was fast shovelling out the downward track. We were *provided with* abundance of means for the gratification and growth of the sensual nature. At that time my father was suddenly drowned, and, through some unexplained mystery, whereas his partner came out a rich man, his estate proved to be but little more than solvent. That settlement broke up my companionship with the five young men. I was too proud and independent spirited, to take and not give back again, and on learning I had to provide for myself, I bent my energies to the task of mastering the profession of which I am now a member. I did not, however, lose sight altogether of my five former companions. They were provided with means most effectually to bring about their self-ruin. Last week Edward H——, the last one of the five, was assisted home by a policeman at two o'clock at night, from the scenes of his debaucheries, thrust in the front door of his father's house, and was found lying dead upon the hall floor in the morning. The other four all came to miserable ends. One shot himself; another died of delirium tremens; a third was drowned while on a spree with companions of his evil hours; while a fourth was stabbed in a gambling hell. Of all the most fortunate things which ever fell to my lot, that was one of the most fortunate which prevented me from being *provided for* after the style of those five inheritors of their father's wealth." *A. Wylie.*

he leaves his home and journeys to a far country

a Ep. ii. 11, 12.

"A picture of the Gentile world leaving the tents of Shem." *Stier.* "The permission of free-will to man." *Alford.*

b Pr. xxviii. 19; xxiii. 5.

"Main design twofold—1. To show God's willingness to receive penitent sinners; 2. The causeless ground of Jewish jealousy towards Gentiles." *Van Doren.*

"Heaven takes notice of the conversion of a sinner; there is a quire of angels that sweetly sings the *Epithalamium* of a soul divorced from sin and Satan, and espoused unto Christ." *R. Culworth.*

"The tears of the penitent compose the wine of the angels." *Bernard.*

wastes his living and suffers from famine

14—16. spent all,[c] and gained nothing. **arose,** God sometimes sends trouble to drive men back to Himself.[d] **famine,** the saddest is that of the soul; dearth of bread of life. **want,** of what that land did not supply. **joined . . citizen,** the sinner becomes an engaged servant of Satan: does not yet long for *home.* **feed swine,** once a son at home, now a swineherd afar off. **fain,** *Gk.*, intense desire. **husk,** pod of carob tree, still used as a pig-food in Cyprus.[e] **no . . man,** no true friendship among the wicked.

The prodigal son.—I. The foolish course he pursued: 1. His demand; 2. His departure; 3. His distress. II. The wise resolution he adopted: 1. It indicated that reason had assumed her sway over his faculties and feelings; 2. It was a resolution induced by calm and serious reflection; 3. It was connected with deep penitence and self-abasement; 4. It was a resolution carried into effect without delay. III. The cordial welcome he received: 1. What this loving father felt, and how, under the influence of those feelings, he acted; 2. The words the father addressed to the servants. IV. The solitary drawback he encountered: 1. The elder son proclaims his own merits; 2. He dwells upon his brother's misdeeds; 3. He accuses his father of acting ungenerously towards himself.

c Is. lv. 2; Am. viii. 11, 12.

d Je. ii. 19.

"When the photographer wishes to develop the picture that is hidden in the film of the sensitive plate he carries it to a darkened room, and bathed in the developing soluti'n the latent image gradually appears, even to the minutest details. It was so here." *Exp. B.*

e Thomson L. and B.

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For carob-tree see *Balfour, Plants of Bib.* 69; *Robinson's Bib. Res.* iii. 58; *Stanley, Sin. and Pal.* 146; *Tristram, Land of Israel,* 16, 88, 492; *Dun's Bib. Nat. Science,* ii. 583; *Trench, Par.* 398.

The kharub tree (*Ceratonia siliqua*).—"This tree is common in Syria; it produces long slender pods, shaped like a horn or sickle, containing a sweetish pulp and several brown shining seeds like beans. These pods are sometimes used as food by the poorer classes in the E., and swine are commonly fed with them." *Robinson.* "Horace alludes to living upon husks, as upon vile food." (Ep. II. i. 23). Pliny calls them the food of pigs (N. H. xxiii. 79). They are still used in Spain, etc., as food for cattle, and were often given to horses by British soldiers in the Peninsular War. They are imported into Britain, and called locust beans by the farmers, from a mistaken notion that they were the locusts of Mat iii. 4, Mk. i. 6. Hence also the carob is called the locust-tree, and the fruit is termed by the Germans *Johannisbrod*=St. John's bread. A tree will sometimes produce 800 to 900 lbs. of pods. The pod is 8 or 9 in. long and 1 in. broad.

he repents

17—19. came . . himself, "he had been beside himself."[a] **hired servants,** not swineherds, while I am a son without food. **father,** how dif. he treats his servants fr. this *citizen.* **bread,** not husks. **spare,** and I have what the swine can well spare. **perish . . hunger,** bec. of quality of the food. **I will arise,**[b] no sooner is the "I will" spoken than there is a reversing of all the wheels. The hands follow whither the heart has gone; the feet shake off the dust of the far country, retracing the steps they measured so foolishly and lightly before; while the eyes, washed by their bitter tears—

> "Not backward are their glances bent,
> But onward to the Father's house." *Exp. Bib.*

go . . father, not to another citizen. **sinned . . heaven,** in disobeying thee, leaving home, trusting self. **before thee,** in thy sight as well as in sight of heaven and man. **worthy,** humility. **son,**[c] that title forfeited. **as one,** let me live at home on a level with the servants.

The soul's hunger.—I. Exhibit the grounds of this hunger—1. The soul is an organ that needs food for its sustenance; 2. God is the proper food for the soul; 3. A separation from God is a life of bitter hunger. II. Exhibit the signs of it—1. Uneasiness; 2. Discontent; 3. Remorse; 4. Disgust. *Wythe.*

I will arise.—A soldier hearing the parable of the Prodigal Son read in hospital, when the words were uttered, "I will arise and go to my father," cried out, "That's me, that's me!" He suited his action to the word, and soon found peace in believing. Two years after, at the battle of Fredericksburg, he laid down his life, ending bravely a consistent career. *The prodigal reclaimed.*—The late Admiral Williams, when young, was gay, and so addicted to expensive pleasures that no remonstances had the power to reclaim him, being so enamored of ruinous folly. When his father died, he joined the rest of the family to hear the will read. His name did not occur amongst those of the other children, and he looked upon the omission as a testimony of his father's resentment against him. At the close of it, however, he found himself brought in as a residuary legatee, or who was to receive all that remained of his father's property, after paying the other legacies, in these words:—"All the rest of my estate and effects I leave to my son Peter William, knowing that he will spend it all." On hearing this, the young gentleman burst into tears: "My father," said he, "has touched the right string, and his reproach shall not be thrown away." From that time he altered his conduct, and became an ornament to his profession.

his return and welcome home

20—24. arose, good intentions nothing without resolute execution. **came . . father,**[d] he had first come to himself. **saw him,**[e] prob. had oft. looked in that direction; recognized him. **compassion,** *Gk.*, his bowels yearned. **ran,**[f] eager to welcome the wanderer. **fell . . neck,** Oriental sign of reconciliation. **kissed,**[g] *lit.*, eagerly kissed. **said,** but was stopped bef. he had finished what he meant to say. **Father,**[h] he still recognizes that relationship, and the father endorses it. **I . . son,** bef. he can urge his request to become as a servant, the father speaks, making no protestations of love, but proving his affection. **best robe,**[i] "It is literally 'the *first* robe' and some have explained it of the robe he *used* to wear at home—the former robe." **ring,** symbol of office, authority. **shoes,** "Another sign that he is to be regarded as a son, and not as a mere sandalled or unsandalled slave." **the . . calf,** *that* calf (Gk. art. repeated). **eat . . merry,** festal banquet. The new life begins in feast. The convert has "joy" as well as "peace in believing." Father, son, and household. **for,** the father's reason. **dead,** to love, duty, etc. **alive,** raised up to newness of life. **lost,** to me, and to himself. **found,** by the searching of conscience and reflection. **began . . merry,** in this world the *beginning* only of eternal rejoicing.

a Ecc. ix. 3.

"Here, too, we may say that this history has been often literally fulfilled. There is scarcely a week that some poor, disillusioned man who left his Scottish home to seek relief from parental restraint in this far country, does not come begging at my door for bread." *Taylor.*

b Is. lv. 7; Ho. xiv. 1, 2.

c "He nowhere gives up his relation." *Alford.*

d Ps. ciii. 8—10, 12; Ep. ii. 13.

e Is. lxv. 24.

f Ja iv. 8; Ne. ix. 17; Ge. xxvii. 18; 2 S. xiv. 33.

g Ps. cxxix. 8; Pr. xxvii. 14.

h Mal. iii. 6.

i Re. iii. 18; Zec. iii. 4; Ge. xli. 42; Re. xii. 1.

"In the luminous atmosphere of the father's love the youth is no more the prodigal; he is as one transfigured; and now that the chrysalis has left the mire, and crept up into the sunlight, it must have a dress befitting its new summer life, wings of gauze, and robes of rainbow hues." *Exp. Bib.*

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The returning prodigal.—I. Conviction. II. Apprehensions of mercy. III. Decision. IV. Returning. V. Welcome. VI. Confession. VII. Recovery.

My child born again.—I remember the new and strange emotions which trembled in my breast when as an infant he was first folded to my heart—my first-born child. The thrill of that moment still lingers; but now that he was "born again"—clasped in my arms a "new creature in Christ Jesus," my spiritual child, my son in the Gospel, pardoned, justified, adopted, saved, for ever saved! Oh! it was the very depth of joy; joy unspeakable! My child was a child of God! The prayers which preceded his birth, which cradled his infancy, which girdled his youth, were answered. My son was Christ's. The weary watchings, the yearning desires, the trembling hopes of years, were at rest. Our first-born son was avowedly the Lord's. *Hidden Life.*

25—27. elder son, ill. Jews, also Pharisees. **field,** at work, legal righteousness. **came,** seeing the servants collecting. **music,** wh. jarred upon a heart out of tune.[a] **dancing,** Oriental sign of rejoicing. **called,** he showed a most unfilial disposition by calling one of the servants, and asking him what "these things meant." **things,** so unusual in his sad father's house. **brother,** he is reminded of his relation to the prodigal. **safe . . sound,** lit., in *health* of body, mind, heart.

The elder brother.—"1. The elder could not rejoice, on account of jealousy, in the return of his younger brother. We may find in this elder brother our own likeness. There is scarcely a fault more common than this very jealousy and grudging of good to others. 2. He set a value and merit upon his own decent behavior. Now nothing can be more fatal to a right view of our position towards God than to suppose that any merit can attach to our obedience. The conclusion to be drawn from this brief consideration of the elder brother's character is: 1. In the first place, his past respectable domestic conduct could not have been the fruit of genuine good affections. Throughout the parable there is not the faintest trace of affection for any one but himself. 2. Secondly, it is evident that, however good his life may have been, his real taste was not for holiness and what is right. 3. Finally, the many years' service of which the elder brother boasted had not been given out of love to his parent." *Gatty.*

Power of pathos.—"I knew a convict in New South Wales, in whom there appeared no symptoms of repentance in other respects, but who could never hear a sermon or comment on this parable without bursting into an agony of tears, which I witnessed on several occasions." "I have wept but once these forty years," said a veteran military officer, "and that was when I heard Jesse Bushyhead, the Cherokee preacher, address his countrymen from the parable of the Prodigal Son, the tears flowing faster than he could wipe them away." *Bad fare in a strange land.*—In the journal of a soldier of the 72nd Regt. of the Eng. army, published at the close of the last general continental war, it appears that the writer of the journal had been induced, in hopes of a life of pleasure, to enlist, and to forsake his quiet and respectable home, greatly to the grief of his parents. A few years afterwards, he was, when serving in the Peninsula, glad to be allowed to eat of the biscuits which he was employed to break for the hounds of the commander-in-chief, at a time when provisions were scarce. "I ate them with tears," he says, "and thought of the Prodigal Son." *Sir W. E. Parry.*

28—30. angry, taking sides against his father: envy, censoriousness, Pharisaism. **would . . in,**[b] hence *he* is now the lost son. **came . . out,** as he had gone to meet the younger. **entreated,**[c] might have commanded. **answering,**[d] still sulky, not obeying. **serve,** "He bore the name of a son, but he carried the heart of a servant; but a leal-spirited son never can do too much for his father, and works 'all for love and nothing for reward.'" *Taylor.* **transgressed,**[e] a model Pharisee! **at . . time,**[f] he had been habitually obedient. **gavest,** yet what had he not given? **thy son,** whom he does not call "*my* brother." **devoured,** exaggeration of offences of others, another feature of Pharisaism. **fatted calf,** kept in the stall against some great occasion.

The elder son.—How deplorably lost he is—I. He serves his father in a servile, and not in a filial spirit. II. He has enjoyed his father's love, yet complains that he receives no reward. III. He asserts that he has never transgressed a commandment, while he has never fulfilled one. He boasts of his virtue and thereby increases his transgressions. *Lange.*

the elder son hears of his brother's return

a Pr. xxv. 20.

"There is no surer way to make ourselves miserable than to think of ourselves more highly than we ought to think."

"You cannot take to this elder brother. Even in his wanderings and sins, the younger was more lovable than he, his industry and sobriety notwithstanding. So it is ever with the selfish one. He is a non-conductor in society. The electricity of love never passes through him: and, in the end, all loving hearts are driven from him." *Taylor.*

"Put shoes on his feet, that the old serpent may not find him naked, so as to wound his heel, and that he may be able to tread upon the serpent's head, and run without hindrance the way of God's commandments." *Chrysostom.*

his great anger

b Is. lxv. 5; Lu. xviii. 11.

c Ps. ciii. 13; Gal. iii. 2; Ge. iv. 6; Ac. xiii. 18.

d Ro. xi. 28, 31; Ac. xiii. 45.

e Cf. Ma. xxii. 38, 39.

f Ja. iii. 2; Ecc. vii. 20; 1 Jo. i. 8; Job xxiii. 10—12.

"Self-righteousness is sin as well as unrighteousness, and may be even a worse sin." Ma. xxi. 31, 32. *Farrar.*

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"All the selfishness, coarseness and depravity concealed in the Jewish heart here breaks forth as in the day of the Apostles. Thus the priests, in Luther's time, and has been repeated a thousand times." *Lange.*

"Who is this elder son?"—The question was once asked in an assembly of ministers at Elberfeldt, and Daniel Krummacher made answer, "I know him very well: I met him only yesterday." "Who is he?" they asked eagerly; and he replied solemnly, "Myself." He then explained that on the previous day, hearing that a very gracious visitation of God's goodness had been received by a very ill-conditioned man, he had felt not a little envy and irritation. *Taylor.*

31, 32. son, "son"—or "child," rather, for it is a term of greater endearment than the "son" he had just used before. *Burton.* **ever . . me,** heir, owner of all. **thine,**[a] not only the fatted calf. **meet,** fit, proper. **merry . . glad,**[b] more so than you shall be *angry.* **thy brother,** he is reminded of a brother's claim.

his anger is reproved by his father

a "Not thou shalt have all, but all is thine." *Augustine.* "But he is looking for rewards *from* God instead of possessing all things *in* God." *Trench.*

b Is. xxxv. 10; Ac. xi. 18.

The elder son.—How immeasurably wicked is he. He is in the way of losing—I. His father's love; II. His brother's affection; III. The joy of his father's house; IV. And even the fame of his seeming virtue.

God's joy at the sinner's return.—I saw in Amsterdam the diamond cutting, and I noticed great wheels, a large factory and powerful engines, and all the power was made to bear upon a small stone no larger than the nail of my little finger. All that huge machinery for that little stone, because it was so precious! Methinks I see you poor insignificant sinners, who have rebelled against your God, brought back to your father's house, and now the whole universe is full of wheels, and all those wheels are working together for your good, to make out of you a jewel fit to glisten in the Redeemer's crown. God is not represented as saying more of creation than that "it was very good," but in the work of grace He is described as singing for joy. He breaks the eternal silence, and cries, "My son is found." As the philosopher, when he had compelled nature to yield her secret, ran through the street, crying, "Eureka! Eureka! I have found it! I have found it!" so does the Father dwell on the word, "My son that was dead is alive again, he that was lost is found." *Spurgeon.*

CHAPTER THE SIXTEENTH.

parable of the unjust steward

the steward accused

1–3. said . . discs., Pharisees and publicans hearing Him. "We *cannot* be wrong if we seize as the main lesson of the parable the one which Christ Himself attached to it (8—12), namely, the use of earthly gifts of wealth and opportunity for heavenly and not for earthly aims." *Cam. B.* **steward,**[c] manager of his estate. **accused,**[d] prob. on private information. **wasted,** *Gk.*, was wasting: *lit.*, scattering. **called,**[e] did not dismiss without enquiry. **account,** produce your books, vouchers, etc. **mayest . . steward,** if what I have heard be true. **then . . himself,** "the steward's reflections on his case suggest no feeling of repentance for his conduct, and no shade of unfairness on his lord's part. They do betray imperturbable composure, readiness of invention, unscrupulous willingness for whatever seems expedient." *Bliss.* **dig,** insolence: I know how to waste, not how to work. **ashamed,**[f] "and though he had not been ashamed to steal, he was ashamed to beg. There was nothing for it, therefore, but to steal again."

c Ge. xxiv. 2; Lu. xii. 42; 1 Pe. iv. 10; 1 Co. iv. 2.

d Re. xii. 10.

e Ac. xvi. 37.

f Da. xii. 2; Ro. vi. 21.

Ecc. xl. 28: "My son, lead not a beggar's life; for better it is to die than to beg."

The unjust steward.—I. The office which he held. II. The serious charge which was brought against him. III. The artful policy which he adopted. The promptitude with which he carried his purpose into execution. IV. The unexpected commendation he received: 1. By whom he was commended; 2. Why he was commended. V. The important lesson which the case of this steward enforces. *Anon.*

A sudden call.—A wealthy but niggardly gentleman was waited on by the advocates of a charitable institution, for which they solicited his aid, reminding him of the Divine declaration,[g] "He that hath pity on the poor, lendeth unto the Lord; and that what he hath given will he pay him again." To this he replied, "The security, no doubt, is good, and the interest liberal; but I cannot give such long credit." Poor rich man! the day of payment was much nearer than he anticipated. Not a fortnight had elapsed from his refusing to honor this claim of God upon his substance, before he received a summons with which he could not refuse to comply. It was, "This night thy soul shall be required of thee, then whose shall those things be which thou hast withheld?"

g Pr. xix. 17.

It is clear from the place in wh. we find it here, that this parable was addressed to the same audience as that wh. had already listened to those three delightful allegories on the consideration of wh. we have been so recently engaged. Like them, therefore, it was called forth by certain well-known characteristics of the scribes and Pharisees. *Taylor.*

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the steward deliberating

4—7. resolved, the original graphically represents the sudden flash of discovery, "I have it! I know now what to do." If he could not appease or compensate his master, he would make friends among the debtors. **every one,** to distribute the obligation: and leave no one to inform against him or the rest. **measure** (Heb. *bath* = 3 pecks, 3 pints *dry*; ab. 9 gals. liquid). **oil,** olive. **take bill,** "rather, *receive thy bill.* The steward hands the bill back to the tenant to be altered." *Cam. B.* **quickly,** stealthy business, done with haste. **write fifty,** "since Hebrew numerals were *letters*, and since Hebrew letters differed very slightly from each other, a very slight forgery would represent a large difference." *Farrar.* **measures . . wheat,** large dry measures, 8½ bushs.

Insolvent debtors.—I. The creditor: 1. Our Creator; 2. Our Benefactor; 3. Our Redeemer. II. Our indebtedness: 1. What have I received? 2. What have I paid? III. Our means of payment: 1. All our works are insufficient; 2. God releases us by a ransom. *Wythe.*

A wonderful dream.—A merchant, who was a God-fearing man, was very successful in business, but his soul did not seem to prosper accordingly; his offerings to the Lord he did not feel disposed to increase. One evening he had a remarkable dream: a visitor entered the apartment, and quietly looking round at the many elegances and luxuries by which he was surrounded, without any comment, presented him with the receipts for his subscriptions to various societies, and urged their claim upon his enlarged sympathy. The merchant replied with various excuses, and at last grew impatient at the continued appeals. The stranger rose, and fixing his eye on his companion, said, in a voice that thrilled to his soul, "One year ago to-night, you thought that your daughter lay dying; you could not rest for agony. Upon whom did you call that night?" The merchant started, and looked up: there seemed a change to have passed over the whole form of the visitor, whose eye was fixed upon him with a calm penetrating look, as he continued—"Five years ago, when you lay at the brink of the grave, and thought that if you died then, you would leave a family unprovided for—do you remember how you prayed then? Who saved you then?" Pausing a moment, he went on in a lower and still more impressive tone—"Do you remember, fifteen years since, that time when you felt yourself so lost, so helpless, so hopeless; when you spent day and night in prayer; when you thought you would give the world for one hour's assurance that your sins were forgiven—who listened to you then?" "It was my God and Saviour!" said the merchant, with a sudden burst of remorseful feeling; "oh yes, it was He!" "And has He ever complained of being called on too often?" inquired the stranger, in a voice of reproachful sweetness. "Say,—are you willing to begin this night, and ask no more of Him, if He, from this time, will ask no more of you?" "Oh, never! never!" said the merchant, throwing himself at his feet. The figure vanished, and he awoke; his whole soul stirred within him. "O God and Saviour! what have I been doing! Take all—take everything! What is all that I have, to what thou hast done for me?"

"He makes him write the bill, his own bill, that he may have the evidence of his handwriting, and so protect himself, and secure the tenant on his own side—another proof of his worldly shrewdness." *Wordsworth.*

the steward commended for his prudence

8, 9. the Lord, not *our* Lord. Gk., *his* lord. This will "rid the phrase of ambiguity, and prevent any one from falling into the mistake of supposing that the commendation was from Christ." *Taylor.* **commended,** "His master did not praise him as dishonest, but as quick-witted, and shrewd in the choice of measures fit to help him out of difficulty." *Bliss.* The lord's suspicions prob. excited by seeing his old steward on good terms with his debtors. **wisely,** prudently. **children . . world,**[a] men who adopt its policy and maxims. **wiser,** more prudent, far-seeing. **in . . generation,** in their present life, and in relation to it. **light,**[b] of Him who is the true Light. **of,** *R. V.*, "by means of." **mammon . . unrighteousness,** "We turn mammon into a friend, and make ourselves friends by its means, when we use riches not as our own to squander, but as God's to employ in deeds of usefulness and mercy." *Farrar.* **ye fail,** *R. V.*, "it shall fail." **everlasting,** *etc.*, heaven.[c]

In what respects the children of this world are wiser in their generation than the children of light.—1. They are more resolved upon securing their object; 2. They are more judicious in the choice of means best calculated to obtain the object; 3. They are more indefatigable in their exertions; 4. They are more invincible in their efforts; 5. They are more determined in their purposes. Learn—1. To form a proper estimate of the characters we have been describing; 2. To silence the objections of the ungodly by acting consistently with our profession. *Anon.*

"*A profitable investment.*—The old Jewish writers tell us of a certain avaricious Rabbi who was very anxious to invest his wealth to the best advantage. A friend

a. Ps. xvii. 14.

b Jo. xii. 35, 36; Ep. v. 8; 1 Th. v. 5—8.

c Pr. xix. 17; Ma. vi. 20; xix. 21; Pr. xxii. 16; Je. xvii. 11; Mk. x. 24; 1 Ti. vi. 17—19.

"Thus the singling out of one quality in a man for special commendation is very different from the laudation of his character or conduct as a whole. When the Saviour said to his followers, "Be ye wise as serpents," he did not thereby commend the other qualities of malignity and venomousness which are generally ascribed to these reptiles. He desired them only to imitate their wisdom." *Taylor.*

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undertook to do this for him. One day the Rabbi asked the name of the investment from which he was assured he would receive the highest interest. His friend answered, "I have given all your money to the poor." You know, that if you were going to take a journey into some foreign country, you would change your English money for the currency of the place to which you were bound. You would convert your sovereigns, and bank notes, and shillings, into dollars, or roubles, or francs, or what not. Well, remember that we all have to take a journey into a land beyond the grave, where our money, and our pride, and our intellect, and our strength, and our success will not avail us—these will not be the currency of the country. Let us change our currency now, and get such property as faith, love, purity, gentleness, meekness, truth—these alone will pass current in the better country. Consecrate your wealth, or your work, or your influence, or whatever you have to God." *Buxton.*

"In some expositions it is taken for granted that the lord found out the artifice of the steward. But this supposition impairs, if not destroys, the beauty and moral of the parable. How could he be said to have acted φρονίμως if his device was detected and exposed? His lord knew him only as a wasteful person; he know nothing of his collusion with the debtors; he only saw its results, viz., his reception into their habitations." *Wordsworth.*

10—12. faithful,[a] a good man of business will be the best in the service of God. **unjust,** idle, imprudent, *etc.*, in worldly matters, not fit to administer the affairs of the Church. **not . . faithful . . mammon,** if you have not used earthly possessions to good ends, who will entrust to you heavenly riches? **not . . faithful . . another man's,** *R.V.*, "another's;" if you have not well used worldly wealth wh. is "another's" and only lent to you, how can you expect to receive the spiritual riches wh. might become really your own in such sense as gold and silver cannot?

on faithfulness

a Ma. xxv. 21.

Living to God in small things.—Of the importance of living to God on common occasions and in small things: 1. Notice how little we know concerning the relative importance of events and duties; 2. It is to be observed that, even as the world judges, small things constitute almost the whole of life; 3. It very much exalts as well as sanctions this view, that God is so observant of small things; 4. It is a fact of history and of observation that all efficient men, while they have been men of comprehension, have also been men of detail; 5. The importance of living to God in ordinary and small things, is seen in the fact that character, which is the end of religion, is in its very nature a growth. Learn—(1) Private Christians are here instructed in the true method of Christian progress and usefulness; (2) Our subject enables us to offer some useful suggestions, concerning the manner in which churches may be made to prosper; (3) Some useful hints are suggested to the ministers of Christ. *Dr. Bushnell.*

"Exactness in little duties is a wonderful source of cheerfulness." *Faber.*

"Minute events are the hinges on which magnificent results turn. In a watch the small'st link, chain, or ratchet, cog, or crank, is as essential as the mainspring itself. If one fall out, the whole will stand still." *Dr. Cumming.*

Faithful in little.—In an English dockyard, a great ship was to be launched. An immense multitude assembled to see it glide down the slides that were to carry it into the water. The blocks and wedges were knocked away; but the massive hull did not stir, and there was disappointment. Just then a little boy ran forward and began to push the ship with all his might. The crowd broke out into a laugh of ridicule; but it so happened that the vessel was almost ready to move; the few pounds pushed by the lad were only needed to start it, and away it went into the water. *Just in trifles.*—One of the kings of Persia, when hunting, was desirous of eating of the venison in the field. Some of his attendants went to a neighboring village, and took away a quantity of salt to season it; but the king, suspecting how they had acted, ordered them immediately to go and pay for it. Then, turning to his attendants, he said, "This is a small matter in itself, but a great one as regards me; for a king ought ever to be just, because he is an example to his subjects; and if he swerve in trifles, they will become dissolute. If I cannot make all my people just in small things, I can at least show them that it is possible to be so."

"The great moments of life are but moments like the others. Your doom is spoken in a word or two. A single look fr. the eyes, a mere pressure of the hand, may decide it; or of the lips, though they cannot speak." *Thackeray.*

13—15. serve,[b] with equal zeal and fidelity. **two masters,** one in the line of worldliness, and the other in religion. **covetous,** "rather, lovers of money, 2 Tim. iii. 2. The charge is amply borne out by the references in the Talmud to the rapacity shown by the Rabbis and Priests of the period." *Farrar.* **derided,** "they thought it most ridiculous to suppose that riches hindered religion—for were not they rich and religious?" **justify,**[c] boast of your righteousness. **hearts,**[d] where true righteousness is not found.

on serving two masters

b Ma. vi. 24; 1 Jo. ii. 15; Ja. iv. 4; 1 K. xviii. 21; 1 S. vii. 3.

c Lu. x. 29.

d Ps. vii. 9; Je. xvii. 10.

Truth acknowledged by the conscience, but opposed by the sinful heart. The enmity of the covetous against the preaching of the law of love. The Pharisaic mind exists in every natural man. "God knoweth your hearts." This truth may be considered as—I. Certain; II. Terrible; 3. III. Consoling. *Lange.*

Lesson on covetousness.—"When I was a lad," says one, "an old gentleman took some trouble to teach me some little knowledge of the world. With this view, I remember, he once asked me when a man was rich enough. I replied, 'When he has a thousand pounds?' He said, 'No.' 'Two thousand?' 'No.' 'Ten thousand?'

'No.' 'Twenty thousand?' 'No.' 'A hundred thousand?' which I thought would settle the business; but he still continuing to say 'No,' I gave it up, and confessed I could not tell, but begged he would inform me. He gravely said, 'When he has a little more than he has, and that is never! If he acquires one thousand, he wishes to have two thousand; then five, then twenty, then fifty; from that his riches would amount to a hundred thousand, and so on, till he has grasped the whole world; after which he would look about him, like Alexander, for other worlds to possess.'" *The hardest commandment.*—"As I stood one day by Mr. Jeffrys," says Mrs. Jeffrys in her Journal, "catechizing the children, I asked them which of the commandments was most difficult to observe. One, after a long pause, mentioned one, and another a different precept; till at last a boy about twelve years old said, 'The last is the hardest.' Mr. Jeffrys said, 'Why is it so, my boy?' He replied, 'Because, for one who is poor to see another possessing a great deal of money, and great deal of clothes, and much cattle and rice, without wishing for some of them, is very hard. I think no person can keep this commandment.'" *Whitecross.*

16—18. law . . were,[a] in full force. **John,** the Baptist, who began to preach Messiah's kingdom. **every,** speaking generally, as "*all* the publicans," etc.[b] **presseth,**[c] crowding, striving. **heaven . . earth,** prov. expres.= the world; material things not so durable as eternal truth.

Divine faithfulness.—Men often mean less than they say. This true of both promises and threats. Hence *fierce* words often fail to alarm us, and *fair* words to elate us; we often doubt the speakers. God means what He says.[d] In the text we have asserted:—I. The certainty of God's faithfulness: "*easier*," etc.—1. It seems *impossible* for heaven and earth to pass away; but (1) as they passed into being, they may pass out of it at His word; (2) hints of the possibility of this already given—*flood, cities of the plain;* (3) plain declarations.[e] 2. *It may seem unlikely:* what! destroy this world? Yes, for (1) God can make a more beautiful one; (2) it was made for a purpose, and may be destroyed when that is fulfilled; (3) even good men will rather sacrifice material good than their integrity, God would rather sacrifice a thousand worlds than give angels and men reason to doubt Him. II. The extent of God's faithfulness: "*one tittle.*" He who insists upon faithfulness will be faithful.[f] He who commends faithfulness in little things will himself be faithful. Learn: 1. Stand in awe and sin not; 2. No escape for impenitent sinners, the law is fixed; 3. No need of despair for penitent, humble believers; their salvation is sure. *Hive.*

Pressing into the kingdom.—An evangelist says, "At the close of a powerful work in an Eastern city, as I was about to leave (there was a very large congregation in attendance), and at a conference meeting, a lady of fashion arose in the centre of the house, and with many tears and sobs made a humble confession, that, though a professor of religion, she had lived for herself and the world. She still remained standing and sobbing. Finally she was able to request prayers for the conversion of her son. He was present. The learned doctor at my side requested me to *urge him* to rise for prayer. I did so; but he did not rise. The doctor said, '*Urge more.*' I entreated him again; but he did not rise. The doctor said to me, '*Urge more.*' Again I persuaded, and he arose, and was soon rejoicing in hope. About a week after leaving the place, I received a letter, informing me that the lady referred to (Mrs. M.) was dead. Not long after, I received another letter, saying that Willie M. was dead. Both died rejoicing in hope. Does any one suppose that I then thought I had urged too much?"

19—21. certain . . man, some think this a real hist. He is left nameless, perhaps to imply that *his* name was not "written in heaven" (x. 20). **clothed,** *Gk.*, habitually. **purple . . linen,** the two words express extreme luxury. Robes dyed in the blood of the *murex purpurarius* were very costly and were only worn by the greatest men. *Byssus* is the fine linen of Egypt (Gen. xli. 42; Esth. viii. 15; Prov. xxxi. 22; Ezek. xxvii. 7; Rev. xviii. 12), a robe of which was worth twice its own weight in gold. **sumptuously,** feasted splendidly. **Lazarus,** is not from *lo ezer*, "no help,', *i.e.*, "forsaken," but from *Eli ezer*, "helped of God." **desiring,** a hint of Dives' indifference. **crumbs,** content with little.

This world and the next.—I. This world suggests the existence of another world: 1. As a solution of the problem of the present state; 2. As a scene of recompense for the actions of this present life. II. Who would not share the wish of the rich man in this parable, and desire that that world might give to us in this world some indica-

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We must possess it; it must not possess us. We may give our thought, moderately, to it, but our affections must not be allowed to centro upon it. *Burton.*

"A miser grows rich by seeming poor; an extravagant man grows poor by seeming rich." *Shenstone.*

the law and the prophets

divorce

a Co. ii. 17.

b Lu. xv. 1.

c Lu. xiii. 24; Ma. xi. 12.

d He. x. 23; 2 Ti. ii. 13.

e 2 Pe. iii. 5—15.

f Ma. v. 19; *cf.* Is. xl. 8; li. 6; 1 Pe. i. 25.

"The hypocrite shows the excellency of virtue by the necessity he thinks himself under of seeming to be virtuous." *Dr. Johnson.*

"Hypocrisy is the homage wh. vice pays to virtue." *Rochefoucauld.*

"This is the only parable in which a proper name occurs: and the only miracles of wh. the recipients are named are Mary Magdalene, Jairus, Malchus, and Bartimaeus." *Farrar.*

Dives and Lazarus in this world

Dives, L. for *rich* or *rich man.* So used in the Vulgate; whence the term is app. to this man.

"The only dogs in the East are the wild and neglected Pariah dogs, which run about masterless and are the common scavengers." *Cam. B.*

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tions of its existence and reality? *Beyschlag.—The true valuation of man.*—I. If we should take a right estimate of man, we must consider him in respect to a double state, here and hereafter. II. That the state of man in the world to come holds a proportion to his spirit and temper, to the tenor of his life and actions here—1. Not from worldly circumstances; 2. From the state of the heart—the manner of life. *Whichcot.*

Providence caring for the poor.—A pious woman in the days of persecution used to say she should never want, because her God would supply her every need. She was taken before an unjust judge for attending the worship of God. The judge, on seeing her, tauntingly said, "I have often wished to have you in my power, and now I shall send you to prison, and then how will you be fed?" she replied, "If it be my heavenly Father's pleasure, I shall be fed from your table." And that was literally the case; for the judge's wife being present at her examination, was greatly surprised with the good woman's firmness, and took care to send her victuals from the table, so that she was comfortably supplied all the time she was in confinement; and the other found her reward, for the Lord was pleased to convert her soul and give her the blessings of His salvation.

Dives and Lazarus in the other world

22—24. died, a happy release. **carried,** tenderly. **angels,**[a] formerly dogs were his only attendants. **Abraham's bosom,** ref. to posture at anc. banquet.[b] "While reclining at table, the head of the next lower on the couch rested against the breast of the one above him." *Bliss.* Once he reclined at the gate surrounded by dogs. **rich . . died,**[c] a terrible change awaited *him.* **buried,** had, doubtless, a splendid burial. **hell,**[d] place of torment. **torments,** "the righteous antithesis to that ungodly and inhuman merry-making in which he had lived splendidly on the earth." *Am. Com.* **seeth,** his misery increased by what he saw. **afar off,** physically, esp. morally, etc. **bosom,** partaking of heavenly banquet. **father,** there are those in hell who call Abraham *father*, who on earth may have thought little of the patriarch. **mercy,** calling *at last* for mercy in that place "where hope never comes." **send,** he had been accust. to be waited upon; and could not yet realize the exaltation of Lazarus. **cool,** *etc.*, not hoping for release, he seeks alleviation.

Dives and Lazarus.—I. The future state is one of retribution. II. The future state is one into which memory enters as a factor of happiness or misery. III. In the future state interest is felt in those who are still in the body. IV. God bestows upon us here and now all the privileges which are needful to prepare for the future state. Conclusion: 1. The seriousness and solemnity of this earthly probation. 2. The folly of those who use this life simply for their own gratification. 3. The nearness of eternity. 4. The justice of God's requirement of assent to His truth and compliance with His demands. 5. The importance of an immediate acceptance of the Gospel, and immediate preparation for judgment. *J. R. Thomson.—Probation.*—"There is no possible probation in the intermediate state; and there is not a single word in all the Scriptures which indicates that there will be probation after the judgment,—not one." *Taylor.*

Death of the rich.—Philip, king of Macedon, as he was wrestling at the Olympic games, fell down in the sand; and when he rose again, observing the print of his body in the sand, cried out, "Oh, how little a parcel of earth will hold *us* when we are dead, who are ambitiously seeking after the whole world while we are living!" *Death of the poor.*—A minister of the Gospel was one day visiting a pious old woman who was in the poorhouse. While in conversation with her on the comforts, prospects, and rewards of religion, the minister saw an unusual lustre beaming from her countenance, and the calmness of Christian triumph glistening in her eye. Addressing her by name, he said, "Will you tell me what thought it was that passed through your mind which was the cause of your appearing so joyful?" The reply of the "old disciple" was, "Oh, sir, I was just thinking what a change it will be from the poorhouse to heaven!"

Abraham's bosom, "A synonym for Paradise, or under the throne of glory." *Olshausen.*

"The perfect felicities of Paradise." *Lightfoot.*

"Here is one who, in his life, had not a single friend, and now, suddenly, not one, but many angels wait upon him." *Luther.*

25—31. son, "rather, *child.* Even in the punishment of Hades he is addressed by a word of tenderness (xv. 31, xix. 9)." *Farrar.* **lifetime,** preferred bef. eternity. **good things,**[e] material, perishing, for the body only. **comforted,**[f] not as a compensation for former evil, but as reward of faith and patience. **tormented,** as a punishment for abuse of mercy. **great gulf,** an impassable chasm. **fixed,** "this is, doubtless, a part of the poetically figurative representation of the unchangeable separation between the righteous and the wicked after death." *Am. Com.* **brethren,** since it is too late for me, let *them* be warned.

a He. i. 14; Ps. xxxiv. 7; Ma. xviii. 10.

b Lu. vii. 36; Jo. xiii. 23; see *Horace, Ode* iii.

c Ps. xlix. 10; Ecc. viii. 8.

Angels, *etc.* Gks. assign guides to the souls of the dead, to conduct them to their respective seats. *Potter's Ant.*

d Lu. xiii. 28; Re. xiv. 10, 11.

e Job xxi. 13; Lu. vi. 24, 25; Ma. xix. 23.

f Re. vii. 14—17.

come, and be an additional source of torment to me. **they . . them,**[a] for *they* are heaven-sent messengers. **if . . repent,** so he foolishly said, but "we read of no wonderfully good effect of the return of the other Lazarus from the dead." *Bliss.* Inconsiderate men suppose they would be convinced "if," *etc.* **if . . neither . . dead,**[b] nor can any show why the words of a risen man should accomplish more than the words of the *living* God.

Miracles insufficient to produce conversion.—I. The prayer offered: 1. To whom it was addressed; 2. The favor solicited. II. The feeling by which it was prompted. Either that of—1. Compassion; 2. Selfishness; or 3. Self-justification. III. The answer received. It sets forth two things: 1. The methods of conviction which God has ordained; 2. The inefficiency of all other means, however extraordinary, when those of Divine appointment are disregarded. *Spiritual manifestations needless.*—I. What better evidence could he give of a Divine mission than Moses and the prophets? II. What more important truths could he divulge than Moses and the prophets? III. What more powerful motives could he present than Moses and the prophets? *Wythe.*

The strange conversation.—"Now, of course, here is much of figure. The flame and the gulf may not be literal. The one is the symbol of a spiritual anguish as intense to the soul as the pain of fire is to the quivering flesh; and the other is the material emblem of that Divine decree which shall forever separate the saved from the unsaved. The letter is figure. But the unreasonableness of the request of the lost man, and the impossibility of complying with it on the part of the saved,—these are the spirit of the letter, and these are real, so that if we reject them the whole parable becomes unmeaning." *Taylor.*

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a Jo. v. 39, 45; i. 45; Ac. x. 43; xvii. 11, 12.

b Ma. xxviii. 11—13; Jo. xii. 10.

"This rich man had made no friends who could stand him in good stead in his extremity, and was left unrelieved to bear his doom. He let Lazarus lie uncared-for outside of his door on earth; and now he is left outside of heaven, with the sad reflection that no one either can or will relieve his misery, even by so much as a drop of water to cool a burning tongue." *Taylor.*

CHAPTER THE SEVENTEENTH.

1—4. then said, *etc.*,[c] notes, Ma. xviii. 6. **if . . brother,** *etc.*,[d] notes, Ma. vi. 14, 15. **rebuke,**[e] kindly, seasonably, reasonably. **if . . forgive,** your forgiveness will accom. nothing without his repentance. **if . . day,** not likely to occur. An extreme case supposed.

A Christianity without offences is impossible in this sinful world. *The woe pronounced*—upon those by whom offences come is—I. Terrible; II. Just; III. Wholesome. There is a punishment far more terrible than bodily pain or loss of life. The high value which the Lord attributes to the little ones in the kingdom of heaven. The greatest who causes offences stands below the least who suffers them. *Lange.*

Forgiveness of injuries.—In the middle ages, when the great lords and knights were always at war with each other, one of them resolved to revenge himself upon a neighbor who had offended him. It chanced that, on the very evening when he had made this resolution, he heard that his enemy was to pass near his castle, with only a few men with him. It was a good opportunity to take his revenge, and he determined not to let it pass. He spoke of this plan in the presence of his chaplain, who tried in vain to persuade him to give it up. The good man said a great deal to the duke about the sin of what he was going to do, but in vain. At length, seeing that all his words had no effect, he said, "My lord, since I cannot persuade you to give up this plan of yours, will you at least consent to come with me to the chapel, that we may pray together before you go?" The duke consented, and the chaplain and he knelt together in prayer. Then the mercy-loving Christian said to the revengeful warrior, "Will you repeat after me, sentence by sentence, the prayer which our Lord Jesus Christ Himself taught to His disciples?" "I will do it," replied the duke. He did it accordingly. The chaplain said a sentence, and the duke repeated it, till he came to the petition, "Forgive us our trespasses as we forgive them that trespass against us." There the duke was silent. "My lord duke, you are silent," said the chaplain. "Will you be so good as to continue to repeat the words after me, *if you dare say so?*—'Forgive us our trespasses *as we forgive* them that trespass against us.'" "I cannot," replied the duke. "Well, God cannot forgive you, for He has said so. He Himself has given this prayer. Therefore, you must either give up your revenge, or give up saying this prayer; for to ask God to pardon you *as you pardon others* is to ask Him to take vengeance on you for all your sins. Go now, my lord, and meet your victim. God will meet you at the great day of judgment." The iron will of the duke was broken. "No," said he; "I will finish my prayer. 'My God, my Father, pardon me. Forgive me as I desire to forgive

on offences

c Mk. ix. 42; 1 Co. xi. 19; 1 Pe. ii. 8.

d Ma. vi. 14, 15; xviii. 15—17, 21, 22.

e Le. xix. 17; Pr. xvii. 10; Ga. vi. 1; Ep. iv. 15.

"As a seal leaves a mark of itself in the wax, whereby it is known; so it is with every one who has a readiness to forgive others; for by it the Christian may know that God hath sealed the forgiveness of his sins upon his heart." *Cawdray.*

"You should forgive many things in others, but nothing in yourself." *Ausonius.*

"The Lord allows and suffers divisions and offences to be in His Church, because He leaves men to act according to the liberty of their wills." *Cyprian.*

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him who has offended me. Lead me not into temptation, but deliver me from evil!'" "Amen!" said the chaplain. "Amen!" repeated the duke, who now understood the Lord's prayer better than he had ever done before, since he had learned to apply it to himself.

on faith

5, 6. **increase . . faith,**[a] the *author* and *finisher* of faith is the true *increaser;* but we can use means. **this sycamine,** the "this" is interesting because it shows that our Lord was teaching in the open air, and pointed to the tree as He spoke; the sycamine was the black mulberry (*Morus nigra*), whose roots are very tenacious; not to be confounded with the *sycamore*, or fig-mulberry. **obey you,** the Jews gave to a great Rabbi the title of "uprooter of mountains," in the sense of "remover of difficulties;" and our Lord here most appropriately expresses the truth that Faith can remove all difficulties and obstacles. *Cam. Bib.*

The Apostle's prayer for an increase of faith.—It is implied: I. That the disciples of Christ possess faith; II. That an increase of faith is possible: 1. From the power and goodness of its author; 2. From the progressive nature of religion; 3. From the admonitions of the Bible; 4. From the experience of the saints. III. That an increase of faith is greatly desired: 1. From its nature; 2. From its effects. IV. That means should be used to secure an increase of faith. *Anon.—Faith's development.*—I. Faith is capable of increase: 1. In the amount of truth which it embraces; 2. In the degree of intensity with which it seizes its object; 3. In the force with which it works. II. The increase of faith is desirable. For the sake of: 1. Our holiness; 2. Our happiness; 3. Our usefulness. III. The increase of our faith should be sought by: 1. Earnest prayer; 2. Habitual meditation; 3. The avoidance of sin and folly. *Wythe.*

Mighty faith.—See Abraham sitting in his tent-door! God tells him to take his son to a mountain in the land of Moriah, and there give him for a burnt offering. Without conferring with flesh and blood, he prepares for the journey and the awful sacrifice; and, on the morning of the third day, I see him on the top of the mountain, with the altar built, fire kindled, Isaac bound, and the knife raised to strike the blow. What now, Abraham? wilt thou slay thy son, and make the promise of God of no effect? Has not God said, "In Isaac shall thy seed be called?" "Yes: I know that is the promise; but now God has commanded me to offer Isaac for a burnt offering; and I will do it, for God will raise him from the dead." "Didst thou ever see one rise from the dead that had been cut in pieces and burnt to ashes?" "No; but the same God who made the promise has given the commandment, and the command cannot make war on the promise." How the patriarch's faith carries him above the dust raised by human reason! Abraham knew that God's promise would march right forward to fulfilment. *R. V. Lawrence.*

Certainly they did never have any grace who did not complain to have too little." *Bp. Hall.*

"Faith knows there are no impossibilities with God, and will trust Him when it cannot trace Him."

on servitude

7—10. **but,** this returns to the subject of faith; *i.e.*, if you have this faith, do not think you therefore deserve reward. **servant,** perhaps the "which of *you*," as addressed to the poor Apostles, may be surprising; but the sons of Zebedee at least had once had hired servants, Mk. i. 20. *Farrar.* **when . . field,** while yet work remains to be done in the house. **and . . say,** complete the work first. **thank,** *etc.*, no special thanks due for doing a plain duty. **unprofitable,**[b] not *useless*, but (*Gk.*) *needless*; one who may be dispensed with. **done . . duty,** and no more. This verse, like many others, cuts at the root of the whole Romish notion as to the possibility of "works of supererogation."

The servant of the field.—I. A familiar case supposed, embracing: 1. The social relations of life; 2. Its social duties; 3. Proprieties. II. An important inference deduced: 1. Our services are at best imperfect; 2. It is impossible for us to go beyond our obligations. *Anon.*

The spirit of a true servant of God.—"People talk of the sacrifice I have made in spending so much of my life in Africa. Can that be called a sacrifice which is simply paid back as a small part of a great debt owing to our God, which we can never repay? Is that a sacrifice which brings its own blest reward in healthful activity, the consciousness of doing good, peace of mind, and a bright hope of a glorious destiny hereafter? Away with the word in such a view and with such a thought! It is emphatically no sacrifice. Say, rather, it is a privilege. Anxiety, sickness, suffering, danger now and then, with a foregoing of the common conveniences and charities of this life, may make us pause, and cause the spirit to waver, and the soul to sink; but let this be only for a moment. All these are nothing when compared with the glory which shall hereafter be revealed in and for us. I never made a sac-

a Ep. ii. 8; 1 Th. iii. 10; Ma. xvii. 20.

Sycamine = the mulberry; the *mulberry* (as 2 S. v. 24) = the aspen; the *sycamore* or *sycomore* = the fig-mulberry (Lu. xix. 4), sometimes called Pharaoh's fig-tree. *Topics* i. 88.

"By-and-by" is an old English phrase for "immediately," and the verse should be punctuated "will say to him, when he enters from the field, 'Come forward immediately, and recline at table.'" There is none of the harshness which some have imagined. The master merely says, "Get me my dinner, and then take your own." *Cam. Bib.*

b Is. lxiv. 6; Ro. iii. 27; Ps. xvi. 2, 3; cxliii. 2; 1 Co. iv. 7; ix. 16, 17.

"He who is false to present duty breaks a thread in the loom, and will find the flaw when he may have forgotten its cause." *Beecher.*

"Christ teaches plainly, elsewhere, that there are, and are to be, ample rewards for fidelity in his service, only as a pure gift of grace." *Bliss.*

rifice. Of this we ought not to talk, when we remember the great sacrifice which He made, who left His Father's throne on high to give Himself for us." *Dr. Livingstone.*

11—14. went, to feast of Tab. **passed . . midst,** or *between.* Prob. He crossed the Jordan at Scythopolis, passed through the Peræa, and recrossed Jordan at Jericho; thus He would avoid Samaritan hostility.[a] **afar off,**[b] "The space which a leper was bound to keep between him and every other person is estimated by some at four cubits (six feet), by others at 100 cubits (150 feet)." *Godet.* **Jesus, master,** having heard of Him, they believed in Him. **go . . priests,** who had to declare a man *cured,* not to *cure* him. **went,**[c] their going, as yet uncured, a proof of their faith. **cleansed,** faith honored; mercy manifested.

The cry of distress.—How the sorrows of life unite and bring men together—I. Unanimously raised. II. Graciously heard. *Great contrasts in the history of the ten lepers.*—I. Great misery on the one side, great mercy on the other. II. Great ingratitude of many, great thankfulness of one. III. Israel blessed with benefits, but rejected through their own fault; the stranger praised and accepted. *The melancholy question.*—Where are the nine? I. What were they once? II. Where are they now? III. What will they be hereafter? *Lange.*

Lepers in Morocco.—"Near the walls of the city of Morocco there is a village called the 'village of lepers.' Having a curiosity to visit it, I rode there, accompanied by two guards and my own servant. We passed through the street; the inhabitants stood at the doors of their houses, but did not approach us. They, for the most part, showed no external disfiguration, but were generally sallow. Some of the younger women were handsome, but they showed a deficiency of eyebrow, which is incompatible with our notions of beauty—some had no eyebrows at all. They are obliged to wear a large straw hat, with a brim nine inches wide: this is their badge of separation, which, when they are abroad, prevents any one from having personal contact with them. They are allowed to beg, and are accordingly seen by the sides of the roads, with a wooden bowl before them, exclaiming, 'Bestow on me the charity of God.' When anyone gives them money, they pronounce a blessing upon him, as this,—'May God increase your good.'" *Travels in Morocco.*

15—19. one, each one saw his own cure. **back,** bef. he went to the priest. **and . . God,**[d] for the Divine mercy manifested by Christ. **Samaritan,** who thus acknowledged that salvation is of the Jews.[e] **where . . nine,** "The nine would seem to have separated themselves from the Samaritan as soon as they were cleansed, as if, now that they were saved from being common outcasts, they could no longer associate together." *Peloubet.* **stranger,** the Jews called the Ss. *Cuthites,* strangers or aliens[f]; the others prob. were Jews. **go . . way,** and get the priest's certificate of cure, for without *his* certificate he could not again be restored to the society of his friends, or the public worship of God. **faith . . whole,**[g] in soul as well as in body.

The cleansing of the ten lepers.—I. The wretched objects by whom our Lord was met:—1. Their disease; 2. Their number; 3. Their position; 4. Their prayer: This was (1) United, (2) Earnest. II. The strange command they received:—1. When it was given (before they were cured); 2. The manner in which the command was regarded (obeyed at once); 3. The result which ensued. III. The grateful acknowlment that was rendered: 1. A gratifying account—"And one of them," etc.; 2. A touching question; 3. A blessed assurance. *The ungrateful nine.*—I. Why only one? Ingratitude. This is a fair proportion of the relative numbers of the grateful and the ungrateful. II. Where are the nine? Some perhaps gone to tell their friends the good news, others to the Temple, to hurry over what was necessary to their being entitled to all the privileges of a clean Jew. Such can receive but little of the fulness of Christ. *D. Longwill.*

Gratitude.—Admiral Benbow, after many years of hard service, for he had only merit to recommend him, visited Shrewsbury, his native town, and, on his arrival, proceeded to the house of his nativity, which was then occupied by people in no way related to him; yet he entered the house as if it had been his own, walked upstairs, went into the room where he first drew breath, fell on his knees, and returned thanks to the Great Disposer of events, for his protection and support through his past eventful life. "*God bless you!*"—A soldier in the late war could not understand how men should do the hard service of the hospital and battle-field without pay. A delegate of the Christian Commission told him that the hearty grasp of the hand, and "God bless you!" of the relieved was pay enough for him. The grateful soldier replied, "Shure, an' av that's the pay ye take, why, thin, God bliss ye! God bliss ye! Ye'll be rich of the coin uv me heart all yere days."

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the ten lepers cleansed

a Lu. ix. 53.

b Le. xiii. 46; Le. xiii. 45; Nu. v. 2; 2 K. xv. 5.

c 2 K. v. 15; Is. lxv. 24.

"As we approached Nablous or Shechem, we saw several lepers who followed us to our tenting-ground, and insisted on a fee for leaving the place. Our dragoman protested that the charge was exorbitant; but as the company were alarmed, he yielded at length, paid them their price, and they left us." *Jacobus.*

the grateful leper

d Ps. xxx. 1, 2.

e Jo. iv. 22, 39—42.

f 2 K. xvii. 24—41.

g Ma. ix. 22.

"The disease spreads among the natives because they do not fear it, but live in intimate contact with lepers, just as if they were not diseased." So there is little danger to those in a sinful world, who are pure in heart, and are laboring, as Christ did for the salvation of men from sin. *Peloubet.*

"Whenever we see a man remarkably ungrateful, we may assuredly infer from thence that there is no true sense of religion in that person." *South.*

"Few indeed are to be found who are not continually hiding their mercies under a bushel and setting their wants

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and trials on a hill. Let us pray for a daily thankful heart. It is a spirit which God loves and delights to honor (Phil. iv. 6)." *Dr. A. Nevin.*

the coming of the kingdom of God

a Ro. xiv. 17.

b Ma. xxiv. 23, *ff*; Mk. xiii. 21.

c Mk. viii. 31; Lu. ix. 22.

"The Law had its end veiled, its means of appeal outward and visible: the Gospel has its means tacit and inward, but its end fully revealed." *J. Miller.*

state of world at the time of its coming

d Ge. vii. 11, 23.

e Ge. xix. 23, 24.

"If a man cannot find ease within himself, it is preposterous for him to seek it anywhere else." *Palmer.*

one taken and another left

f Ge. xix. 26.

g Ma. xvi 25; Mk. viii. 35; Lu. ix. 24; Jo. xii. 25.

"Women, among their other drudgery, had each morning to grind the quantity of meal for the family uses during the day. This was done with a hand-mill, at wh. the strength of two women was required. Thus is indicat'd the interest of women also in the solemn lesson." *Am. Com.*

h Job xxxix. 30.

20—25. observation, external signs of worldly pomp. **here . . there,** diverting attention fr. true seat and nature of the K.[a] **within you.** The Greek preposition for within (ἐντὸς) is found elsewhere in the New Testament only at Matt. xxiii. 26, "the inside." *Am. Com.* **not see,** not yet, but presently, in God's time. **and . . say,**[b] "vivid description of the perpetual Messianic excitements, which finally ceased in the days of Barcochba and the Rabbi Akibha." *Farrar.* **suffer,**[c] in order to the bringing in of this k.

The coming of the kingdom of God.—The signs of this coming are not so—I. Palpable; II. Doubtful; III. Limited, as short-sighted man may think: ad. 1. Not with outward show; ad. 2. It is among you; ad. 3. It cannot be said to be exclusively here or there. *The silent and secret coming of the kingdom of God in hearts and in the world.*—I. The Pharisees forgot it. II. It is accounted for by the nature of this kingdom. III. Confirmed by history. IV. Assured for the future. *Lange.*

The moving power.—"You have seen a noble vessel going forth from the docks. The tide was in her favor, and away she went, sailing gallantly along, the admiration of all. She was, however, dependent upon outward influences. But you have seen a steamer, starting perhaps from the same place; if the tide was in her favor, so much the better, but whether or not, on she went, for she had a moving power, a 'kingdom within;' and religion is just such an influence." *Jenkyn.* *Suffering necessary.*—"How comes it, that whatever is of a useful nature, and intended to be profitable to the world, must suffer much, and be subjected to every kind of ill-treatment; but that man, who himself does with other things as he lists, is unwilling to suffer, or permit God to deal as He lists with him? Wheat, which is the noblest of all the products of the earth, is here thrashed, trod upon, swept about, tossed in the air, sifted, shaken, and shovelled; and afterwards ground, resifted, and baked, and so arrives at last upon the tables of princes and kings." *Gotthold.*

26—31. days . . Noe,[d] notes, Ma. xxiv. 37. **they did eat, they drank,** etc. "A graphic picture of the absorption of men in merely worldly affairs, made more vivid by the omission of the conjunction." *Bliss.* **days . . Lot,**[e] another N. T. confirmation of O. T. hist. **thus,** men unthinking and Divine plans unfolding. **revealed,** in the accomplishment of His predictions, *etc.* **not come down,** one must, of course, leave the roof somehow; but it is probable that, in many cases, time might be gained by passing from one roof to another before coming down. *Am. Com.*

Suddenness of Christ's second coming.—I. "The state of mankind at large: 1. We are here told what it was in the days of old; 2. And similar to this it will be at the last day. II. The danger of that state: 1. To the nation; 2. To individuals; 3. To the world at large." *Simeon.*

A sudden alarm.—"A number of men are upstairs in a house, amusing themselves with a game of cards. What is that? The window is red! What is that cry in the streets? '*The house is on fire!*' says one. 'Oh,' answers another, 'shuffle the cards again, let us finish the game; we have plenty of time.' '*Fire! Fire! Fire!*' The cry rises more sharply from the streets, but the gamblers continue their game. One of them swaggeringly boasts, 'It's all right, my brave boys! yon door leads to the roof, and we can get out at the last minute. I know the way over the leads—it's all right, go ahead with the game.' Presently one of them nervously inquires, 'Are you sure that we can get through that door?' and he goes to try, but finds it locked. 'Never mind,' is the answer, 'I have the key.' 'But are you sure you have the key?' 'Oh, yes! I am sure I have—here it is; try it for yourself, and do not be such a coward, man—try it.' The man tries the key. 'It will not turn,' says he. 'Let me try,' says his friend. He puts it in the lock, but lo, it will not turn! '*O God!*' he shrieks, '*it's the wrong key!*' Now, sirs, will ye go back to your game again? No, now they will strain every nerve, and labor with might and main to open the door, only to find that it is all too late for them to escape." *Spurgeon.*

32—37. remember . . wife,[f] who only *looking* back, desiring to return, was lost. **whosoever,** *etc.*[g] **I . . you,** *etc.* Notes, Ma. xxiv. 40, 41. **eagles,**[h] notes, Ma. xxiv. 28.

Lot's wife.—I. Her distinguished privileges—1. She was united by marriage to a truly pious patriarch; 2. She was favored with the company and converse of celestial visitants; 3. She was plainly warned of the approaching judgment; 4. She had seen the judgment of God executed on the wicked. II. The circumstances of her trangression—1. Inordinate worldly attachment; 2. A yielding to the powerful in-

fluence of unbelief; 3. The actual violation of a known law. III. The nature of her punishment—1. Sudden in its infliction; 2. Consistent with the rules of justice; 3. Cautionary in its design. *Anon.*

The warning unheeded.—A traveller who was pursuing his journey on the Scotch coast was thoughtlessly induced to take the road by the sands as the most agreeable. This road, which was safe only at low tides, lay on the beach between the sea and the lofty cliffs which bound the coast. Pleased with the view of the inrolling waves on the one hand, and the abrupt and precipitous rocks on the other, he loitered on the way, unmindful of the sea, which was gradually encroaching upon the intervening sands. A man, observing from the lofty cliffs the danger he was incurring, benevolently descended, and, arresting his attention by a loud halloo, warned him not to proceed. "If you pass this spot you lose your last chance of escape. The tides are rising; they have already covered the road you have passed, and they are near the foot of the cliffs before you; and by this ascent alone you can escape." The traveller disregarded the warning. He felt sure he could make the turn in the coast in good time, and, leaving his volunteer guide, he went more rapidly on his way. Soon, however, he discovered the real danger of his position. His onward journey was arrested by the sea. He turned in haste; but, to his amazement, he found that the rising waters had cut off his retreat. He looked up to the cliffs; but they were inaccessible. The waters were already at his feet. He sought higher ground, but was soon driven off. His last refuge was a projecting rock; but the relentless waters rose higher and higher; they reached him; they arose to his neck: he uttered a despairing shriek for help, and no help was near, as he had neglected his last opportunity for escape. The sea closed over; and it was the closing-in upon him of the night of death.

CHAPTER THE EIGHTEENTH.

1—3. "It is only here and in *v.* 9 that the explanation or point of a parable is given before the parable itself. Both parables are peculiar to St. Luke." *Farrar.* **pray . . faint,**[a] grow weary through delayed answer, or power of evil.[b] **judge,** who of all men should be ready to hear and do justice. **which . . man,** lacked essential qualifications for impartial administration of justice. **widow,**[c] "in the East they were of all classes the most defenceless and oppressed." **avenge,** vindicate; do me justice. **adversary,**[d] opponent; prob. taking advantage of her defenceless widowhood to oppress.

The importunate widow.—I. The important truth here stated (*v.* 1). We observe 1. That prayer is our clear and solemn duty; 2. That this duty should be observed habitually and constantly; 3. That delays and other discouragements should not be permitted to depress our minds, and lead us to restrain prayer before God. II. The striking illustration which is here given. Let us notice—1. The character of this judge; 2. The application he received—(1) It was definite; (2) Importunate and persevering; (3) The manner in which it was treated. III. The conclusive inference which is here deduced—1. His character as the righteous Lord that loveth righteousness; 2. The pleasures He takes in the exercise of the benevolent yearnings of his nature; 3. The special relationship in which He stands to His people. *Anon.*

Pray without ceasing.—One Lord's-day morning, Mr. Whitefield, with his usual fervor, exhorted his hearers to give up the use of the means for the spiritual good of their relations and friends *only with their lives;* remarking that he had had a brother for whose spiritual welfare he had used every means. He had warned him and prayed for him; and apparently to no purpose till a few weeks ago, when his brother, to his astonishment and joy, came to his house, and with many tears declared that he had come up from the country to testify to him the great change that Divine grace had wrought upon his heart, and to acknowledge with gratitude his obligation to the man whom God had made the instrument of it. Mr. Whitefield added that he had that morning received a letter which informed him that on his brother's return to Gloucestershire, where he resided, he dropped down dead as he was getting out of the stage coach, but that he had previously given the most unequivocal evidence of his being a new man in Christ Jesus. "Therefore," said Mr. Whitefield, "let us pray always for ourselves and for those who are dear to us, and never faint."

4—8. would . . while, put her off with delays, *etc.* **fear not God,** "the creed of a powerful atheist." *Bengel.* **yet . . troubleth,** not bec. of justice. **weary,** "the preferable rendering is, *lest she come at last and beat me.*"

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"Do you wish to be secure, while in a state of fear? then fear security." *Bernard.*

"Heaven will pay for any loss we may suffer to gain it; but nothing can pay for the loss of heaven." *R. Baxter.*

"God strikes some that He may warn all." *Bp. Hall.*

"The sacred duty of an adviser (one of the most inviolable that exists) wd. lead me, towards a real enemy, to act as if my best friend were the party concerned." *Burke.*

on prayer

parable of the unjust judge

a Ps. lxv. 2; cii. 17; Lu. xi. 8; xxi. 36; Ro. xii. 12; Ep. vi. 18; Ph. iv. 6.

"Let prayer be the key of the morning and the bolt of the evening." *Matthew Henry.*

b 2 Cor. iv. 1.

c Je. xxii. 3.

d 1 Pe. v. 8.

"We should act with as much energy as if we expected everything from ourselves; and we should pray with as much earnestness as if we expected everything from God." *Fuller.*

"Prayer pushes prayer
Up into heaven's sublimer air:
Around the throne eternally
They pass and still repass."

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Bliss. **hear . . saith,** even he proposes to do an unfortunate widow justice at last. **God,** the righteous Judge. **elect,** whom He loves with an everlasting love. **bear . . them,** with the follies done by them; and the evils done to them. **will avenge,** "The best comment on the Parable and our Lord's explanation of it may be found in His own discourses, John xiv., xv." **speedily,**[a] in the right way and time. **faith,**[b] "even the faith of God's elect will in the last days be sorely tried."

God's delays not denials.—I. The description of God's elect: 1. They cry; 2. They cry to God; 3. They cry day and night. II. The delays of God to answer His people's prayers—designed—1. To contribute to their salvation; 2. To render their oppressors inexcusable; 3. To magnify His own glory. III. The care He displays in the ultimate deliverance of His people. *Jean Guillebert.*

Constancy in prayer.—Mr. Elliot was eminent for prayer; and whenever any remarkable difficulty lay before him, he took the way of prayer in order to encounter and overcome it; being of Dr. Preston's mind, "That where he would have any great things to be accomplished, the best policy is to work by an engine which the world sees nothing of." When he heard any important news, he usually said, "Let us turn all this into prayer." And if he came to a house where he was intimately acquainted, he used frequently to say, "Come, let us not have a visit without a prayer. Let us, before we part, pray for the blessing of Heaven on our family."

9—12. certain, Pharisees. **trusted,** their sin lay in this, not in being righteous. Spiritual pride. **despised,** ought to have pitied, and taught. **others,** publicans and sinners. **pray,** prob. at one of the usual times.[c] "In prayer, if anywhere, we may expect to discern the true character of men." **stood,** acc. to anc. cust.[d] the Greek word implies a certain ostentation and formality in his act, like our "taking his stand." *Bliss.* Kneeling, *etc.*, not unusual.[e] **himself,** aloof fr. the other, or inaudibly. **God . . thank,** boasting, not supplicating. **fast twice,** "This practice had no divine sanction. The Law appointed only a single fast-day in the year, the Day of Atonement (Lev. xvi. 29)." *Cam. B.*

The Pharisee and publican.—I. The statement with which the parable is introduced. Two things concerning the Pharisees: 1. The feelings with which they regarded themselves; 2. The feelings with which they regarded their fellow-creatures. II. The striking contrast which is here presented: 1. The Pharisee—(1) The adjuncts of his prayer; (2) The substance of his prayer; 2. The publican—(1) His unobtrusiveness; (2) His consciousness of guilt; (3) His deep anguish. III. The practical lesson enforced. *Anon.*

Self-righteousness.—Jamie and Eddie had quarrelled. So, as Jamie had been most to blame, he was sent up stairs alone to think over his sins and repent. When his mother called him down, she asked him what he had been doing. He replied, "Praying." "Well, my boy, what did you pray for?" His reply was, "I prayed God to pardon Eddie and make him a good boy, and bless all my deeds." A very good illustration of self-righteousness.

13, 14. publican, over whom, as a penitent, angels were rejoicing; while man scorned him. **lift . . his eyes,** so far was he from "taking his stand" like the Pharisee. *Am. Com.* **smote,**[f] signs of self-accusation. **merciful,** forgive, be reconciled. **sinner,** *Gk.*, art. emphatic, *the* sinner. **justified,** accounted just, righteous. **rather,**[g] instead of. **exalteth,**[h] places himself high in his own esteem. **abased,** cast down in the thought of God.

Near to God but far from man.—I. The outward marks of the publican's penitence: 1. He stood afar off. Not from God. 2. His eyes downcast. Sin hung heavily upon them. 3. He smote upon his breast. The sign of self-reproach. II. His inward conviction. "A sinner:" 1. A great sinner; 2. Wilful; 3. Often warned; 4. Helpless. III. His earnest prayer. "God be merciful:" 1. He addressed the Almighty; 2. He asked for himself alone; 3. He trusted in God's mercy. *Stems and Twigs.*

That's me; that's my prayer.—A poor Hottentot in Southern Africa lived with a poor Dutchman, who kept up family prayer daily. One day he read, "Two men went up into the temple to pray." The poor savage, whose heart was already awakened, looked earnestly at the reader, and whispered, "Now I'll learn how to pray." The Dutchman read on, "God, I thank thee, I am not as other men." "No, I am not; but I am worse," whispered the Hottentot. Again the Dutchman read, "I fast twice in the week; I give tithes of all that I possess." "I don't do that; I

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a Ps. xlvi. 5; He. x. 37; 2 Pe. iii. 8, 9.

b Ma. xxiv. 12; 1 Ti. iv. 1.

"Pray to God at the beginning of thy works, that thou mayst bring them to a good conclusion." *Xenophon.*

the Pharisee and the publican

c Ac. ii. 15; iii. 1; x. 9; see *Lightfoot, Temple Service*, i. 946; *Jahn, Jew. Ant.* 396.

A Talmudic treatise furnishes us with a close analogy to the prayer of the Pharisee in that of Rabbi Nechounia Ben Hakana, who on leaving his school used to say, "I thank Thee, O Eternal, my God, for having given me part with those who attend this school instead of running through the shops. I rise early like them, but it is to study the Law, not for futile ends. I take trouble as they do, but I shall be rewarded, and they will not; we run alike, but I for the future life, while they will only arrive at the pit of destruction." *Farrar.*

d 1 K. viii. 22; 2 Ch. vi. 12; Ma. vi. 6; Mk. xi. 25.

e Da. vi. 10; 2 Ch. vi. 13; Ac. ix. 40; xx. 36; xxi. 5.

"The Jew usually stood with arms outspread, the palms turned upwards, as tho. to receive the gifts of heaven, and the eyes raised." *Cam. B.*

f Je. xxxi. 19.

g Ps. cxxxviii. 6; Is. lvii. 15; 1 Pe. v. 5, 6.

h Job xxii. 29; Ma. xxiii. 12.

don't pray in that manner. What shall I do?" said the distressed savage. The good man read on until he came to the publican, who "would not lift so much as his eyes to heaven." "That's me!" said his hearer. "Stood afar off," read the other. "That's where I am," said the Hottentot. "But smote upon his breast, saying, God be merciful to me a sinner." "That's me; that's my prayer!" cried the poor creature, and, smiting on his dark breast, he prayed, "God be merciful to me a sinner," until, like the poor publican, he went down to his house a saved and happy man.

A.D. 30.

"On the Lord's day the faithful stood in prayer to commemorate their Saviour's resurrection on that day." *Bingham.*

15—17. and . . brought, *etc.*[a] "It seems to have been a custom of Jewish mothers to carry their babes to eminent Rabbis for their blessing." *Farrar.* **receive,** into heart and life. **child,**[b] trustfully, humbly, lovingly.

The blessing of the children.—I. Earnestly requested; II. Hastily denied; III. Graciously granted; IV. Abidingly confirmed. *How a truly childlike disposition teaches us.*—I. To find; II. To receive; III. To prize the kingdom of heaven. *Lange.*

The conversion of children.—There are very many who have no great faith about the conversion of children. They look on a converted child as a kind of *rara avis*, to be put into a museum of natural curiosities. Others believe it to be very possible and very desirable, but yet they have strong suspicion of the piety of any child who is brought to believe on the Lord Jesus. Why there should be such suspicion I cannot tell. The advantage is rather on the side of the child than the adult. Of two cases of conversion, one at thirteen, and the other at sixty, I would look upon the elder with the greatest suspicion. I have during the past year baptized as many as forty or fifty children, and of all those whom I have talked with on the subject of their conversion, I have never proposed any for church-fellowship with greater satisfaction than I have done these little ones. Amongst those I have had at any time to exclude from church-fellowship, out of a church of 2700 members, I have never had to exclude one who was received into the church while yet a child. *Spurgeon.* Said Margaret Fuller d'Ossoli, when her child was born, "I am the mother of an immortal; God be merciful to me a sinner!"

young children brought to Jesus

a Ma. xviii. 3; xix. 13; Mk. x. 13.

b Ps. cxxxi. 2; Mk. x. 15; 1 Pe. i. 14.

"They who have to educate children should keep in mind that boys are to become men, and that girls are to become women. The neglect of this momentous consideration gives us a race of moral hermaphrodites." *Hare.*

18—27. and . . saying, *etc.*, notes, Ma. xix. 16—26; Mk. x. 17—27.

One thing thou lackest.—I. A well-meant congratulation, because he lacked but one thing. II. A serious thing, because in the one thing all was lacking. What the young ruler really lacked was supreme love to God. *Treasure in heaven.*—I. Its high value. II. Its great price. *The rich youth.*—I. Trebly rich:—1. In possessions; 2. In virtues; 3. In delusion. II. Trebly poor: 1. In self-knowledge; 2. In love; 3. In heavenly treasure. *Lange.*

The torment of riches.—A certain duke has a passion for costly diamonds. His house resembles a castle rather than a mansion, and is surrounded with a lofty wall, over which no one can climb without giving alarm. His treasure is kept in a safe let in the wall of his bedroom, so that it cannot be reached without first waking or murdering the owner; the safe is so constructed, that it cannot be forced without discharging four guns, and setting an alarm bell a-ringing in every room. His bedroom, like a prisoner's cell, has but one small window; and the bolt and lock of the massive door are of the stoutest iron. In addition to these precautions, a case containing twelve loaded revolvers stands by the side of his bed. Might we not inscribe over it, "*Diamonds* are my portion: therefore do I fear"? *R. Gray.*

the rich ruler

"Riches are called thorns; such thorns may be touched, but not rested upon. Canst thou set thine heart upon a thorn without piercing thyself through with many sorrows?" *Venning.*

"He hath riches sufficient who hath enough to be charitable." *Sir Thomas Browne.*

28—30. Peter said, *etc.*, notes, Mk. x. 28—31.

Compensation in the kingdom of heaven.—I. Its extent: 1. In this; 2. In the future life. II. Its conditions: 1. We must really forsake all; 2. And this not from a mercenary spirit, but from love. *Lange.*

Rewards of following Christ.—When John Wesley was about going to Georgia as a missionary to the Indians, an unbeliever said to him, "What is this, sir? are you one of the knights-errant? How, pray, got Quixotism into your head? You want nothing; you have a good provision for life, and in a way of preferment; and you must leave all to fight windmills—to convert savages in America?" He answered willingly and calmly, "Sir, if the Bible be not true, I am as very a fool and madman as you can conceive; but if it is of God, I am sober-minded. For He has declared, 'There is no man who has left house, or friends, or brethren, for the kingdom of God's sake, who shall not receive manifold more in the present time, and in the world to come, everlasting life.'"

the reward of discipleship

Ma. xix. 27—30; Mk. x. 28—31.

"Our principles are the springs of our actions; our actions the springs of our happiness and misery. Too much care therefore cannot be employed in forming our principles." *P. Skelton.*

A.D 30.

Jesus foretells His death

31—34. then . . twelve, *etc.*, notes, Ma. xx. 17—19; Mk. x. 32—34. **understood none,**[a] how this could happen to the Messiah. **hid . . them,** by carnal and worldly preconceptions of Messiah's kingdom and glory.

Christ foretelling His own sufferings.—"I. The minuteness of our Lord's prophecy: 1. His character as a man; 2. His office as the Messiah. II. The dulness of His disciples in comprehending it. They were blinded—1. By their prejudice; 2. By their worldliness." *Simeon.*

Growing in knowledge.—"Whenever we approach the fountains of truth, we shall begin to grow wise in Christ; His commandments will become plain, and we shall be regaled by the nectar of heavenly wisdom. When we have gathered the clusters of Engedi, the bridegroom will come leaping on the mountains, skipping upon the hills, and with the kisses of His mouth, and the savor of His good ointments poured forth, will anoint those who are conducted into the palaces of Eden. United to Him we shall live and thrive, contemplating Zion and Salem in the secret silence of adoration. Such is the fruit of celestial knowledge, which will always claim our prime regard when divested of human fancies." *Melancthon.—Partial knowledge.*—"A traveller, as he passed through a large and thick wood, saw a part of a huge oak, which appeared misshapen, and almost seemed to spoil the scenery. 'If,' said he, 'I was the owner of this forest, I would cut down that tree.' But when he had ascended the hill, and taken a full view of the forest, this same tree appeared the most beautiful part of the landscape. 'How erroneously,' said he, 'I have judged while I saw only a part!' The full view, the harmony and proportion of things, are all necessary to clear up our judgment." *Olin.*

[a] Mk. ix. 32; Jo. xii. 16.

"The disciples had laid it down as a first principle, that their Master's kingdom was to be of this world; and they formed all their reasonings and expectations accordingly." *Jones.*

"If you suppose that no afflictions abide you, you have not yet begun to be a Christian." *Augustine.*

a blind man healed

35—43. and . . pass, *etc.*, notes, Ma. xx. 29—34; Mk. x. 46—52.

Blind Bartimeus.—I. His condition: 1. His blindness; 2. His poverty. II. His prayer: 1. It was prompt; 2. Earnest; 3. Persevering; 4. The prayer of faith. III. His success: 1. The attitude in which the Saviour appears; 2. The command He gave; 3. The question He proposed; 4. The favor He granted. IV. His gratitude: 1. Following Jesus; 2. Glorifying God. Learn—1. That what Bartimeus was in a natural sense, every unconverted sinner is in a spiritual sense; 2. That Jesus Christ, who opened the eyes of the blind in the days of His flesh, is able to remove the spiritual blindness with which our fallen race is afflicted. *Anon.*

Blindness and the blind.—Much as blind people lose by not having the use of their eyes, they have often made themselves not only useful, but even distinguished. Professor Sanderson, of Cambridge, England, lost his sight when only a year old, but became a great mathematician. Dr. Blackwood was master of Greek, Latin, Italian, and French, and a poet of no mean degree. Dr. Henry Moyes was skilled in geometry, optics, and astronomy, and he could judge very accurately of the size of any room in which he happened to be by the effects of his voice. John Metcalf, an Englishman, was employed first as a wagoner, and afterwards became a surveyor of highways. By the help of a long staff, he would traverse the most difficult mountain roads, and was able to do more than many men accomplish with their eyes open. William Metcalf laid out roads and built bridges. Euler, the mathematician, was blind. John Gough, who was an accurate botanist and zoologist, was also blind. Homer was blind. The same was true of Ossian and Milton. *Norton.*

"We admire the mercy of God, and His humility in forgetting His dignity, by stooping thus low to a poor man. Where was ever a Master, that desired to be informed of the *will* of his slave, in order to execute it?" *Rodriguez.*

"The depths of our misery can never fall below the depths of mercy." *Sibbes.*

"The plaster is as wide as the wound." *Henry.*

CHAPTER THE NINETEENTH.

Jericho

Zaccheus the publican

1—4. Jericho,[b] Ma. xx. 29. Jericho (the City of Palm trees) is about six miles from the Jordan, and fifteen from Jerusalem. It was from a point opposite to it that Moses had viewed Canaan, Deut. xxxiv. 1. When taken by Joshua the site had been cursed (Josh. vi. 26): but, in the reign of Ahab, Hiel of Bethel defied and underwent the curse (1 Kings xvi. 34). In later times Jericho became a great and wealthy town, being fertilized by its abundant spring (2 K. ii. 21) and enriched by its palms and balsams. *Cam. B.* **Zaccheus,** (*pure, innocent*), acc. to tradition he became first Bp. of Cæsarea in Palestine. **rich,** such not accus. to follow Christ. **sought . . see,** "he wished to see One who was not only a great prophet, but also kind to tax-gatherers and sinners." *Farrar.* **press,** crowd. **ran,**[c] "Spirit of God a stranger to all slow and loitering attempts." **sycamore,** "Not the same as the *sycamine* (*mulberry*) of xvii. 6, or as our *sycamore* (or pseudo-platanus), but the Egyptian fig, of which the low spreading branches are very easy to climb." *Cam. B.*

[b] Jos. vi. 26; 1 K. xvi. 34.

"Priests and publicans—the latter employed to regulate the balsam-duties, and the exports and imports between the domains of the Romans and of Antipas—were the chief classes at Jericho." *Farrar.*

[c] Ge. xxii. 3.

The twofold influence of Christ upon humanity.—"The influence Christ exerts upon men—I. Without their purpose. This kind of influence serves—1. As a presumptive argument in favor of His supernatural claims; 2. To explain the progress of the race; 3. To indicate a solemn element in man's responsibility; 4. As a powerful challenge to the infidel to investigate the question. II. By their purpose. The influence which Christ exerts upon a man who has an earnest purpose—1. Is special; 2. Unites to Himself; 3. Is morally renovating; 4. Is gloriously restorative. *Homilist.*

The sycamore.—"That noble tree before us, with giant arms low down and wide open, must be the Syrian sycamore. I once heard an itinerant preacher in the 'backwoods' puzzle himself and his hearers with an elaborate criticism about the tree into which Zaccheus climbed to see the Saviour. He and his audience were familiar only with the sycamores of our flat river bottoms, tall as a steeple and smooth as hypocrisy. 'Why,' said the orator, 'a squirrel can't climb them.' The conclusion reached was that the sycamore must have been a mulberry tree. But nothing is easier than to climb into these sycamores; and, in fact, here is a score of boys and girls in this one; and as its giant arms stretch clear across the road, those on them can look directly down on any crowd passing beneath. It is admirably adapted to the purpose for which Zaccheus selected it." *Thomson.*

5—7. look . . saw,[a] so Adam,[b] Nathanael[c] were seen. **Zaccheus,** the Good Shepherd knows His sheep by name.[d] **haste,** words of extraordinary grace, for while the Lord *accepted* many invitations (Luke vii. 36; xi. 37; xiv. 1), yet we do not read that he honored any but this publican by thus offering himself to share his hospitality. *Sadler.* **day . . house,**[e] "possibly over night; but it is more likely that it was to be a mid-day rest, and that in the afternoon (Friday, as we think) our Lord passed to the neighborhood of Bethany, where he supped in the house of Simon the leper after sunset on Saturday." *Sadler.* "Christ, already in his heart, is now entertained in his house." **and . . haste,** prompt obedience. **received,** with ready and welcome hospitality. **murmured,** not that they would have received Him themselves. **guest . . sinner,** Ma. ix. 11.

To those about to profess Christ.—"I. Learn what all who come to Christ must expect—*i.e.*, murmuring: 1. The murmurers base their strictures on two grounds—(1) The former character of the person. They said he was a 'sinner'; (2) The present blessings they profess to have received. 'Gone to be a guest.' They would find no fault with Christ if He went as a physician or teacher—but a guest! 2. The murmurers were actuated by unworthy motives. As Bishop Hall says, they were fourfold—envy, scrupulousness, ignorance, pride. II. How all who have come to Christ should treat these murmurers: 1. Zaccheus stood forth boldly; 2. Addressed himself to Christ; 3. Is willing to give up all for Christ; 4. Is willing to make restitution to man." *Stems and Twigs.*

An exhortation to humility.—"Gilbert Foliot, Bishop of London, A.D. 1161, disliking much Archbishop Becket's pride and obstinacy, would often exhort him to humility in these words:—'Christ had never dined with Zaccheus, had he not first yielded to come down from the sycamore tree.'" *Trapp.*

8, 9. stood, the word means "taking his position" in sight of all the crowd; see xviii. 11. *Cam. Bib.* **give,** *i.e.*, I now propose to give; a *purpose* not a *past habit.* A vast sacrifice for one whose very position showed that he had not been indifferent to wealth. *Farrar.* **false accusation,** informing falsely, taxing unjustly, extorting. **restore,** restitution a fruit of true conversion. **fourfold,** "The resolution and promise went far beyond anything required in the law in such a case. See the law concerning such a trespass, in Num. v. 6, 7, where a fine of one-fifth only, besides the principal sum, is imposed." *Am. Com.* **this day,**[f] prompt mercy of Christ. **son . . Abraham,**[g] "used here in the high spiritual sense (Rom. iv. 11, 12, 16; Gal. iii. 7), though also true (as the name shows) in the literal sense." *Farrar.*

The duty of restitution.—"I. The foundation of the duty of restitution: 1. It is founded on the very nature of justice; 2. Restitution is a duty so indispensable that without it there is no salvation. II. What is necessary for the performance of this duty?—1. Restitution should be prompt; 2. Restitution must be full and entire." *Kollock:—Evidences of true conversion.*—"A benevolent spirit entered his bosom and crowded out selfishness: I. When the Gospel is cordially received and fully embraced, it subdues a man's ruling sin. II. Evidence of Christian character is to

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"Reason is of a low stature, and cannot see the promise; we must ascend by faith: then, and not till then, will the soul see Jesus, 1 Cor. i. 18—24; 1 Pe. i. 8." *Gurnall.*

a Ps. cxxxix. 1—3.

b Ge. iii. 8; Job xxxi. 33; Jer. xxiii. 24.

c Jo. i. 48.

d Jo. x. 3.

e Re. iii. 20.

"Every man knows of places where he can put himself in the way of Christ—as the House of God, the praying circle, the closet for secret prayer. Here Christ passes. How can any really *seek to see* Christ who avoid or omit such natural and proper means." *Jacobus.*

f Lu. xxiii. 43.

g Lu. xiii. 16; Ma. iii. 9; Jo. viii. 39; Ro. iv. 11—16; Ga. iii. 7—9.

"First, let that, that was ill-gotten, be deducted and restored, and then of the rest, which is truly thine own, give cheerfully." *Donne.*

"Defer not charities till death. He that doth so is rather liberal of another man's than of his own." *Bacon.*

"God is much seen in small things; and He many times recompenseth defects of the body with gifts of the mind." *Trapp.*

A.D. 30.

"The love of earthly things is only expelled by a certain sweet experience of things eternal." *Augustine.*

"The difference there is betwixt honor and honesty seems to be chiefly the motive; the honest man does that from duty which the man of honor does for the sake of character." *Shenstone.*

be sought, not so much in what a man says as in what he does. III. On the disposal of property, there is a wide difference between the opinions of men and the instructions of Jesus Christ." *C. Walker.*

Restitution.—"Sultan Selymus could tell his councillor Pyrrhus, who persuaded him to bestow the great wealth he had taken from the Persian merchants upon some notable hospital for relief of the poor, that God hates *holocaustum ex rapina.* The dying Turk commanded it rather to be restored to the right owners, which was done accordingly, to the great shame of many Christians, who mind nothing less than restitution. When Henry III. of England had sent the Friar Minors a load of frieze to clothe them, they returned the same with this message, that he ought not to give alms of what he had rent from the poor, neither would they accept of that abominable gift. Master Latimer saith, 'If ye make no restitution of goods detained, ye shall cough in hell, and the devils shall laugh at you.' Henry VII., in his last will and testament, devised and willed restitution should be made of all such moneys as had unjustly been levied by his officers. Queen Mary restored again all ecclesiastical livings assumed to the crown, saying that she set more by the salvation of her own soul than she did by ten kingdoms. Latimer tells us that the first day he preached about restitution, one came and gave him £20 to restore. The next day another brought £30. Another gave him £200. Mr. Bradford hearing Latimer on that subject, was struck in the heart for one dash of the pen which he had made without the knowledge of his master, and could never be quiet till, by the advice of Mr. Latimer, restitution was made, for which he did willingly forego all the private and certain patrimony which he had on earth. 'I myself,' saith Mr. Barroughs, 'knew one man that had wronged another but of five shillings, and fifty years after could not be quiet till he had restored it.'" *Trapp.*

purpose of Christ's coming

a Ma. xviii. 11.

b Ez. xxxiv. 16; Ro. v. 6.

c Ma. xvi. 16.

10, 11. for,[a] "Jesus here proves what he stated in Luke xviii. 25—27,— that it is possible with God to save the rich." **seek,** as Z. was sought, by the eye and voice of Jesus. **save,** welcoming Christ first to his heart, then to his house, henceforward manifesting Him in his life. **lost,**[b] even those who are utterly lost to moral integrity, holiness, etc. **nigh to Jerusalem,** "about fourteen miles only from the objective point of their long pilgrimage, at which the opportunities of instructing them would soon end." **because they thought,** He would correct their mistake. If Peter's confession[c] had been a mistake, would not He much more have corrected *that?*

The lost found.—I. Who are the lost? Those who: 1. Have failed in the end of their creation; 2. Have missed their way to happiness; 3. Are powerless to recover themselves. II. How are they saved? By—1. The sacrifice of Christ; 2. His personal ministry; 3. The agency of His spirit; 4. The communication of His life. III. Who is their Saviour?—1. A real humanity; 2. A perfect humanity; 3. A representative humanity; 4. The Divine humanity. *Wythe.*

"*Lost,*"—"*saved.*"—A Roman Catholic had obtained a New Testament, and began to read it evenings with his wife. After reading several evenings, he turned suddenly and said, "Wife, if this book is true, we are wrong!" Some days later, as they finished a chapter, he exclaimed, "Wife, if this book is true, we are lost!" They read on another evening, and with joy he cried out, "Wife, if this is true, we may be saved." And it soon proved as he said.

parable of the pounds

Not to be confounded with the par. of the *talents.* See *Trench* 262, 512.

d See *Wetstein, Jos. Ant.* xiv. 25; xv. 10.

e Jo. 1. 11; xv. 18.

We will not have this man to reign over us. Theophylact well observes, how twice this very declaration found formal utterance from their lips,—once when they cried to Pilate, "We have no king but Cæsar"; and again, when they said, "Write not, The King of the Jews." *Trench.*

"Jacob saw angels ascending and decending, but none standing still." *Bernard.*

12—14. nobleman . . return,[d] "this would seem a most unintelligible incident if we did not know what suggested it. Two 'nobles'—Herod the Great and his son Archelaus—had actually gone from Jericho to a far country, even to Rome, for the express purpose of 'receiving a kingdom' from the all-powerful Cæsar." *Cum. Bib.* **pounds,** the *mina,* here trans. "pound,"=$15 or $16. **occupy,** trade with, use with view to increase. **till . . come,** use perseveringly till then. **citizens**[e] **hated him,** "and this was not strange, seeing that the very beginning of his reign had been signalized by a hideous massacre of his subjects." **message after him,** "rather an embassy to follow him (xiv. 32). Here again the incident would be entirely obscure, if we did not know from Josephus that the Jews *did* send an embassy of 50 to Augustus—who were met on their arrival at Rome by 8,000 Jews—to recount the cruelties of Archelaus, and plead for deliverance from him and the Herods generally." *Cam. B.*

Responsibilities.—I. The charge committed to us: 1. Our bodies; 2. Our minds; 3. Our moral natures; 4. Our vocations; 5. Our positions; 6. Our opportunities; 7. Our time; 8. Our influence. II. The effect of keeping it: 1. Life will appear

a trust; 2. Our place will seem like an allotment; 3. Our work will have dignity; 4. Our anticipations will be glorious. *Wythe.*

The strict account.—Dschelaleddin, whom Von Hammer styles the great religious poet of the modern East, has the following poem resting on the same idea as that of the parable, *i. e.*, that of life, with all its powers and faculties, as a sum of money to be laid out for God.

"O thou that art arrived in being's land,
Nor knowest how thy coming here was planned,
From the Shah's palace to life's city thou
On His affairs wert sent at His command.
Thee thy Lord gave, thy faithfulness to prove,
The sum of life, a capital in hand.
Hast thou forgotten thine entrusted pound?
Stunned with the market's hubbub dost thou stand?
Instead of dreaming, up and purchase good,
Buy precious stones, exchange not gold for sand.
Then, at the hour of thy return, wilt see
Thy Monarch set, with open book in hand:
What thou from Him receivedst, He will bring
To strict account, and reckoning will demand;
And a large blessing, or a curse from Him,
Thy faithfulness or sloth will then command."
Trench.

15. returned, His own future return and reign anticipated. **kingdom,** armed with full authority, having "finished" His work. **that . . know,**[a] He does know, but will bring to light. **gained,** it is not enough simply to *trade*, but to *gain* by trading. Increase, improvement.

The nobleman.—I. The purpose of Our Lord's departure, to receive for Himself a kingdom. We conceive of this kingdom as: 1. Far off; 2. Made familiar to our hope through Christ; 3. One to which the believer quickly passes. Christ's claims, during His absence, are in great measure disregarded. II. His return is a period of supreme decision. *M. J. Evans.*

Responsibility.—John Brown, of Haddington, said to a young minister, who complained of the smallness of his congregation, "It is as large a one as you will want to give account for in the Day of Judgment." The admonition is appropriate, not to ministers alone, but to all teachers. *Spurgeon.*

16—19. first, the acc. to be rendered is personal and minute. **thy pound,** *thy* money, not *my* work. **faithful . . little,** fidelity in *little* things the true test of character. **authority . . cities,** another strange touch explained by the history of the times. Archelaus had actually assigned the government of cities to his adherents who had proved faithful, and this was not an uncommon plan among the Herodian princes. "We shall also reign with Him." 2 Tim. ii. 12. *Cam. B.*

The ten pounds.—I. The nobleman's departure: 1. The object of his journey; 2. What the nobleman did previous to his going away; 3. The attempt that was made to frustrate his purpose. II. The nobleman's return: 1. The diligent; 2. The faithless—(1) What he did, (2) Why he thus acted, (3) The rebuke he received, (4) His punishment; 3. The rebellious. *Anon.*

Occupy till I come.—When Mr. Whitefield was last in America, Mr. Tennent paid him a visit, as he was passing through New Jersey; and one day dined with other ministers, at a gentleman's house. After dinner, Mr. W. adverted to the difficulties attending the Gospel ministry; lamented that all their zeal availed but little; said that he was weary with the burdens of the day; declared his great consolation that in a short time his work would be done, when he should depart and be with Christ. He then appealed to the ministers if it was not their great comfort that they should go to rest. They generally assented, except Mr. T., who sat next to Mr. W. in silence, and by his countenance discovered but little pleasure in the conversation. On which Mr. W., tapping him on the knee, said, "Well, brother Tennent, you are the oldest man among us; do you not rejoice to think that your time is so near at hand, when you will be called home?" Mr. T. bluntly answered, "I have no wish about it." Mr. W. pressed him again; Mr. T. again answered, "No, sir, it is no pleasure to me at all; and if you knew your duty, it would be none to you. I have nothing to do with death; my business is to live as long as I can, as well as I can, and serve my Master as faithfully as I can, until He shall think proper to call me home." Mr. W. still urged for an explicit answer to his question, in case the time of death were left to his own choice. Mr. T. replied, "I have no choice about it; I am

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"In the same court-roll of heaven we are made both proprietaries and stewards." *Farindon.*

"No man is a better merchant than he who lays out his time upon God, and his money on the poor." *Bp. J. Taylor.*

"There is a threefold submission to God—1. Of our carnal hearts to His holiness; 2. Of our proud hearts to His mercy; 3. Of our revolting hearts to His sovereignty." *Manton.*

a Ma. xii. 36; xviii. 23; Ro. xiv. 12; He. xiii. 17; 1 Pe. iv. 5.

"No one need blow a trumpet in his own praise. What we do well the Lord will report it to all the world." *Caryl.*

"In the par. of *talents* the sums were dif., but their improvement equal, ea. doubled his deposit; hence their reward was equal. In *pounds* all had an equal sum, but made a dif. improvement, hence a dif. reward." *Marsh.*

"Christian perfection in outward conduct consists not in doing extraordinary things but in doing ordinary things extraordinary well." *Port Royal.*

"Our business is to make our single pound go the farthest possible and work the best result. Such as these are the great men in Christ's service, not the men of ten talents, but the man whose *pound has gained ten pounds* or *five.*" *Jacobus.*

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God's servant, and have engaged to do His business as long as He pleases to continue me therein. But now, brother, let me ask you a question. What do you think I would say if I sent my man into the field to plough; and if at noon I should go to the field, and find him lounging under a tree, and complaining, 'Master, the sun is very hot and the ploughing hard; I am weary of the work you have appointed me, and am overdone with the heat and burden of the day. Do, master, let me return home, and be discharged from this hard service?' What would I say? Why, that he was a lazy fellow; that it was his business to do the work that I had appointed him, until I should think fit to call him home." *Whitecross.*

"They hide their talents in a napkin, not only, who shut themselves up in hermits' huts or convent walls, but who shut themselves from their true work in the world, within the walls of timidity, or selfishness, or the overpressure of worldly cares."

20—23. another, notes, Ma. xxv. 24. **napkin,** the Lat. *sudarium.* "He *claims credit* for care and vigilance." **I feared thee,** "A sure sign that he did not love him, 1 John iv. 18." **austere,** "a hard, close-fisted, tenacious, rough man." **wherefore . . bank,** literally, the table or counter. *The bank* here answers to the *money-changers* in Ma. xxv. It is the broker's table or counter, at which he sat in the market or public place, and upon which he set out the sums of money required for transacting his daily business. From the fact that this was transacted upon a *bench* (bank) comes our word "banker." *Peloubet.*

"It may be writ on the grave of every sinner, who lives and dies in that state: 'Here lies the man that never did God an hour's work in all his life!'" *Gurnall.*

The slothful servant.—I. This man's apology: it was grounded upon his fault. We see here the nature of guilty fear; it is the parent of sloth. II. Our Lord's answer: "If I am a hard master, thou oughtest to have been more diligent." *Cecil.*

"The only way to enlarge our sphere is to fill to overflowing the sphere we are in." The horizon widens as we climb. *Peloubet.*

Nothing lost by serving God.—"After preaching a sermon, in which I exhorted every one to do something for Jesus Christ, a little girl, aged eight years, came to me the next morning, and said, 'I think, sir, I can do something for Jesus Christ.' 'And what do you think you can do for your Saviour, my dear child?' said I. 'If, sir,' she replied, 'you would enclose some of those little tracts (*Nothing Lost by Serving God*), in half-sheets of writing-paper, and direct them to tradesmen who keep open their shops on the Lord's day, I do not think they would refuse to take them of a little girl, when they did not appear as tracts, but like letters nicely directed to them.' I adopted her suggestion, and put the letters into the dear little one's hands; and acting as a missionary in the district, she has been the instrument of shutting up six shops that were formerly kept open on God's day." *J. Sherman.*

24—27. and . . said, Ma. xxv. 28. **give . . him,** showing "that he did not so much look aft. money as the gain of it." **they,** bystanders, surprised. **for . . say,** the most faithful shall have most. **enemies,**[a] "There was a fulfilment of this at the destruction of Jerusalem, 40 years later, when not a Christian perished, but more than a million of Jews were slain. But that destruction was but one example of the ruin which must follow a life of sin."

a Ps. ii. 4, 5, 9; xxi. 8, 9; Is. lxvi. 6, 14; He. x. 13.

Talents lost if not improved.—These words may be considered as—I. A principle established: 1. In nature; 2. In grace. II. A fact realized—realized especially amongst the people of the Lord: 1. In their gifts; 2. In their graces. III. A lesson inculcated: 1. For our warning; 2. For our encouragement. *Simeon.*

"Everything is hard to us when it is commanded agst. our will." *Salvianus.*

This law of use is moral law.—Here lies the secret of character. There is no such thing as standing still. There is no such thing as merely holding one's own. Only the swimmer floats. Only the conqueror is unconquered. Character is not inheritance, nor happy accident, but the hardest battle and victory. The fact is, evil never abdicates, never goes off on a vacation, never sleeps. Every day every one of us is ambushed and assaulted; and what we become, is simply our defeat or victory. Not to be crowned victor, is to pass under the yoke. If prayer be, what Tertullian has pictured it, the watch-cry of a soldier under arms, guarding the tent and standard of his general, then the habit of it ought to be growing on us. For, the night is round about us, and, though the stars are out, our enemies are not asleep. If the Bible be what we say it is, we should know it better and better. Written by men, still it has God for its Author, unfathomable depths of wisdom for its contents, and for its shining goal the battlements and towers of the New Jerusalem. So of all the virtues and graces. They will not take care of themselves. Real goodness is as much an industry, as much a business, as any profession, trade, or pursuit of men. *R. D. Hitchcock.*

"Beware lest thy tongue smite thy neck." *Arabian Prov.*

"O how often have we occasion to repent of our attempts to justify ourselves." *Tertullian.*

"The murmuring speeches of men are like arrows shot up in defiance of heaven, which always fall down again on their own heads." *Abp. Bramhall.*

28—31. ascending up, Jericho, about fourteen miles distant, was not far from 3,600 feet lower than the summit of Mount Olivet, which they must cross. *Bliss.* **Bethphage**[b] (notes Ma. xxi. 1—11; Mk. xi. 1—10), "the site is not identified, but it seems to have been regarded as a suburb of Jerusalem. The name means *House of (unripe) Figs.*" **Bethany,** perhaps the *House of Dates,* but this is uncertain.

Bethphage and Bethany

b Ma. xxi. 1, 2; Mk. xi. 1, 2.

The mention of Bethany *after* Bethphage is surprising. Here, however, St. Luke omits the supper in the house of "Simon the leper" (Matt. xxvi. 6—13; Mk. xiv. 3—9; John xii. 1—10), and the anointing of Jesus by Mary of Bethany. *Cam. B.*

Christ journeying to Jerusalem.—I. The manner in which he went. II. The reception he met with: 1. They cast their garments on the ground before Him; 2. They cut down branches from the trees as they passed along; 3. They lifted up their voices in adoration and praise. III. The sorrow of which He was the subject, notwithstanding the acclamations He received.

Bethany.—"Jesus arrived at Bethany before sunset on Friday, Nisan 8 (March 31, A.D. 30), and therefore before the Sabbath began. Here the throng of Galilean pilgrims would leave Him to go to their friends in Jerusalem, or to make booths for themselves in the valley of the Kidron and on the slopes of Olivet. The Sabbath was spent in quiet. The supper was in the evening, otherwise the Jews could not have come from Jerusalem, as the distance exceeded a Sabbath day's journey. It was on the next morning (Palm Sunday) that our Lord started for Jerusalem. His stay at Bethany may have been due to friendship, or may have been dictated by prudence. It was the brooding over the imagined loss of the value of the precious ointment—an assault of Satan at the weakest point—which first drove Judas to his secret interview with the Sadducean priests." *Farrar.*

32—35. need, He still has *need* of human property, hearts, influence. **brought,** the owner making a cheerful surrender. **garments,** the hyke, or upper garment.[a]

The obedience of faith.—I. Not easy; II. Never ashamed. He who executes the Lord's orders must reckon upon frequent opposition. "The Lord hath need of him;" an answer which should silence all opposition. *Lange.*

Entry into Jerusalem.—In the morning, He set forth on His journey. Three paths lead, and probably always led, from Bethany to Jerusalem; one, a long circuit over the northern shoulder of Mount Olivet, down the valley which parts it from Scopus; another, a steep footpath over the summit; the third, the natural continuation of the road by which mounted travellers always approach the city from Jericho, over the southern shoulder between the summit which contains the tombs of the prophets and that called the "Mount of Offence." There can be no doubt that this last is the road of the entry of Christ, not only because, as just stated, it is and must always have been the usual approach for horsemen and for large caravans, such as then were concerned, but also because this is the only one of the three approaches which meets the requirements of the narrative which follows. *Stanley.*

36—38. clothes, as we to honor Christ must divest ourselves of the garments of self-righteousness. **descent . . olives,**[b] *Jebel et Tûr*, 200 feet higher than Jerus.

The relation of Christ to the religious feeling of humanity.—I. Christ rouses it into activity. He reveals: 1. His law to the conscience; 2. His love to the heart; 3. His beauty to the soul. II. He inspires it with gladness. He directs it to: 1. The right object of supreme affection; 2. The sublimest objects of contemplation; 3. The happiest sphere of hope; 4. Into a delightful course of action. III. He encourages its expression: 1. In spite of wicked men; 2. He encourages it as a matter of the utmost importance. *Homilist.*

Hosanna.—Bethany is hardly left in the rear before the long procession must have swept up and over the ridge where first begins "the descent of the Mount of Olives" towards Jerusalem. At this point the first view is caught of the southeastern corner of the city. The temple and the more northern portions are hid by the slope of Olivet on the right; what is seen is only Mount Zion, now for the most part a rough field, crowned with the Mosque of David and the angle of the western walls, but then covered with houses to its base, surmounted by the castle of Herod, on the supposed site of the palace of David, from which that portion of Jerusalem, emphatically "The city of David," derived its name. It was at this precise point, "as He drew near at the descent of the Mount of Olives"—may it not have been from the sight thus opening upon them?—that the hymn of triumph, the earliest hymn of Christian devotion, burst forth from the multitude, "Hosanna to the Son of David! Blessed is He that cometh in the name of the Lord. Blessed is the kingdom that cometh of our father David, Hosannah . . . peace . . . glory in the highest!" There was a pause as the shout rang through the long defile; and, as the Pharisees who stood by in the crowd complained, He pointed to the "stones" which, strewn

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"The mob, like the ocean, is very seldom agitated without some cause superior and exterior to itself; but (to continue the simile) both are capable of doing the greatest mischief, after the cause which first set them in motion has ceased to act." *Colton.*

a Jewish Nation 20, *Paxton's Man. and Cust.* ii. 75, 76.

"There is great beauty in this desc. of His meeting the multitudes praising God, at the descent of the mt., as if they thereby acknowledged their spiritual deliverer to come to them from heaven." *Origen.*

the triumphal entry into Jerusalem

"By a census taken in the time of Nero it was ascertained that there were 2,700,000 Jews present at the Passover. Being visitors, they would have abundant leisure for any procession or excitement." *Peloubet.*

b Thomson, Land and Book, 625, 697, 699; *Porter, Hd. Bk. for Syria*, 97; *Bonar, Land of Promise*, 137; *Robinson, Bib. Res.* i. 347, 405, 565; *Stanley, Sin. and Pal.* 132, 192.

"My Hebrew master, Helias, tells me that these very words were usually recited by the priests, when they brought the victims to be slain; a custom, which was truly fulfilled at the immolation of Christ, the true sacrifice for sin." *Isid. Clarius.*

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beneath their feet, would immediately "cry out" if "these were to hold their peace." *Stanley.*

39, 40. and, *etc.*,[a] this passage pecu. to Lu. **rebuke,** like some in our day, they objected to paying honors to the Son of God. Or it may be as Godet suggests, that these words of the Pharisees were "accompanied with an irritated and anxious look towards the citadel of Antonia, the residence of the Roman garrison. This look seemed to say: 'Seest thou not . . . ? Are not the Romans there? Wilt thou destroy us?'" *Peloubet.* **stones . . out,**[b] prov. expr.[c]

Humble praise.—Christ—I. Accepts the praises of the humble; II. Despises the contempt of the proud; III. And punishes the guilt of His foes. *Van Doren.*

All ought to praise God.—Have we not heard, or have I not told you years ago, of some great conductor of a musical festival suddenly throwing up his baton and stopping the proceedings, saying "Flageolet!" The flageolet was not doing its part of the great musical utterance. The conductor had an ear that heard every strain and tone. You and I probably would have heard only the great volume of music, and would have been glad to listen with entranced attention to its invisible charm, but the man who was all ear noted the absence of one instrument, and throwing up his baton, he said, "Flageolet!" Stop till we get all that is within us into this musical offering. So I want our hymn of praise to be sung by every man, by every power in his soul. *Parker.*

41—44. came near, to Jerusalem, on the brow of the Mount of Olives, where was obtained the nearest and most perfect view of the city as "it rose, terrace upon terrace, a city of palaces, with frowning towers and magnificent gardens," and before all the golden roof and marble walls of the temple. "He was crossing the ground on which, a generation later, the tenth Roman legion would be encamped, as part of the besieging force destined to lay all the splendors before him in ashes." *Edersheim.* **wept,** not merely *edakrusen*, "shed silent tears," as at the grave of Lazarus (John xi. 35), but *eklausen*, "wept aloud"; and that although not all the agonies and insults of four days later could wring from him one tear or sigh." *Cam. B.* **saying,** *etc.*, Ma. xxiii. 37—39. **even thou,** who shouldst have known. **this . . day,**[d] of grace, opportunity, etc. **hid . . eyes,** eyes wilfully closed, may be judicially sealed. **cast . . side,**[e] this Titus did when he besieged J.[f] **lay . . another,**[g] Jerus. was destr. (A.D. Sep. 8, 70) and the site ploughed up. **because,** *etc.*, they had rejected the Saviour.

The tears of the Saviour.—I. The secret of His tears: 1. Was it because of Israel's past? 2. Was it because of her future? II. The beauty of tears: 1. Unselfish; 2. Unostentatious; 3. Unregretted; 4. Compassionate. III. The mystery of His tears: 1. Why did He pity such? 2. Why did He pity them so much? IV The voice of His tears: 1. They tell us He thinks more about men than they do about themselves; 2. They tell us He is never too engaged to think of us; 3. They call to all the saints for tears. *Stems and Twigs.*

Christ weeping over Jerusalem.—It was in the midst of a triumph and all the pride of a procession that He paused to weep over a ruined Jerusalem. And if we ask the reason why the character of Christ was marked by this melancholy condescension, it is that He was in the midst of a world of ruins, and there was nothing there to gladden, but very much to touch with grief. He was here to restore that which was broken down and crumbling into decay. An enthusiastic antiquarian standing amidst the fragments of an ancient temple, surrounded by dust and moss, broken pillar, and defaced architrave, with magnificent projects in his mind of restoring all this to *former* majesty, to draw out to light from mere rubbish the ruined glories, and therefore stooping down amongst the dank ivy and the rank nettles: such was Christ amidst the wreck of human nature. He was striving to lift it out of its degradation. He was searching out in revolting places that which had fallen down, that He might build it up again in fair proportions, a holy temple to the Lord. Therefore He labored among the guilty; therefore He was the companion of outcasts; therefore He spoke tenderly and lovingly to those whom society counted undone; therefore He loved to bind up the bruised and the broken-hearted; therefore His breath fanned the spark which seemed dying out in the wick of the expiring taper, when men thought that it was too late, and that the hour of *hopeless* profligacy was come. It was that feature in His character, that tender, hoping, encouraging spirit of His which the prophet Isaiah fixed upon as characteristic—"A bruised reed will He not break." It was an illustration of this spirit that He gave in the parable of the prodigal son. *F. W. Robertson.*

a Ma. xxi. 15, 16.

b Hab. ii. 11; Ma. iii. 9.

c "And so the stones did cry out when one stone was not left upon another according to his prophecy (xix.44) and proclaimed His truth, justice, and power in thus punishing those that rejected the Divine Stone who became the Head Stone of the corner." *Wordsworth.*

Christ weeps over Jerusalem

d Ps. xcvii. 7, 8; He. iii. 7, 13, 15.

e Is. xxix. 2—4; Je. vi. 3, 6.

f *Jos. Wars*, v. 2, 6; xii. 2.

g 1 K. ix. 7, 8; Mi. iii. 12; Ma. xxiv. 2; Mk. xiii. 2.

"The contrast was indeed terrible between the Jerusalem that rose before Him in all its beauty, glory, and security, and the Jerusalem wh. He saw in vision dimly rising on the sky, with the camp of the enemy round about it on every side, hugging it closer and closer in deadly embrace; then another scene in the shifting panorama, and the city laid with the ground, and the gory bodies of her children among her ruins; and yet another scene, the silence and desolateness of death, not one stone left upon another." *Edersheim.*

"By connecting the following act and speech of Christ with this prophecy on the destr. of Jerus., Luke points out the cause of that destr., viz., the sins of the Jews

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45—48. them that sold, "The needs of the pilgrims—the money which had to be changed—the purchase of cattle for sacrifices, etc.,—had made the cloisters, precincts, and even the outer court of the temple a scene of noisy and greedy barter, as the nave of St. Paul's used to be a few generations ago. See Ma. xxi. 12, 13; Mark xi. 15, 17." *Cam. B.* "The pilgrims brought with them the coinage of their own country—Syrian, Egyptian, Greek, as the case might be—and their money was either not current in Palestine, or, as being stamped with the symbols of heathen worship, could not be received into the corban, or treasury of the temple." *Ellicott.* **daily,** during this His last week. All consuming zeal to the very last. **could . . find,** they had yet to *find* Judas. **attentive,** *R. V.*, "hung upon him, listening."

The Divine Son in the desecrated house of His Father.—I. Earnest in His anger. II. Dignified in His words. III. Gracious in His blessing. IV. Purifying in His deed. *Lange.*

Reverence for God's house.—The conduct of our Lord shows us the reverence that is due to God's house. The Jewish temple was emphatically a "house of prayer," it was a place where God had promised His special presence to those who came to worship. And there are some things which, like oxen and sheep, are things not clean enough to be brought into the temple of God; all evil feelings, and pride, and unkindness, and envy, and self-conceit, and other wicked emotions may not be brought into God's temple; they must be driven out with scourges, they must not be tolerated. Then also there are some things which, like the doves, though pure in themselves, have no business in the temple of God; the cares of this world, things necessarily engaging our attention at other times, may not enter these doors: God's church is intended to be as it were a little enclosed spot where worldly things may not enter. But again, the tables of money-changers must not be here; there is no place for thoughts of gain, it is a profanation of God's temple to bring them here. And, lastly, Christian brethren, we cannot but be reminded, by our Lord's cleansing of the temple in the days of His flesh, of that awful cleansing of His temple which will one day take place, when all that is vile and offensive shall be cast out of His temple, and everything that maketh a lie cast into the lake of brimstone. *Irreverence rebuked.*—When Walter Hook (afterwards Dean of Chichester) was Vicar of Coventry, he was once presiding at a vestry meeting which was so largely attended as to necessitate an adjournment to the church. Several persons kept their hats on. The vicar requested them to take them off, but they refused. "Very well, gentlemen," he replied, "but remember that in *this* house the insult is not done to me, but to your God." The hats were immediately taken off." *Bib. Illus.*

themselves in the city and temple." *Wordsworth.*

purification of the temple

Ma. xxi. 12, 13; Mk. xi. 15, 17.

The history of Christian churches has not been altogether without parallels that may help us to understand how such a desecration came to be permitted. Those who remember the state of the great cathedral of London, as painted in the literature of Elizabeth and James, when mules and horses, laden with market produce, were led through the aisles of St. Paul's as a matter of every-day occurrence, and bargains were struck there, and burglaries planned, and servants hired (Milman's *Annals of St. Paul's*, p. 286), will feel that even Christian and Protestant England has hardly the right to cast a stone at the priests and people of Jerusalem. *Ellicott.*

CHAPTER THE TWENTIETH.

1—8. and . . pass, *etc.* Notes, Ma. xxi. 23—27; Mk. xi. 27—33. **preached . . gospel,** *euangelizomenou*, iii. 18, iv. 43, &c. "This beautiful word is almost confined to St. Luke, who uses it twenty-five times, and St. Paul, who uses it twenty times." **came upon him,** "The word implies a sudden and hostile demonstration (Acts xxiii. 27, iv. 1, vi. 12). They thus surrounded Him while He was walking in the Temple (Mark xi. 27)." **authority,**[a] the law made provision for testing authority and Divine commission of a prophet. **baptism . . John,** "If they could not answer this question they were obviously *incompetent to decide* as to the authority by which He worked." **John,** whom they had so tested.[b]

The mission of John.—I. The divine mission of John is always recognized and defended by Christ. II. He who cannot understand and believe John is incapable and incompetent of judging rightly of the Lord. III. The untenable nature of their point of view who would remain the disciples of John exposed by the Lord. *Lange.*

The King-Ambassador.—Sometimes there were more kings than one in Sparta, who governed by joint authority. A king was occasionally, it is said, sent to some neighboring senate, in the character of a Spartan ambassador. Did he, when so sent, cease to be a king of Sparta, because he was also an ambassador? No: he did not divest himself of his regal dignity, but only added to it that of public deputation. So Christ in becoming man did not cease to be God; but though He ever was, and still continued to be King of the whole creation, He acted as the voluntary Servant and Messenger of the Father.

teaching in the temple

"The divine *readiness* and (if we may be allowed the expression) *presence of mind* of Jesus was most conspicuously shown on this perilous day and the next day." *Farrar.*

question of authority

a Ac. iv. 7—10; vii. 27.

b Jo. i. 26.

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parable of the wicked husbandmen

Ma. xxi. 33—47; Mk. xii. 1—12.

"The story of Naboth is become old: yet it is of daily practice. Ahab was not born an isolated individual; but, a far worse thing, Ahab is born among us every day, and in this world he never ceases to exist." *Ambrose.*

"We ought not to pursue through every particular the circumstances of a parable, but enter into its general scope, and seek nothing further." *Chrysostom.*

a Is. v. 1—7.

This "it may be" belongs of course only to the parable, but it (i) indicates their free will, and (ii) enhances their awful crime to represent it as having seemed all but inconceivable. *Cam. B.*

b Ma. xxi. 45.

"Bad company is the most dangerous of all temptations. For one man who is led astray by love of vice, thousands are ruined by the seductions of others." *Bowdler.*

c Ps. cxviii. 22.

"The stone is regarded both as a foundation-stone, and a stone at the angle of the building, binding the two walls together. These words made a deep impression on St. Peter (1 Pe. ii. 7, 8)." *Farrar.*

d Da. ii. 34, 35.

e 1 Co. i. 23—25; iii. 19.

9—12. this parable, notes Ma. xxi. 33—47; Mk. xii. 1—12. **for . . time,** time enough to prove their fidelity and industry.

God's vineyard.—I. Here are men called to the highest service—to work in God's vineyard. II. They abuse the first principles of individual and social justice. III. Their course illustrates the tremendous speed by which sin reaches its climax. IV. They are exposed to a doom which the common conscience of the universe will approve. *Parker.*

Last of all he sent his son.—It was during the reign of Theodosius the Great, in the fourth century, that the Arians made their most vigorous attempts to undermine the doctrine of the Divinity of Jesus Christ. The event, however, of his making his son Arcadius partner with himself on his throne was happily overruled, in the following manner, to his seeing the God-dishonoring character of their creed. Among the bishops who came to congratulate him on the occasion was the famous and esteemed Amphilochus, who, it is said, suffered much under the Arian persecution. He approached the Emperor, and, making a very handsome and dutiful address, was going to take his leave. "What!" said Theodosius, "do you take no notice of my son? Do you not know that I have made him a partner with me in the empire?" Upon this the good old bishop went to young Arcadius, then about sixteen years of age, and, putting his hand upon his head, said, "The Lord bless thee, my son!" and immediately drew back. Even this did not satisfy the Emperor. "What," said he, "is this all the respect you pay to a prince that I have made of equal dignity with myself?" Upon this the bishop arose, and looking the Emperor in the face, with a tone of voice, solemnly indignant, said, "Sir, do you so highly resent my apparent neglect of your son because I do not give him equal honor with yourself? What must the eternal God think of you, who have allowed His co-equal and co-eternal Son to be degraded in His proper Divinity in every part of your empire!" This was as a two-edged sword in the heart of the Emperor. He felt the reproof to be just and confounding, and no longer would seem to give the least indulgence to that creed which did not secure the Divine glory to the "Prince of Peace." *Jeffers.*

13—16. what . . do?[a] mercy even yet. What would we have done? **may be,** "God often seems to speak *in doubt* that a place may be left to man's free will." **killed him,** "Christ speaks of that as already accomplished, which is to take place after three days." *Am. Com.* **God forbid,**[b] "an ejaculation of their consciences applying the par. to themselves."

The wicked husbandmen.—I. The efforts of mercy to redeem: 1. Abundant; 2. Outraged; 3. Persevering. II. The appearance of justice to punish: 1. The crime for punishment was immense; 2. The time for it is acknowledged; 3. The justice of it is acknowledged; 4. Its nature is terrible. *Homilist.*

The punishment of the Jews.—The awful calamities that came on the Jews, soon after our Saviour's ascension, are well known, and furnish a dreadful illustration of the above passage. At the Passover, when it was supposed that there were upwards of two millions of people in the city of Jerusalem, the Romans surrounded it with their armies, and cast trenches, and raised walls around it, in order that none might escape. Fierce factions raged within, and destroyed one another. Titus, the Roman general, earnestly endeavored to persuade the Jews to an advantageous surrender; but they scorned every proposal. From extremity of famine, they were compelled to feed on human flesh, and even noble women were known to murder and devour their own children. Numbers were carried off by the pestilence. After a siege of six months, the city was taken; and, provoked by their obstinacy, the Romans made terrible havoc among the inhabitants. The temple was burnt to ashes, and its very foundation ploughed up. In Jerusalem alone, 1,100,000 are said to have perished by the sword, famine, and pestilence, besides multitudes who were destroyed in various parts of the country. *Whitecross.*

17, 18. beheld them, rather, "looked fixedly on them," to add solemnity to His reference to their own Scriptures. **written,**[c] "He here refers them to the very Psalm from which the Hosanna of the multitude has been taken." **stone,** without human manipulation.[d] **builders,** as not elaborately fashioned and carved with human devices. **rejected,**[e] in their blind wisdom. **fall . . stone,** through heedless indiff., or open antagonism. **grind . . powder,** literally, "*it shall winnow him*" (Jer. xxxi. 10), with obvious reference to the great Image which "the stone cut without hands" smote and broke to pieces, so that its fragments became "like the chaff of the summer threshingfloor, and the wind carried them away," Dan. ii. 35. *Cam. B.*

The corner-stone.—I. All men have a choice of treatment so far as this stone is concerned. II. Men whose moral intentions are right may demoralize themselves by the most unnatural and contradictory resentments. III. The most violent resentments are sometimes held in check even by secondary causes. *Parker.*

It will grind him to powder.—The madness of opposing Christ.—"It is said that a hundred thousand birds fly against the lights of the lighthouses along the Atlantic coast of the United States, and are killed annually." So says a slip cut from this morning's newspaper. We need not be afraid in these excited times that captious cavillers will put out our hope. The dark wild birds of the ocean keep coming forth from the mysterious caverns; they seem to hate the glitter of the lenses. They continue to dash themselves against the thick panes of glass in the windows. But they usually end by beating their wings to pieces on the unyielding crystal till they fall dead in the surf rolling below. *Robinson.—The wreck of infidelity.*—Some years ago, a man and his wife were found living in a wretched broken-down house in a low part of London, and although the husband was down with illness, his only bed was a little straw, with a coarse dirty wrapper for a covering, and a brick for a pillow. An old chair and a saucepan appeared to be the only other furniture on the premises, while the wife in attendance was subject to fits, which made her for the time more like a wild animal than a woman. Though reduced to so wretched a condition, this man was really gifted and educated; and in days of health and strength he had worked with his pen for an infidel publisher. What, then, was the cause of his downfall? It so happened that the sufferer answered this question himself; for, casting his dull, leaden-looking eyes around the room after a visitor had entered, he remarked, "This is the wreck of infidelity!" *Bib. Ill.*

19, 20. "The incident now related took place on the Tuesday in Passion-week—The Day of Temptations, or insidious questions—the last and greatest day of the public ministry of Jesus." *Cam. B.* **feign themselves,**[a] *see Gk.* The term used, *hypocrites*, is that which our Lord applied to them. **governor,** hence, their question was political; they wished to involve our Lord in a dispute with the people if He *approved* the tribute, or report Him to the civil power if He did not.

The triumph of truth over error.—I. The unnatural coalition of ecclesiastical or political parties, which are essentially opposed. II. Craft is as powerless as force with respect to the Lord.

"Beware of yonder dog;
Look, when he fawns he bites; and, when he bites,
His venom tooth will rankle to the death.
Have not to do with him, beware of him,
Sin, death, and hell have set their marks on him;
And all their ministers attend him."
Anon.

"Why, I can smile, and murder while I smile;
And cry content to that which grieves my heart;
And wet my cheek with artificial tears;
And frame my face to all occasions."
Shakespeare.

21, 22. master, pretended respect. **know,** deceitful words. **tribute,** "it was a capitation-tax, the legality of which was indignantly disputed by scrupulous legalists."

The enemy's confession.—This avowal of His enemies obliges us—I. Faithfully to receive His instruction; II. Willingly to follow it; III. To labor with joyful courage for his doctrines. *Couard.*

Ancient coinage.—For five hundred years of the Roman Republic, neither silver nor gold was used as money, but copper. Afterwards, coins bore images of the gods, and then of the emperors. Among the Russians and Indians, skins were used; among the ancient Dorians, oxen, hence *pecunia* (*pecus*, cattle); among the Lacedæmonians, iron; among the Abyssinians, salt; among the Polynesians, shells; Icelanders, dried fish; West Indians, sugar; ancient Scots, iron nails. Sultan Mohammed, A.D. 999, ordered the Queen of Persia to coin her money with his image as token of submission. *Lightfoot.*

23—26. lawful, prob. all. to Jewish law.[b] **Cæsar,** Tiberius, sec. Emp., suc. Augustus, born B.C. 42. At first, by victory and kindness, won esteem of populace. Talented, cruel, licentious, brutal to wife and mo.; poisoned his nephews. Assassinated A.D. 37, aged 79. **penny,** Ro. *denarius.*[c] "They were

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"After this parable our Lord added the Parable of the Marriage of the King's Son. Thus in three continuous parables He convicted the Priests and Scribes (1) of false professi'ns; (2) of cruel faithlessness; (3) of blind presumption. This with their public humiliation about John's baptism made th'm thirst for speedy vengeance." *Farrar.*

a Ps. lv. 21; Pr. xxvii. 6.

The Galileans, a sect under one Judas of Galilee, arose ab. this time and opp. tribute to Cæsar. The Herodians, on the other hand, supported Herod in his plan of subjecting the people to the Romans.

"No devil is so dangerous as the religious devil." *Bp. Hall.*

question of tribute

Ma. xxii. 16. Mk. xii. 14.

The question was devised with so superlative a craft that it seemed impossible for our Lord to escape. If He said, "It is lawful," the Pharisees hoped at once to undermine His popularity with the multitude. If He said, "It is not lawful" (Deut. xvii. 15), the Herodians could at once hand Him over as a traitor, to the secular power. *Farrar.*

b De. xvii. 15.

c So called fr. letter X upon it = 7 1-2*d.*, principal silver coin of Empire. First made 269 B.C. Price of day's labor in Palestine. Soldiers' pay a

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little less. Julius the first Cæsar who coined Rom. money with his image.

obliged to borrow the heathen coin from one of the tables of the money-changers. They would only carry Jewish money in their own girdles." *Farrar.* **render,**[a] divine authority of human government. **Cæsar's . . God's,** "*Pay* to Cæsar the coins which bear his stamp, to God the duties of your own souls which bear *His* image."

The duties of Cæsar and of Christ.—I. Does not Christ seem to recognize some divided allegiance—man owing duty to Cæsar and to God. II. It is needful to inquire how far this principle of obedience is to carry us. III. Our Saviour intends us to understand how little money can do to make or mar the fortunes of God's kingdom. *Brown.*

Counterfeit coin.—The preparing and circulating of counterfeit coin is undoubtedly among the worst species of fraud. In the following instance, the reading of the Scriptures, by the Divine blessing, proved an effectual check to this iniquitous practice: Some time ago, a man travelling in Ireland, being benighted, opened a cabin door, and requested permission to lodge there, which was granted. The poor man who inhabited the house was, according to his usual custom, reading a chapter of the Bible to his family. When the stranger was seated, he resumed his reading; and, having prayed, the family retired to rest. In the morning, the same thing again took place, which seemed to excite the attention of the stranger. On rising from their knees, the stranger thanked his kind host for his hospitality, and informed him that he had travelled into that part of the country in order to attend a fair, for the wicked purpose of passing bad money; that he brought with him base coin to the amount of four pounds; that this was the first time he had taken up such a practice, but that what he had heard in the cabin had made such an impression on his mind that he had resolved it should be the last. He then took out of his pocket a small bag, containing the counterfeits, and threw it into the fire. *Whitecross.*

a 1 Pe. ii. 17; Ecc. x. 20; Ac. xxiii. 5; 2 Pe. ii. 10; Ro. xiii. 1.

"To Cæsar you owe what he demands of *his own* coinage; to the Temple the tribute which you *can* only pay in the shekel of the sanctuary; to God you owe *yourselves.*" *Cam. B.*

"Neither man nor angel can discern hypocrisy, the only evil that walks invisible, except to God alone."

the Sadducees question on the resurrection

Ma. xxii. 23—33. Mk. xii. 18.

27—33. Sadducees,[b] the epicureans of Judaism. **seven brethren,** "In Matt. xxii. 25, it runs 'there were *with us*,' as though they were alluding to an actual case." **whose wife,** a mere scoff; a puzzle, not an argument; evading the truth by assuming a most unlikely circumstance.

b Ma. iii. 7.

Divine and human laws contrasted.—"The language of God's Word is, 'Thou shalt not kill; thou shalt not commit adultery; thou shalt not steal; thou shalt not bear false witness; thou shalt not covet.' Now, where is there such a code of morality to be found in all the systems of ancient or modern heathen philosophers or politicians? Lycurgus ordained, that infants who were deformed or weak should be destroyed; but God's Word says, 'Thou shalt not kill.' Lycurgus taught his pupils to steal, and rewarded those who could steal in such an artful manner as not to be detected; but the Bible says, 'Thou shalt not steal.' Aristippus maintained that it was no harm 'to steal, commit adultery and sacrilege; setting aside the vulgar opinion concerning them.' The polite and learned nations of the Greeks and Romans very generally permitted the custom of exposing infants; and Romulus allowed the Romans to destroy all their female children, except the oldest, and even the males, if they were deformed. They also had gladiatorial shows, in which slaves were obliged to fight with each other till one or the other fell, mangled with wounds. Lipsius tells us, 'that the gladiatorial shows cost twenty or thirty thousand lives a month; and, thus continued for a long course of years, must have destroyed more lives than the ravages of their wars.'"

The Sadducees.—A small number of men of rank and affluence, who had shaken off such opinions and practices as they deemed a restraint upon their pleasures. They acknowledged the truth of the Pentateuch, but rejected the tradition of the elders. They also denied a future state, and believed that the soul dies with the body. *Bib. Ill.*

34—36. answering said, "as calmly and as promptly as in the preceding cases." *Am. Com.* **marry,** "forbidding to m.," one distinctive mark of man of sin.[c] **worthy . . world,** heaven. **resurrection,**[d] *i.e.*, of the just,[e] to everlasting life. **neither . . die,** rather "for neither," &c. There is no marriage and no more birth. "There shall be no more death," Re. xxi. 4. "The dead shall be raised *incorruptible*," 1 Cor. xv. 52. *Cam. B.* **equal . . angels,** the argument which spoiled their *catch* in regard to the resurrection of the pious dead, assumes and teaches also the existence of the angels, in refutation of another tenet of theirs (Acts xxiii. 8)." *Bliss.*

"I lay it down for a rule, that when much ingenuity is required to gain an argument credit, that argument is unsound at the bottom." *Cowper.*

c 1 Ti. iv. 3.

d Ac. xxiv. 15.

e Lu. xiv. 14.

The world to come.—I. There is another state of being beyond the present: 1. The traditions of universal belief; 2. Certain transformations which take place in nature around us; 3. The dignity of man. II. The future state in many important particulars is widely different from the present state—They differ: 1. In their constitution; 2. In the blessedness enjoyed. III. Before this glorious state can be entered upon, certain pre-requisites are indispensably required: 1. Our guilty persons must be accepted; 2. Our sinful nature must be renewed. *Anon.*—*Equality with angels.*—

"The grand inlet of error has been to argue *à priori*,

I. Men are capable of being made equal to the angels: 1. In the duration of their existence; 2. In moral excellence; 3. In wisdom and knowledge; 4. In power; 5. In glory, honor, and felicity. II. In the future world good men will be made equal to the angels. III. Inferences: 1. How inestimable the worth of the soul! 2. How Godlike our Saviour's interposition on behalf of ruined men! 3. Present life should be proportioned to such expectations. *Edward Payson.*

The future state.—Our Lord speaks of this world, viz., this present life—and that world, viz., the resurrection state, as being so different as not to admit of the same relations nor needing the same. Here that world is spoken of as needing worthiness to attain it. Therefore it must refer, not to the state of the risen dead—indiscriminately the good and evil—but of the pious dead. This resurrection, therefore, is the resurrection of life (Jo. v. 29), which only some "obtain"—"they which shall be accounted worthy"—and a resurrection spoken of as better (not the better), in He. xi. 35, with reference to trials of their condition in this life and in reference to that of the wicked. The phrase here reads, "The resurrection which is from the dead, not of the dead, but from among the dead, as though in reference to the rest of the dead who are not. The contrast here shows that the resurrection referred to is the resurrection of "the just" (chap. xiv. 14)—the dead in Christ—children of the resurrection (*v.* 36), whose resurrection surely shall be one of privilege and eminence to which the apostle was earnest to attain (Phil. iii. 11), but which he speaks of in common terms, as the "resurrection of the dead," whose partakers are blessed and holy, as having part in the first resurrection (Re. xx. 5, 6); for to all the wicked, the resurrection will be that of damnation (Jo. v. 29). "All rise," says Bengel, "here, but the pious rise from among the wicked, concerning whom a resurrection is not properly such, but only a more complete destruction of soul, in connection with the body." *Jacobus.*

37, 38. Moses,[a] Jesus did not appeal to prophets,[b] bec. the Sads. recognized only the Pentateuch. *Even* Moses, whose work it was not to reveal life to come, though his writings contain hints thereof.[c] **at . . bush,** = "in that part of the Scripture which treats of God's interview with Moses in the Burning Bush." **all live,** to his view, in relation to him. Sublime, consoling truth! This being clear, the certainty of a resurrection for them was as much a tenet of Jewish theology at that time as it is of Christian now.

Live unto Him.—I. No one is dead to Him, or in His sight: 1. They live; 2. They live to Him, and therefore an imperishable, holy, blessed, and common life. II. They have a living and abiding interest in Him. *Van Doren.*

Life in death.—The word *gar*, which begins this clause of the sentence, has the force of *therefore*—"all live with respect to Him." Not all mankind, though that is also true in a sense; but rather, all the *faithful*, who have walked in the footsteps of the patriarchs. This may be inferred from the context. God considered them not as dead, but as living, since He can and will recall their bodies to life, and their spirits have never ceased to be and to think. A passage occurs in a fragment of history referring to the Maccabees, where a mother encourages her seven sons to die rather than disobey the law of God, saying to them, "That they who died for God, *lived to God*, as Abraham, Isaac, Jacob, and all the patriarchs." *Parkhurst.*

39—44. scribes . . said, they rejoiced at discomfiture of Sadducees. **and . . said,** *etc.*,[d] Jesus now acts on the aggressive. Asserts claims of Messiah. If Christ was David's Lord, He must be theirs. **son,** both *son* (human nature) and *Lord* (Divine nature). **the Lord . . my Lord,** here "the Lord" stands for Jehovah in the Hebrew, and "my Lord" is a different word. *Am. Com.*

The Divine echo in the human heart.—What are the practical consequences of our having this responsive faculty.—I. Man is made a co-worker with God; II. He enjoys the restraints of conscience; III. God bases His judgment upon this responsive faculty.

Christ a King.—1. A king is usually very highly descended; comes to his dignity by inheritance. Christ is King by reason of His descent from the Eternal Emperor of the universe (Col. i. 15; Heb. i. 6). A king hath or ought to have great qualifications. Christ was endowed with all "the treasures of wisdom," &c., &c. 3. Kings are sometimes chosen, as Solomon by David, and Alexander by Philip. Jesus Christ was chosen King by God the Father (Ps. lxxxix. 19). 4. Kings are anointed as well as chosen. Christ was anointed with the "oil of gladness above His fellows" (Ps. xlv. 7; Isa. lxi. 1, 3). 5. Kings are proclaimed at their instal-

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from antecedent philosophical notions, and then to pervert the Scripture to countenance these notions, to press it into the service, and to compel it to come in, wh. has been the source of heresy; or else to reject it, wh. has been the source of infidelity." *Seed.*

"Heaven's gates are not so highly arch'd
As princes' palaces; they that enter there
Must go upon their knees."
Webster.

a Ex. iii. 6.

b Is. xxvi. 19; Da. xii. 2.

c Ge. v. 24; xxxvii. 35.

"The righteous only shall rise from death; for the resurrection of the wicked is not from, but to death—from one death to another; and therefore the righteous are called *Filii Resurrectionis.*" *Lake.*

d Ma. xxii. 42; Mk. xii. 35.

"Answering as well as questioning, in the way of argument, was done with between them and Christ." *Bliss.*

"Wonder not to find one and the same to be the Prince and Pr'st, God and man, the rod and the root, the root and the offspring of David, his Son and yet his Lord; for these things belong to that One Person, who is both God and man; some of them as He is God; some of them as He is man; and some as God-man." *Jerome.*

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ment (1 Sam. x. 24). Christ was proclaimed by the angels, the wise men, and the shepherds (Luke ii. 11). 6. Kings have great attendants. Christ had angels. 7. Kings have subjects who subscribe to their power. Christ has many who believe in Him, etc. 8. Kings govern by law. Christ governs by laws. 9. Kings, though they may rule in love, often have rebels. Christ rules in love, but has many rebels. 10. Some kings have great dominions. Christ's dominions include the universe. 11. Kings have a crown to wear, and a sceptre to wield. Christ has on his head many crowns, and His sceptre is a sceptre of righteousness. 12. Kings send ambassadors to treat with other states who may or may not be at war with them. Christ sent His Apostles, and sends all true ministers to treat with sinners and saints (2 Cor. v. 20). 13. Kings afford protection to good subjects. Christ protects His people. *Keach.*

the people cautioned against the Scribes

Ma. xxiii. 1—39; Mk. xii. 38, 40.

a 1 Ti. v. 20.

b Lu. xi. 43.

c Is. x. 2; Ma. xxiii. 14.

d 1 Th. ii. 5.

45—47. audience,[a] "rather, *while all the people were listening.* They had now made their own condemnation inevitable, and had justly provoked that great Denunciation on which (as less intelligible to Gentiles) St. Luke here only touches." *Cam. B.* **walk . . robes,** innocent act, made sinful by wrong motive. **greetings,**[b] complimentary salutations. **markets,** places most frequented. **chief rooms,** and hence most conspicuous. Lovers of show and power. **devour . . houses,**[c] "Josephus expressly tells us that the Pharisees had large female followings, and an absolute sway in the Gynaekonitis or women's apartments." **show . . prayers,**[d] "such as the twenty-six forms of prayer at ablution; the Eighteen Benedictions (Shemoneh Esreh), etc."

"If thou stand guilty of oppression, or wrongfully possessed of another's right, see thou make restituti'n, before thou givest an alms; if otherwise, thou art but a thief and makest God thy receiver." *Quarles.*

The devil in the garb of a theologian.—How hypocrisy infests: I. Social; II. Married; III. Ecclesiastical life. The danger of an unspiritual formalism among ministers of religion. Sanctimoniousness, a sin always severely punished. *Lange.*

Scribes and Pharisees.—When Jesus speaks to these men, He no longer wears His wonted aspect. His language is not that of compassion and tenderness, but of stern denunciation. He does not content Himself with speaking to the guilty parties alone, He points out to the people the crimes with which they were chargeable, and the hypocrisy of their conduct. They were deceiving the people by their pretences, and therefore the people must be warned against them. *W. Wilson.*

CHAPTER THE TWENTY-FIRST.

the widow's mite

Mk. xii. 41—44.

1—4. and he looked up, as He sat "with downcast eyes, saddened perhaps in His human spirit and agitated by the great Denunciation." *Farrar.* **treasury,** this was in the court of the women, inscriptions over the thirteen chests showed the objects of the charities. **two mites,** the *lepton* was the smallest of coins, and the Rabbis did not allow anyone to give less than two. **more than they all,** "it is not considered how much is given, but how much remains behind." *S. Ambrose.*

This last little incident is "like a rose amid a field of thistles"—an act genuinely beautiful in the desert of "official devotion." *Farrar.*

The widow's mite.—This passage leads us to infer three things concerning the worth of true feeling: I. That it is greater than secular wealth: 1. Christ's conduct here is strikingly singular; 2. And manifestly right. II. That it is greater than munificent deeds. "More:" 1. Not financially; 2. But morally. The last is: (1) More valuable in itself; (2) In its influence. III. That it is greater than artistic magnificence. *Homilist.*

The essence of charity is self-denial.

The widow's mites.—"Once when I was soliciting contributions on behalf of the Scottish Missionary Society, I preached in Paisley. The next day, I was met by an old and meanly dressed woman, who asked me how I did. I replied, I did not know who she was. She answered, 'Sir, I heard you preach yesterday. I was out of work four days, but Providence relieved me. Now, I do not like to be present at a missionary meeting when I have nothing to give: so I went to some friends, and told what you had said; so one gave me 6*d.*, another 4*d.*, and another 1*d.*, and several others one halfpenny, making altogether 19½*d.* I could do nothing less than show my gratitude to God, from the straits from which He has relieved me.' I thought more of that nineteenpence-halfpenny than of the tens and fifties of pounds I had previously received; for it is the spirit with which it is given that sanctifies the gift. If, then, God has prospered you more than formerly, I entreat you to act in the spirit of the poor woman of Paisley; and not only to cheer the hearts of the Christian directors of this Institution, but to enable them to cheer the hearts of the millions of human beings, who, but for you, may never hear of the way to eternal life." *Dr. Dickson.*

"A sacrifice without a heart was a sad and ominous presago in the superstition of the Roman augurs; and so it is in the service of God: for what the exhibition of the work is to man, that the presentation of the will is to God." *Bp. Taylor.*

"The poorest can give to God as much as the richest, if he give from his heart." *Bp. Philpotts.*

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prediction of the overthrow of the Temple

Ma. xxiv. 1—14; Mk. xiii. 5—13.

5, 6. spake . . temple, we learn from the other Evangelists that those who spoke were the Apostles, and that the question was asked as Jesus sat on the Mount of Olives opposite to the Temple, perhaps gazing on it as it shone in the last rays of sunset. *Cam. B.* **goodly stones,** bevelled blocks of stones, of which some are described as having been forty cubits long and ten high; double cloisters; monolithic columns; alternate slabs of red and white marble, &c. *Farrar.* **gifts,** votive offerings.[a] **stone . . down,**[b] "This was fulfilled in spite of the strong wish of Titus to spare the Temple, Jos. *B. J.* vi. 4, § 5; but see on xix. 44. He was himself so amazed at the massive substructures that he could only see in his conquest the hand of God." *Cam. B.*

"They had left the sanctuary and the city, had crossed black Kidron, and were slowly climbing the Mount of Olives. A sudden turn in the road, and the sacred building was once more in full view. Just then the western sun was pouring his golden beams on tops of marble cloisters and on the terraced courts, and glittering on the golden spikes on the roof of the holy place. In the setting, even more than in the rising sun, must the vast proportions, the symmetry, and the sparkling sheen of this mass of snowy marble and gold have stood out gloriously. And across the black valley, and up the slopes of Olivet, lay the dark shadows of those gigantic walls. . . It was probably as they now gazed on all this grandeur and strength that they broke the silence imposed on them by gloomy thoughts of the near desolateness of that house, which the Lord had predicted. One and another pointed out to Him those massive stones and splendid buildings, or spake of the rich offerings with which the temple was adorned." *Edersheim.*

a Rather, *sacred offerings* (Ps.lxii.), such as the golden chain of Agrippa; gifts of Ptolemy Philadelphus, Augustus, Helen of Adiabene, and crowns, shields, goblets, etc.; the golden vine with its vast clusters given by Herod. (*Jos. B. J.* v. 5, § 4. See 2 Macc. v. 16; and *Jos. Ant.* xiii. 3; xv. 11, § 3). *Cam. B.*

b Mi. iii. 12.

false Christs

7—9. when . . be, "The main difficulties of our Lord's prophecy vanish when we bear in mind (1) that prophecy is like a landscape in which time and space are subordinated to eternal relations, and in which events look like hills seen chain behind chain which to the distant spectator appear as one; and (2) that in the necessarily condensed and varying reports of the Evangelists, sometimes the *primary* fulfilment (which is shown most decisively and irrefragably by *v.* 32 to be the Fall of Jerusalem), sometimes the *ultimate* fulfilment is predominant. The Fall of Jerusalem was the Close of that Æon and a symbol of the Final End (*telos*). This appears most clearly in the report of St. Luke." *Cam. B.* **many . . Christ,**[c] notes, Ma. xxiv. 5; Mk. xiii. 6. **time . . near,** ref. to destr. of Jerusalem. **commotions,** *lit.*, instabilities, affairs unsettled. **by . . by,** *Gk.*, immediately.

Our Lord's teaching; how varied in its endlessly rich significance.—I. Instructive; II. Alarming; III. Encouraging; IV. Full of promise. *Van Doren.*

Imagination and prophecy.—All along the Oker Thal, in the Hartz, there are huge rocks towering up among the fir-clad hills, to which the peasants have appended names according as they fancy them to bear resemblance to chairs, horses, cobblers, or cocked hats. The likeness in most cases is such as only fancy can make out when she is in her most vigorous mood; nevertheless this rock must needs be called a man, and that a church, and there has no doubt been many a quarrel between rival observers who have discovered each a different image in the one pile of rock; yet the stones are not churches, chairs, or cobblers, and the whole business is childish and nonsensical. Interpreters of prophecy during the last few centuries have been most of them in the same position; one of them sees in the sublimities of the Revelation the form of Louis Napoleon where two hundred years ago half Christendom saw the Pope, and the other half Martin Luther. The other day one of the seers saw Sebastopol in the prophecies, and now another detects the Suez Canal, and we feel pretty sure that the Council at Rome will soon be spied out in Daniel or Ezekiel. The fact is, when fancy is their guide, men wander as in a maze. Spiritualistic interpreters see, like children gazing into the fire, not what is really before them, but what is in their own heads. Great truths are in the Prophets and in the precious book of Revelation, but your fanciful theologians turn these sublimities of truth into the toys of children, when they give their imagination license to act as an expositor. *Spurgeon.*

c 2 Th. ii. 3, 9, 10; 1 Jo. iv. 1; 2 Jo. 7.

"As there is a fooiish wisdom, so there is a wise ignorance; in not prying into God's ark, not inquiring into things not revealed. I would fain know all that I need, and all that I may; I leave God's secrets to Himself. It is happy for me that God makes me of His court though not of His council." *Bp. Hall.*

"Trust not him with your secrets who, when left alone in your room, turns over your papers." *Lavater.*

"They who least consider hazard in the doing of their duty, always fare best." *Dr. Hammond.*

wars, earthquakes, famines, and persecutions

10—12. nation, *etc.*[d] Book vi. of Josephus' *Wars of the Jews* is sufficient to help one to realize what may have been before the mind of Christ. *Bliss.* "Josephus mentions both pestilence and famine as the immediate preludes of the storming of Jerusalem. They were due, like the plague of Athens, to the vast masses of people—Passover pilgrims—who were at the time crowded in the city." *Cam. B.* **sights,** the fruit of war, pestilence, earthquake. **lay . . prisons,**[e] as Peter, Paul, John, Silas, etc.

d Ma. xxiv. 7; Mk. xiii. 8; Hag. ii. 22.

e Ac. iv. 3; v. 18; xii. 4; xvi. 24; Re. ii. 10.

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"It is fancy, not the reason of things, that makes life so uneasy to us, as we find. It is not the place nor the condition, but the mind alone that can make anybody happy or miserable." *Palmer.*

Seasons of new development in the kingdom of grace, united with violent commotions in the kingdom of nature.—I. It has always been thus; II. It still is thus; III. It will one day be thus in the highest degree. *The persecution of His disciples a sign of the Lord's coming.*—This will—I. Take place first of all; and II. Last longest of all. *Lange.*

Fearful sights, etc.—Josephus, in his *Wars of the Jews*, recites divers signs which happened before the destruction of Jerusalem: 1. That a blazing star in fashion of a sword hung over the city; 2. That at the feast of unleavened bread a light shone round about the altar as clear as day; 3. That a cow led to be sacrificed calved a lamb; 4. That the brazen gate of the Temple, which twenty men could scarcely open, was seen to open at midnight of its own accord; 5. That on the first of May there were seen in the air chariots and standing battles, skirmishing in the clouds, and compassing the city; 6. In the Temple was heard the sound of a wonderful, terrible voice, which said, "*Migremus hinc!*" "Let us go hence." *Grotius.*

13—15. testimony,[a] *i.e.*, "prove an opportunity for you to testify more widely and effectively to the truth of the Gospel." *Am. Com.* **settle,** *etc.*,[b] in other words, be perfectly calm and collected. **wisdom,** right words to fit the time. **gainsay,**[c] refute.

Fulfilment of Christ's promise (*v.* 15).—This promise was fulfilled—I. To the Apostles; II. To the confessors; III. To the martyrs; IV. To the Reformers; V. To heroes of faith in all ages. *Lange.*

I will give you wisdom.—One evening, a few years ago, while a few believers in Christ were holding an open-air meeting in the Caledonian Road, London, a man commenced to mock the speaker and taunt him with being paid half-a-crown to come and preach to the people, and even went so far as to charge the preacher with telling a parcel of lies. No notice was taken of the mocker for some little time, but as he persisted in making a disturbance, and declaring that the person addressing the meeting did it for money, and that it was a good thing for him to be able to get half-a-crown so easily, the gentleman stopped short in his discourse, and turning to the scoffer, said, "My dear friend, it is you that are uttering untruths; I do not preach for half-a-crown, but for a crown, a crown of righteousness, which the Lord, the righteous Judge, shall give me; and He will give you one too if you will only go to Him and ask for it." The disturber said but little after this, and stayed till the meeting closed. *Kitchin.*

a Phi. i. 28; 2 Th. i. 5.

b Job v. 8.

c Ac. vi. 10.

"God forgive me this great unthankfulness, for this exceeding great mercy, that He chooseth me for one in whom He will suffer." *Bradford.*

"A malefic, an excessive, execrable superstition" (Tac., Plin., Suet.). "Away with the godless!" "The Christians to the lions!" *Cam. B.*

16—19. parents . . friends,[d] hence the wound all the more painful. "These passages but indicate the sentiment awakened by the first presentation of the pure principles of Jesus in all countries and times." **hated,**[e] as opponents of idolatry and immorality. **perish,**[f] loss of all for Christ's sake is not ruin but salvation. **patience**[g] **possess ye** "(rather, *ye shall win*). The Revision correctly reads it as a promise, not a command. **patience,** here, as commonly in the New Testament, is persevering endurance, against obstacles, in the exercise of faith." *Am. Com.*

The Christian's preservation dependent on his patience.—"I. The disciples of Jesus are exposed to distressing and perilous circumstances. II. From this danger nothing can preserve us but patience. III. Such shall possess their souls."

Patience, the precious little herb.—Two little German girls, Brigitte and Wallburg, were on their way to the town, and each carried a heavy basket of fruit on her head. Brigitte murmured and sighed constantly; Wallburg only laughed and joked. Brigitte said: "What makes you laugh so? Your basket is quite as heavy as mine, and you are no stronger than I am." Wallburg answered: "I have a precious little herb on my load, which makes me hardly feel it at all. Put some of it on your load as well." "O," cried Brigitte, "it must indeed be a precious little herb! I should like to lighten my load with it; so tell me at once what it is called." Wallburg replied, "The precious little herb that makes all burdens light is called 'patience.'" *Davies.*

d Mi. vii. 6, 7; Ac. vii. 59; xii. 2; xxvi. 10; Re. ii. 13; vi. 9; xii. 11.

e Jo. xvii. 14.

f Ma. x. 30.

g Ro. v. 3; He. x. 36; Ja. i. 4.

"The Christian soldier is bound up to God's order; though the army be on earth, yet the council of war sits in heaven." *Gurnall.*

"If thy superfluous parts are in such good keeping, how great must be the security of thy bodily life." *Augustine.*

siege of Jerusalem

20—22. when, exact time not stated. **see,** some, then living, would *see.* **flee to the mountains,** the Christians, in consequence of "a certain oracular utterance" (Euseb. *H. E.*, III. 5), or an angel-warning (Epiphan. *Haer.* I. 123), but more probably in consequence of *this* warning, fled, before the siege, *out of Judæa*, to the little Peræan town of Pella, among the Transjordanic hills. *Cam. B.* **days . . vengeance,** see Dan. ix. 26, 27. Josephus again and again calls attention to the abnormal wickedness of the Jews as the cause of the Divine retribution which overtook

them. In his *Wars of the Jews* he declares that no generation and no city was "so plunged in misery since the foundation of the world." *Cam. B.* **written,**[a] esp. by Dan.[b]

The fall of Jerusalem.—"Announcing—I. The shame of Israel; II. The greatness of the Lord; III. The glory of the kingdom of Christ; IV. The calling of Christians; V. The future judgment."

The modern view from the same spot.—It was the only spot from which one might realize what there is of grandeur and impressiveness on the sight of Jerusalem. Beautiful when the morning sun, rising above the mountains of Arabia, diffused a brilliant light over the opposite eastern walls, and on the domes and towers of the city, it was far more striking when the luminary, about to sink in the opposite direction, cast a rich slanting glow along the level grassy area and marble platform of the Temple enclosure, touching with gold the edge of the beautiful dome of the rock, and the light arabesque fountains with which the area is studded, while the eastern walls and the deep valley below are thrown into a deep and solemn shadow, creeping, as the orb sank lower, further and further towards the summit, irradiated with one parting gleam of roseate light, after all below was sunk into obscurity. It was the same hour, as we know, when Jesus was accustomed to steal forth from the city, and commune with His Father among the shady gardens at the foot of the holy mount. *W. H. Bartlett.*

23, 24. woe . . child, *etc.*[c] **distress,** tribulation (*Ma.*). **wrath . . people,** what people had been so blessed? Fruit of despising mercy. Josephus is our authority for the statement that in that whole war there were 97,000 of the Jewish people sold as slaves into the various countries, and that 1,100,000 perished—600,000 by famine. **captive,** *Gk.*, led captive by the spear. Roms. crossed two spears, as a stand, under wh. captives stood when sold. **trodden,**[d] *Gk.*, shall remain trodden down, *continue* to be held in *oppressive* subjection. "All sorts of Gentiles—Romans, Saracens, Persians, Franks, Norsemen, Turks—have 'trodden down' Jerusalem since then." **until . . fulfilled,**[e] with the harvest of the world the Jews will be gathered in.

Led away captive into all nations.—"The wandering Jew: I. An unprecedented miracle in the chronicles of the world; II. A living testimony to the truth of Christianity; III. A future manifestation of the glory of God; IV. The lawful creditor of every believer." *Schleiermacher.*

25—28. and there,[f] *etc.* "Our Lord transf. His words fr. *capture of Jerus.* and app. them to time of *second advent*, and consummation of all things." *Wordsworth.* **sea,**[g] popular tumults. **earth,** *Gk.*, habitable world (*see* note on Luke ii. 1). **coming . . cloud,** comp. 1 Thess. iv. 16, 17. The cloud is his vehicle—"who maketh the clouds his chariot" (Ps. civ. 3). **power . . glory,** expressive, partly, of the indescribable majesty and splendor of his personal appearance, partly, of the impressiveness of his attendant train. (Matt. xxv. 31.) *Am. Com.* **look up,** with faith, hope, joy. Many will look *downwards* then, as now. **redemption,**[h] final and complete deliverance.

The Lord's return a powerful attraction to a godly life.—I. It awakens the spirit to a lively hope. II. It inspires all believing hearts with sweet consolation, even when the cause of the kingdom of God is in its saddest condition. III. It impressively warns us to prepare, by prayer and watchfulness, to stand before the Son of Man. *Gaupp.*

Signs of nearing redemption.—Ere autumn has tinted the woodlands, or the cornfields are falling to the reaper's song, or hoary hill-tops like gray hairs on an aged head give warning of winter's approach, I have seen the swallow's brood pruning their feathers and putting their long wings to the proof; and though they might return to their nests in the window eaves, or alight again on the housetops, they darted away in the direction of sunny lands. Thus they showed that they were birds bound for a foreign clime, and that the period of their migration from the scene of their birth was at hand. Grace also has its prognostics. They are as infallible as those of nature. So when the soul, filled with longings to be gone, is often darting away to glory, and soaring upwards, rises on the wings of faith, till this great world from her sublime elevation looks a little thing, God's people know that they have the earnest of the Spirit. These are the pledges of heaven—a sure sign that "their redemption draweth nigh." *Guthrie.*

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a De. xxviii. 25, 48; Zec. xi. 6.

b Da. ix. 26, 27.

"No causes are warrantable for the undertaking of a war if justice be not one of the quorum. For the justice of the action is the Cape of Good Hope, by which men sail to the assured harbor of safety and Fortunate Islands of victory and glory." *Guicciardini.*

c La. iv. 10.

d Da. xii. 7; Re. xi. 2.

e Ro. xi. 25.

signs in the last days

Ma. xxiv. 29; Mk. xiii. 24.

f 2 Pe. iii. 10, 12.

g Re. xxi. 1.

"To the simple conception of earlier days, nothing could be more sublime than these descriptions of general collapse and destruction." *Bliss.*

h Ro. viii. 19, 23.

"Those visible heavens, the sun itself, and the stars that are above it, as well as all things under it, shall be changed; but in the heaven of heavens there will be no change, because no such thing as time will be there; all is eternal in heaven, but under heaven all things have their time." *Whitefoot.*

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coming of the kingdom of God

a Ma. xxiv. 32; Mk. xiii. 28.

"By drawing the terrors of His last coming so black, our blessed Master hath taken the most probable course to awaken men's consciences, and to put them upon shaking off spiritual security and sloth; and from the representations given of it, as a thing certain in itself and uncertain in the time. He hath cut off all wicked excuses for unthinking negligence and dangerous delays." *Stanhope.*

"The present condition of the Jews is a striking evidence of our religion. It is a marvellous thing to behold this nation, subsisting for so many years and always in a state of wretchedness; but this is necessary as an evidence of Christ, both that they should remain as His witnesses, and that they should suffer because of their ingratitude, their cruelty, and their obstinacy." *Pascal.*

watchfulness

b Ro. xiii. 13; 1 Th. v. 6; 1 Pe. iv. 7.

c 1 Co. vi. 10; Ep. v. 18; Je. li. 39.

d 1 Th. vi. 2; 2 Pe. iii. 10; Re. iii. 3; xvi. 15.

e Ma. xxiv. 42; xxv. 13; Mk. xiii. 23; Lu. xviii. 1.

f Ps. i. 5; Ep. vi. 13.

"I. The ready soul is the diligent. II The ready soul is the vigilant. III. The ready soul is the prayerful." *Clark.*

29—33. fig-tree,[a] one of the most com. and familiar in E. **all . . trees,** all lands "have their parables for watchful hearts." **shoot . . summer,** their budding an infallible sign of coming summer. **these things** (*see* esp. note on Ma. xxiv. 32—35). **this generation,** "That very generation would not have passed when, 40 years later, the Jewish nation was crushed, and the Mosaic dispensation rendered impossible. But *genea* also means race, and the Jewish race shall last till the end of all things." *Am. Com.*

The tender branch (*see* Ma. xxiv. 32—35).—I. The occasion on which these words were spoken. II. The special design contemplated. To furnish certain premonitory indications of what had been foretold: 1. The appearance of false Christs; 2. National commotions; 3. Religious persecutions; 4. The wide diffusion of the Gospel. III. The important consideration adduced. "Heaven and earth," etc. This declaration is—1. Infallibly true; 2. Most emphatic and decisive; 3. Comprehensive and unqualified. *Anon.*

The ineffaceable word.—On one occasion when William Dawson, the Yorkshire Preacher, was giving out a hymn he suddenly stopped and said: "I was coming once through the town of Leeds, and saw a poor little half-witted lad rubbing at a brass plate, trying to rub out the name; but the poor lad did not know that the harder he rubbed the brighter it shone. Now friends sing:—

'Engraved as in eternal brass
The mighty promise shines;
Nor can the powers of darkness rase
Those everlasting lines.'"

Then, as though he saw the devil rubbing, he said: "Satan cannot rub it off—

'His hand hath writ the Sacred Word
With an immortal pen.'"

The enduring words.—An infidel in London had a wife who possessed a Bible which she regularly read; being annoyed at this, the man, who had frequently threatened to do so, threw the book upon the fire. This appears to have taken place at dinner time. He then left home to go to his work, but soon returned to see if the last vestige of the volume had disappeared. The woman, who naturally felt distressed at her loss, said she thought it must be completely burned; but her husband stirred the ashes to see if such was the case, when he read what fastened itself upon his mind, and led to his conversion—"Heaven and earth shall pass away, but My word shall not pass away." The sister of this man was the wife of a London pastor; and just when the Bible was burning she was earnestly praying for her brother's conversion. *Sword and Trowel.*

34—36. take heed,[b] *etc.* It gives us a fresh sense of the painful apprehension which Christ had of the instability of His disciples, that He should, under these circumstances, intimate the possibility of such a lapse of faith and patience on their part. Comp. xviii. 8; xvii. 27, 28. How soon the faithful messengers found it necessary to utter like admonitions, may be seen in Rom. xiii. 12—14; Heb. x. 35—39. *Am. Com.* **overcharged,** conscience is stupefied by sensual gratifications. **surfeiting,** gluttony, and all kinds of animal indulgence. **drunkenness,**[c] drowns care, cheers the heart, quickens wit,—and then? **cares . . life,** labor, wealth, pursuits, etc. **unawares,**[d] when all seems safe. "None in all the earth but those who are waiting for their Lord, at His coming, will escape an awful surprise." **snare,** all. to birds caught in unseen toils. **always,**[e] even when there is the app. of security. **stand,**[f] as conquerors. On this day our Lord also uttered the Parables of the Ten Virgins and of the Talents, and other warnings, Matt. xxv. *Cam. B.*

Watching.—I. Watch over your outgoings (Mark vii. 20). II. Watch over the incomings. See to it that mind and heart are ever filled with such suggestions as can carry the stamp of Christ's approval. III. Watch over your surroundings. Your life has to be lived in the midst of hindering difficulties and influences. Then understand your life. Know the power of your circumstances. IV. Watch over your opportunities. You will have opportunities (1) of growing in grace; (2) of showing faithfulness to your Lord; (3) of serving Him in your daily sphere. *The Weekly Pulpit.—Watching.*—I. Its peculiar character. The very quintessence of all faith; the very reason why faith is necessary for the true life. The soul in which burns the light of faith looks forward, and by looking forward is helped to step for-

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ward, expecting some strange yet true results. The will is strengthened to assert itself, sometimes on ventures which appear without foundation, but which are based upon the reality of what is to come. So the Christian can go forward with confidence and security. 1. From the call of Abraham to the present day, the supreme attitude of God's children has been that of expectancy. 2. Just as the Israelites looked for the first coming of the Messiah, so Christians look for the second coming in power and great glory. II. The essential benefits of watching. 1. It is a power which, though often latent and unobserved, is still a power of incalculable force. The unknown reserve of spiritual influence which lies at the root of the sincerely Christian character. 2. The watcher is always ready. No haziness about life, or uncertainty about its aims. *Anon.*

Danger of unwatchfulness.—In that part of the country of the Grisons which adjoins to the State of Venice, formerly stood the ancient town of Pleuers, built on a rising ground near the foot of a mountain. The situation was considered healthy; the gardens were delightful, and hither the neighboring gentry used to come on the Sabbath, and spend the day in all manner of riot and debauchery. Their voluptuousness was great, and the enormity of their crimes was aggravated by their abuse of the blessings of Divine Providence. A lady told Bishop Burnet, that she had heard her mother often repeat some passages of a Protestant minister's sermons, who preached in a little church in the neighborhood of the place. He intimated in his discourse, that nothing but a timely repentance, and the forsaking of their evil ways, would screen them from Divine justice, which would soon be executed upon them in a most singular manner. This was good advice; but, alas! it was slighted, and the people continued to go on in the same manner as before. On the 25th of August, 1618, an inhabitant came, and told them to be gone, for he saw the mountain cleaving, and that it would soon fall upon them; but he was only laughed at. He had a daughter, whom he persuaded to leave all, and go along with him: but when she had got out of the town, she recollected that she had not locked the door of a room in which she had left several things of value. She accordingly went back; but in the meantime the mountain fell, and she was buried in the ruins, together with every person there present, not one escaping. The fall of the mountain choking up the river that ran near the bottom, first spread the alarm over the neighboring country. "I could hear no particular character," says Bishop Burnet, "of the man who escaped, so I must leave the secret reason of so singular preservation to the great discovery at the last day, when those steps of Divine Providence, which we cannot now account for, will be disclosed." *Whitecross.*

"What is our heart but the most noble part of the human frame, which, like a king, has the entire charge of all the members of the body, subject to its rule? Our heart is the camp, the stronghold of the omnipotent King, which He hath confided to our ever watchful keeping." *Theodoret.*

"There is holiness in the heart when there is holiness in the pot; and there should needs be holiness in the pot, when there may be death in the pot." *Caryl.*

"Temperance is a bridle of gold; he who uses it rightly is more like a God than a man." *Burton.*

37, 38. daytime, *Gk.*, during the days. **night,** *etc.*, *i.e.*, to Bethany.[a] **early . . Him,** all anxious to hear the first and last words of Him who "spake as never man spake."

Jesus at His post.—I. The intrepid tranquillity with which He remained at the post assigned to Him. II. The undiminished audience which His discourses gained. III. The undiminished power which He displayed. *Lange.*

The fulness of Christ.—I have found it an interesting thing to stand on the edge of a noble rolling river, and to think, that although it has been flowing on for six thousand years, watering the fields and slaking the thirst of a hundred generations, it shows no sign of waste or want. And when I have watched the rise of the sun as he shot above the crest of the mountain, or, in a sky draped with golden curtains, sprang up from his ocean-bed, I have wondered to think that he has melted the snows of so many winters, and renewed the verdure of so many springs, and painted the flowers of so many summers, and ripened the golden harvests of so many autumns, and yet shines as brilliant as ever, his eye not dim, nor his natural strength abated, nor his floods of life less full, for centuries of boundless profusion. Yet what are these but images of the fulness that is in Christ? Let that feed your hopes and cheer your hearts, and brighten your faith, and send you away this day happy and rejoicing! For when judgment-flames have licked up that flowing stream, and the light of that glorious sun shall be quenched in darkness, or veiled in the smoke of a burning world, the fulness of Christ shall flow on throughout eternity, in the bliss of the redeemed. Blessed Saviour, Image of God, Divine Redeemer! in Thy presence is fulness of joy; at Thy right hand there are pleasures for evermore. What Thou hast gone to heaven to prepare, may we be called up at death to enjoy! *Guthrie.*

[a] Ma. xxi. 17; Mk. xi. 11. Bethany = house of dates. Date fruit of date-palm, so called fr. fancied resemblance to a finger. Fr. *datte*; Ger. *dattel*, fr. L. *dactylus*, Gk. *dactylos*, a finger.

"He is a bad Christian who cuts the coat of his profession according to the fashion of the time, or the humor of the company he falls into." *Gurnall.*

My soul shall be satisfied, when I can look upon the face, and behold the glory of Him who redeemed me from eternal death.

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conspiracy of the rulers

a Ma. xxvi. 2; Mk. xiv. 1.

b Lu. xxi. 38.

"The true Christian must, willingly and freely, for the honor of Christ, abstain from and shun evil, even with every opportunity and ability for its commission." *Rambach.*

the betrayal

c Ma. xxvi. 14; Mk. xiv. 10.

d Ma. iv. 3—11.

e Vv. 52, 53; Ac. iv. 1.

The paltry sum given (which is mentioned by St. Matthew only)—30 shekels, between 18 and 19 dollars, the price given for the meanest slave—shows that this sum was either regarded as *earnest-money*, or, more probably, that the priests felt themselves quite able to carry out their plot, though less conveniently, without any aid from Judas. On one side of these shekels would be stamped the olive-branch, the emblem of peace; on the obverse the censer, the type of prayer, with the inscription, "Jerusalem the Holy" ! *Cam. B.*

preparation for the Passover

Ma. xxvi. 17—19; Mk. xiv. 12—16.

f De. xvi. 6; Ex. xii.

"The man must probably have been an adherent of Jesus, with whom there had been an understanding that the Teachor

CHAPTER THE TWENTY-SECOND.

1, 2. feast . . bread,[a] so called because all leaven, through the entire week, and part of the preceding day, must be carefully banished from their houses. **nigh,** *i.e.*, after two days (*Ma.*, *Mk.*). **called . . Passover,** "This little explanation shows most clearly that St. Luke is writing mainly for Gentiles." **feared . . people,**[b] whose hearts rejoiced at His words and deeds.

The two meetings.—That of the Lord and His disciples, and that of the chief priests and scribes. I. In the one, the tranquillity of innocence; in the other, the anxiety of wickedness. II. In the one, the certainty of what is to be suffered; in the other, the uncertainty concerning what is to be done. III. In the one, courageous expectation of danger; in the other, abject fear of the people. *Lange.*

The fears and hopes of the wicked.—He has his fears, they are realized; he has his hopes, they are frustrated and lost. The fears are well-founded, the hopes delusive and vain. They are based and built on false and deceitful views of himself and God. They have no foundation in truth. They are like the house built on the sand, which may stand in the summer's sunshine and calm, but gives way with tremendous and utter downfall before the storm and the flood of winter. "His expectation shall perish." He flattered himself with its stability; but it was while it was untried; in the end, he is buried in its ruins. *Wardlaw.*

3—6. then, *etc.*[c] **Satan,** who failed with the Master,[d] now succeeds with the servant. Satanic influence the true secret of treachery of Judas. **being . . twelve,** "this adds a pathetic touch to the description of our Saviour's fate, while it shows how acceptable such co-operation would be to themselves, and fixes a blacker stain on the treachery of Judas." **captains,** Levitical guard of temple.[e] **covenanted,** agreed now, paid afterwards. "The proposal came from the wretched man himself (Matt. xxvi. 15)." **promised,** they might well distrust the man who would betray his friend. **opportunity,** "doubtless he was baffled at first by the entire and unexpected seclusion which Jesus observed on the Wednesday and Thursday." *Farrar.* **absence,** *etc.*, who might have attempted a rescue.

Truth sold for money.—I. What impelled Judas to this act?—1. Not a Divine impulse; 2. Not a sense of public duty; 3. Not a malicious feeling to Christ; 4. But avarice. II. What must a man have and do in order to sell the truth for money?—1. Have it at his disposal; 2. Have a tempting offer; 3. Which he must deliberately accept. *Homilist.*

Treachery.—Treachery is the violation of allegiance, or of faith and confidence. The man who betrays his country in any manner, violates his allegiance, and is guilty of treachery. This is treason. The man who violates his faith, pledged to his friend, or betrays a trust in which a promise of fidelity is implied, is guilty of treachery. The disclosure of a secret committed to one in confidence is treachery. *Webster.*

> "The man was noble,
> But with his last attempt he wip'd it out,
> Betray'd his country; and his name remains
> To the ensuing age abhorr'd."
>
> *Shakespeare.*

7—10. then . . day,[f] "All leaven was most carefully and scrupulously put away on the afternoon of Thursday." **killed,** betw. 3 P. M. and sunset. **Peter . . John,** names by Lu. alone. These two oft. united. **prepare,** Jesus gives orders as the "head of the family." **where,** they might well ask this of a *homeless* man. **man . . pitcher,** a very unusual sight in the East, where the water is drawn by women. He must probably have been the slave of one who was an open or secret disciple; unless we have here a reference to the Jewish custom of the master of a house himself drawing the water with which the unleavened bread was kneaded." *Farrar.* **follow . . house,** "This mode of directing the disciples would prevent Judas from knowing the place in time to betray our Lord at the Passover meal."

The real presence.—I. Jesus' guests. "Among *you*": 1. His disciples; 2. Friends; 3. Ransomed; 4. Servants. II. Jesus' presence. "*Among* you": 1. It is real; 2. Special: 3. Familiar; 4. Abiding. *Stems and Twigs.*

Illustration of obedience.—During Havelock's stay in England, a gentleman went one evening to the house of the colonel, in compliance with an invitation. In the course of the conversation, Mrs. Havelock turned suddenly round to her husband, and said, "My dear, where is Henry?" referring to her son, whom she had not seen during the whole afternoon. The colonel started to his feet. "Well, poor fellow! he is standing on London Bridge, and in this cold too! I told him to wait for me there at twelve o'clock to-day, and in the pressure of business I quite forgot the appointment." It was now about seven o'clock in the evening. The colonel at once rose, ordered a cab to be called, and as he went forth to deliver his son from his watch on London Bridge, he turned to excuse himself from his visitor, saying, "You see, sir, that is the discipline of a soldier's family." In the course of an hour he returned with poor Harry, who seemed to have passed the afternoon's experience with the greatest good humor.

11—13. goodman, "Goodman" is often incorrectly read, as if it were the noun *man* with an epithet of praise before it (*good man*), whereas it is an old English word for *master*, as applied to a householder, husband, or the father of a family. **guestchamber,** same word in ii. 7 = inn; *here*, room of house set apart for special use. **furnished,** *Gk.*, spread with carpets. **went . . them,** obedience of faith always rewarded. **they . . ready,** lamb, bitter herbs, bread, wine. "The Jews were making ready another *sacrifice*, of wh. they knew not."

The room where the Passover was celebrated.—I. A large room—the emblem of a heart enlarged with love, joy, and thankfulness. II. An upper room—a heart exalted by heavenly meditations. III. A room furnished—a soul adorned with all the graces of the Holy Spirit. *Burkitt.*

Preparation for the Lord's Supper.—Part of the preparation for the Lord's Supper consists in learning about Christ. Unless we know Him we cannot remember Him. If we know little about Him our remembrance of Him will be poor and shallow. Remembrance must be based on knowledge, and the richer our knowledge, the more vivid is our remembrance. And so a large part of the proper preparation for the Lord's Supper consists in learning all we can know about the Lord Jesus Christ. The four gospels are the best preparation for the service. *Dale.*

14—16. hour . . come, "between the two evenings" (Ex. xii. 6); a phrase interpreted by the Jews to mean between three and six, and by the Samaritans to mean between twilight and sunset. **sat down,** the first Passo. *standing.*[a] A hint to those who contend ab. postures. **with desire,** Hebraism, intense desire.[b] **this Passover,** this last,[c] the first of a new series of Christian feasts. **suffer,** He speaks of suffering, notwithstanding His increased popularity. **fulfilled,**[d] "until the true Passover has been offered by My death, and so the new kingdom established."

The last Passover.—Why did He so desire to eat the Passover with them at that time?—1. To manifest His love to them; 2. To convey instruction to their minds; 3. To commend them to God in prayer; 4. To fully prepare them for His departure.

The precious blood of Christ.—One evening, two soldiers were placed as sentries at the opposite ends of a sallyport, or long passage, leading from the rock of Gibraltar to the Spanish territory. One of them, from the reading of the sacred Scriptures, was rejoicing in God his Saviour; while the other, from the same cause, was in a state of deep mental anxiety, being under strong convictions of sin, and earnestly seeking deliverance from the load of guilt that was pressing upon his conscience. On the evening alluded to, one of the officers, who had been out dining, was returning to the garrison at a late hour, and coming up to the sentry on the outside of the sallyport, and who was the soldier recently converted, he asked, as usual, for the watchword. The man, absorbed in meditation on the glorious things that had recently been unfolded to him, and filled with devout gratitude and love, on being roused from his midnight reverie, replied to the officer's challenge with the words, "*The precious blood of Christ.*" He soon, however, recovered his self-possession, and gave the correct watchword. But his comrade, who was anxiously seeking the Lord, and who was stationed as sentry at the other or inner end of the sallyport, a passage specially adapted for the conveyance of sound, heard the words, "*The precious blood of Christ,*" mysteriously borne upon the breeze at the solemn hour of midnight. The words came home to his heart as a voice from heaven; the load of guilt was removed; and the precious blood of Christ spoke peace to the soul of the sin-burdened soldier.

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should have the use of his chamber, or attic. It was regarded as a duty that householders in Jerusalem and the suburbs, within which the sacrificial Passover might be eaten, should grant any spare room for the use of visiting worshippers at the feast." *Bliss.*

"Even at the present day, the very humblest Jewish family generally has, at the Passover time, the walls of the house whitewashed, the floor scrubbed, the furniture cleaned, and all things made to put on a new appearance." *Mills' British Jews.*

"I hourly learn a doctrine of obedience." *Shakespeare.*

the feast of the Passover

a Ex. xii. 11.

b Lu. xii. 50.

c 2 Ch. xxxv. 18.

d 1 Co. v. 7.

"Of all our sacrifices there is none in the sight of the Almighty equal to a zeal for souls." *Gregory.*

"A Christian's life is a state of holy desire." *Jerome.*

"I would take a line out of some people's book, a leaf out of others, but let me have Christ in the entire volume—the life of Christ to a letter."

One of Rutherford's gold'n sentences gives us the secret of his unusual unction, "The cross gives us much to say."

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institution of the Lord's Supper

a De. viii. 10—18; 1 Ti. iv. 4.

b Ge. xlix. 11; De. xxxii. 14.

c 1 Co. x. 16; xi. 24.

"The new covenant was that God would renew and save all who believed in Jesus. It is the new promise to men, the new Gospel dispensation, in which God has used his perfect wisdom in seeking to save the world from sin." *Peloubet.*

the traitor unmasked

Ma. xxvi. 21—25; Mk. xiv. 18—21.

d Jo. xiii. 26; Ps. xli. 9.

"Oh! how Christians hang down their heads upon the scandal of any of their company; as all the patriarchs were troubled, when the cup was found in one of their sacks." *Gurnall.*

strife concerning the greatest

e Lu. ix. 46; Mk. ix. 34.

"Calmly and patiently He set Himself to quell strife by recalling to them the true idea of discipleship to Him." *Am. Com.*

f 2 Mac. iv. 2.

g *Xenophon, Cyr.* iii. 3, 4.

h Jo. xiii. 13; Phi. ii. 7.

"Let all the strife of men be, who shall do best; who shall be least." *Dr. Whichcote.*

17—20. thanks, for the deliverance of old.[a] **fruit . . vine,** blood of the grape.[b] **kingdom . . come,** the door of which was opened the next day. **and,** it was now, at close of Passo., that the Lord's Supper was instituted. **thanks,** for what it *was,* and what it signified. **brake,**[c] Christ's body wounded, pierced. **gave,** He gave Himself. **this . . body,** notes, Ma. xxvi. 26—28. **remembrance,** provision against treacherous human memory. This memorial has outlived all monuments. **after supper,** *i.e.,* the previous Paschal Supper. **testament,** "the New Testament (*kaine Diatheke*) is the revelation of a new relation on God's part with the conditions necessary to its realization on man's part." *Fairbairn.* (*See* intro. Vol. I. under New Test.)

The Sacrament.—I. Its author. II. The rites. III. The words annexed. IV. The command: 1. The command itself, "This do;" 2. The end, "In remembrance of Me." *Beveridge.*

Rev. Mr. Buscarlet, of Naples, told us of a poor man in a small town in Sicily, who could not read. He had by some means obtained a New Testament, and would improve ev. opportunity of getting a few words read to him by others. Thus he came to the knowl. of the truth, and accepted Christ as his Saviour. Then he felt a desire to partake of the Lord's Supper, but knew nothing of the method. He says, "I did not know what to do. But one day when my wife had gone to mass, I thot. perhaps the right time had come. So I spread a clean napkin on the table, and put on it a small loaf of bread and a little bottle of wine. Then I kneeled down and asked the Saviour to bless me. Afterwards I ate the bread and drank the wine, and then kneeled down and prayed again, thanking the Saviour for His mercy to me, a poor, ignorant sinner, and asking Him to bless me always and make me His own child." *G. M. A.*

21—23. but, *etc.* See fuller acc. by *Ma., Mk.* **hand,** the hand that took the bribe. Oriental way of saying "the person is here."[d] **woe,** *etc.,* responsibility of Judas not destroyed by the *determination.* **which . . them,** ea. said, "*Is it I?*" no one said of another, "*Is it he?*" "It is characteristic of their noble, simple, loving natures that they seem to have had no suspicions of Judas." *Farrar.*

Hand-religion.—I. The hand may be busy in religion where the heart is hostile to its spirit; II. Jesus ever discovers the discrepancy between the hand and the heart; III. The discrepancy between the hand and the heart is certain of exposure. *Williams.*

Equality at the Lord's Supper.—It is related of the Duke of Wellington, that once, when he remained to take the sacrament at his parish church, a very poor old man went up the opposite aisle, and, reaching the communion-table, knelt down close by the side of the Duke. Some one (probably a pew-opener) came and touched the poor man on the shoulder, and whispered to him to move farther away, or to rise, and wait until the Duke had received the bread and wine. But the eagle eye and quick ear of the great commander caught the meaning of that touch and that whisper. He clasped the old man's hand and held him, to prevent his rising; and in a reverential undertone, but most distinctly said, "Do not move; we are all equal here." *Foster's Cyc.*

24—27. strife . . greatest,[e] dispute arose fr. mistaken views of His kingdom. **benefactors,** seeking popularity by gifts, etc. Doing good fr. wrong motives. A title coveted by kings;[f] surname of one of the Ptolemies; also of Cyrus.[g] **greater . . younger,** who in Eastern families often fulfils menial duties. Acts v. 6. **I . . serveth,**[h] Jesus, the servant of all, is our Master.

Christ in the midst of His disciples as one who serveth.—I. The character which He exhibits as such: 1. Condescending; 2. Active; 3. Persevering love. II. The claims He makes as such: 1. Reverence His greatness therein; 2. Let yourselves be served by Him; 3. Serve others for His sake. *Lange.*

Feigned humility.—An instance of this was lately mentioned to me by the deacon of a Christian Church. One of the members was indulging freely in this strain: "What a poor, shortcoming creature I am!" His minister sighed, and said, "Indeed, you have long given me painful reason to believe you." Whereupon the member, being taken at his word, replied in a tone of anger, "Who told you anything about me? I am as good as you. I will not come to hear you any more: I will go somewhere else." And so he did. *Newton.*—*Apostolic humility.*—It has been remarked that in A.D. 59, soon after Paul was converted, he declared himself "unworthy to be called an *Apostle.*" As time rolled on, and he grew in grace, in

A.D. 64, he cried out, "I am less than the least of all *saints;*" and just before his martyrdom, when he had reached the stature of a perfect man in Christ, in A.D. 65, his exclamation was, "I am the chief of *sinners.*" *The greatness of humility.*—Generally speaking, those that have the most grace and the greatest gifts, and are of the most usefulness, are the most humble, and think the most meanly of themselves. So those boughs and branches of trees which are most richly laden with fruit bend downwards, and hang lowest. *Gill.*

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the faithful shall be rewarded

28—30. temptations,[a] His whole life a conflict with Satan. **appoint,**[b] "If we suffer we shall also reign with Him," 2 Tim. ii. 12. *Diatithemai* is "I appoint by way of bequest." **as . . me,** *your* kingdom as sure as *mine.* **eat . . table,** perfect friendship and fellowship.[c] **judging,** joyfully concurring in Christ's sentence.

Reward of faithfulness.—Consider these words as addressed: I. To the disciples then before Him; II. To His faithful followers in every age. There is between them and the Apostles, a great resemblance: 1. They answer to the same character; 2. For them also are reserved the same honors. *Simeon.*

Religious fidelity.—When Kossuth, escaping the pursuit of the Cossacks, sought the protection of the Sultan, that monarch offered him safety, wealth, and high military command, if he would renounce Christianity and embrace the religion of Mahomet. A refusal of these conditions, for anything he knew to the contrary, would be equivalent to throwing himself upon the sword of Russia, which was whetted for his destruction. And this was his answer: "Welcome, if need be, the axe or the gibbet; but evil befall the tongue that dares to make to me so infamous a proposal!" *Christian fidelity.*—There have been men on this earth of God's, of whom it was simply true that it was easier to turn the sun from its course than these from the paths of honor. There have been men, like John the Baptist, who could speak the truth which had made their own spirits free, with the axe about their neck. There have been men redeemed in their inmost being by Christ, on whom tyrants and mobs have done their worst; and, when like Stephen, the stones crashed in upon their brain, or when their flesh hissed or crackled in the flames, were calmly superior to it all. *F. W. Robertson.*

a He. iv. 15.

b. Ma. xxv. 34; Lu. xii. 32; 1 Co. ix. 25; 1 Pe. v. 4.

c Ma. xxvi. 29.

"Poverty is a civil pestilence, which frights away both friends and kindred." *F. Quarles.*

"If you will embrace Christ in His robes, you must not think scorn of Him in His rags." *J. Bradford.*

Simon Peter is cautioned

31, 32. and . . Simon, notes, Mk., following a general promise, is a particular warning. **desired . . you,**[d] whom does he not *desire* to have? "you," the boldest, bravest, of my friends. **prayed,**[e] the *prayer* of Jesus more mighty than Satan's *desire.* **fail not,** utterly, though it might falter. **converted,** turned back from the sin of denying, etc. **strengthen,**[f] establish by word and deed.

The antagonist forces of the modern universe.—I. In the moral universe there exists a spiritual antagonist of the good: 1. Distinguished as possessing a kind of royalty; 2. As being fiercely voracious; 3. As being most insidious and cunning. II. Satanic power is limited by Omnipotent goodness. III. There is in the moral universe a counteracting power to this Satanic agency. "I have prayed for thee:" 1. Christ's intercession is a source of strength to the believer; 2. A pledge of enduring love; 3. Implies the unimpaired power of God. IV. There are degrees of strength in moral character. "I have prayed for thee." Peter is here singled out as the type of a class: 1. Christ is thoroughly conversant with our moral capabilities: 2. We may pray for individuals; 3. Christ is the medium of all spiritual strength. Learn—(1) To expect temptations; (2) To flee to Christ immediately; (3) Embrace every opportunity for increasing your moral strength; (4) Because you are in the same class with Peter, be not discouraged. *Parker.*

Courting temptation.—We read a story of a virtuous lady that desired of St. Athanasius to procure for her out of the number of the widows fed from the ecclesiastical corban, an old woman, morose, peevish, and impatient, that she might, by the society of so ungentle a person, have often occasion to exercise her patience, her forgiveness, and charity. I know not how well the counsel succeeded with her; I am sure it was not very safe; and to invite the trouble, to triumph over it, is to wage a war of uncertain issue, for no end but to get the pleasures of the victory, which oftentimes do not pay for the trouble, never for the danger. *Jer. Taylor.*

Ma. xxvi. 33—35; Mk. xiv. 27—31; Jo. xiii. 36—38.

d 1 Pe. v. 8.

e Jo. xvii. 9. 15; He. vii. 25; 1 Jo. ii. 1.

f Ps. li. 13; Jo. xxi. 15—17.

"The force of the comparison is that He may toss and shake you up and down, *i.e.*, alarm and harass you, by threats and afflictions, until you lose your presence of mind, and your hold of the promises, and so fall from the faith, as the chaff and dust fall from the sieve and are blown away." *Bliss.*

"The blast of temptation struck down the leaves; but the root stood fast." *Theophylact.*

Peter's denial foretold

33, 34. ready, spirit, willing; flesh, weak. Peter, impulsive, emotional. **tell thee,** plainly, emphatically. **Peter,** "The only occasion on which Jesus is recorded to have used to him the name He gave. It is used to remind him of his *strength*

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a Ma. xxvi. 72, 74; Mk. xiv. 68, 71.

"God knows our hearts better than we do ourselves; and therefore we ought to believe what God has revealed and declared, though it be never so contrary to our imaginations. One does not begin to fall when the fall becomes sensible." *Bishop Wilson.*

"The heart is never more deceitful than in the report which it gives of our progress in Christian virtues." *Martyn.*

final instructions

b Lu. ix. 3.

c Is. liii. 12.

"O Lord, why dost Thou command me to buy a sword, and yet forbid my using it? Why dost Thou require me to possess what I must not produce, except it be for this, that I may have in readiness wherewith, not to avenge, but to defend myself, if need be, so as to appear having rather the power than the will." *Ambrose.*

Gethsemane

"Perhaps Gethsemane belonged to one who reverenced the Lord, and invited Him to make free use of it during His stay." *Peloubet.*

d Ma. xxvi. 36; Mk. xiv. 32; Jo. xviii. 1.

"The Mount of Olives, in the days of the Kings of Judah, was defiled with idolatry, and therefore called the Mount of Corruption. Christ goes up to that

as well as his weakness." **deny,** notwithstanding thy promise. **knowest,** *lit.*, fulfilled.[a]

Peter's profession of fidelity, and Christ's prophecy of his fall.—"This incident shows—I. That the most unlikely men may fail in the great crises of life. II. That the Saviour's resources were equal to the most terrible strain of sorrow. III. That all vows made in unaided human strength are unreliable. IV. That even now, when danger is threatened, men are in danger of repeating the first apostasy of the disciples." *Parker.*

The watchful care of Providence.—"Mr. Mason was an acting magistrate for the county of Surrey; an excellent man, and the author of many evangelical works. In reference to the preceding passage, he says, 'These were precious words to me. With tears of thankfulness I record the goodness of my Lord to the chief of sinners. Upwards of twenty years ago, when it pleased God to call me by His grace, and make me happy in His love, my name was cast out as evil; friends became foes; their hands were against me; they withdrew their favors from me, and derided me. Under narrow circumstances, tender feelings for a large family, carnal reasonings of my corrupt nature, and strong temptations from the enemy, I was sore distressed. But the Lord was gracious: and often did He bring this text to my mind, *Lackest thou anything?* I was constrained with gratitude to reply, *Nothing, Lord.* Christ is a most precious Master to serve! I have proved it.' Thus too shall all His servants have to say. Let us, then, under the darkest dispensation of His providence, trust in Him, and not be afraid." *Whitecross.*

35—38. said . . them, borrowing a lesson fr. the past to give them confidence for the future. **when.**[b] **nothing,** "The favor in which Jesus and his work were held in Galilee, secured to them a welcome reception and hospitable, or, at least sufficient, entertainment." *Bliss.* **sword,** proverbial expr. sig. they would be reduced to a condition in wh. men of the world would resort to such means of defence. *Wordsworth.* **written,**[c] and "accomplished" in a few hours. **it . . enough,** they had taken His word ab. the sword literally. He sadly declines to enter into the matter any further, and leaves them to meditate on His words. *Farrar.*

Peace once enjoyed no pledge of future safety.—I. The Lord's disciple must never reckon on superfluity. II. The Christian must prepare in extraordinary manners for extraordinary dangers.

Invisible armor.—On board a British ship, there was but one Bible among seven hundred men; that was owned by a pious sailor, who did not forget to let his light shine before men. He read it over to others; and at length, by this means, a little praying circle was formed, numbering thirteen in all. Just before an engagement, they all met, and commended themselves to God in prayer, expecting never again to meet in this world. Their ship was in the thickest of the storm; and all around, their comrades fell, never to rise again. At one gun, where two of the number were stationed, three other soldiers were killed by one ball; but there they stood firm to their posts, clad in an armor invisible to mortal eyes, but more impregnable than steel. When the battle was over, those who were left had agreed to meet, if possible. What was their joy to find the whole thirteen assembled, not one of them even wounded! What a thanksgiving meeting that must have been! Their upright behavior was such throughout the voyage that they won the highest respect and commendation of their superior officers. *Foster's Cyc.*

39, 40. and . . out,[d] after they had sung a hymn (*Ma., Mk.*) **wont,** His usual resort. Judas knew the place. **place,** of prayer. **enter not,** easier to keep out than get out.

The Mount of Olives and Gethsemane symbols of the Christian life.—I. The Mount is a figure of the Church, in which the spiritual life grows. II. Gethsemane (the oil-press) is a figure of suffering, through which the spiritual life is purged or set free. *Lange.*

Security in temptation.—I see the unclean spirit rising like a winged dragon, circling in the air, and seeking for a resting-place. Casting his fiery glances towards a certain neighborhood, he spies a young man in the bloom of life and rejoicing in his strength, seated on the front of his cart going for lime. "There he is!" said the old dragon: "his veins are full of blood, and his bones of marrow; I will throw into his bosom sparks from hell; I will set all his passions on fire; I will lead him from bad to worse, until he shall perpetrate every sin; I will make him a murderer,

and his soul shall sink, never again to rise, in the lake of fire." By this time I see it descend with a fell swoop towards the earth; but nearing the youth the dragon heard him sing—

"Guide me, O thou great Jehovah!
Pilgrim through this barren land:
I am weak, but Thou art mighty;
Hold me with Thy powerful hand.
Strong Deliverer,
Be Thou still my Strength and Shield!"

"A dry, dry place, this," says the dragon; and away he goes. But I see him again hovering about in the air, and casting about for a suitable resting-place. Beneath his eye there is a flowery meadow, watered by a crystal stream, and he descries among the kine a maiden about eighteen years of age, picking up here and there a beautiful flower. "There she is!" says Apollyon, intent upon her soul: "I will poison her thoughts; she shall stray from the paths of virtue; she shall think evil thoughts and become impure; she shall become a lost creature in the great city, and at last I will cast her down from the precipice into everlasting burnings." Again he took his downward flight; but he no sooner came near the maiden than he heard her sing the following words, with a voice that might have melted the rocks—

"Other refuge have I none;
Hangs my helpless soul on Thee:
Leave, ah! leave me not alone:
Still support and comfort me."

"This place is too dry for me," says the dragon, and off he flies. Now he ascends from the meadow, like some great balloon, but very much enraged, and breathing forth "smoke and fire," and threatening ruin and damnation to all created things. "I will have a place to dwell in," he says, "in spite of decree, covenant, or grace." As he was thus speaking, he beheld a woman, "stricken in years," busy with her spinning-wheel at her cottage door. "Ah, I see!" says the dragon; "she is ripe for destruction; she shall know the bitterness of the wail which ascends from the burning marl of hell!" He forthwith alights on the roof of her cot; when he hears the old woman repeat with trembling voice, but with heavenly feeling, the words, "For the mountains shall depart, and the hills be removed; but My kindness shall not depart from thee." "This place is too dry for me," says the dragon, and away he goes again. . . . "In yonder cottage lies old William, slowly wasting away. He has borne the heat and the burden, and altogether has had a hard life of it. He has very little reason to be thankful for the mercies he has received, and has not found serving God a profitable business: I know I can get him to 'curse God and die.'" Thus musing, away he flew to the sick man's bed-side; but, as he listened, he heard the words, "Though I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me: Thy rod and Thy staff, they comfort me." Mortified and enraged, the dragon took his flight, saying, "I will return to the place from whence I came." *Christmas Evans.*

41, 42. stone's cast, we too say "ab. a stone's throw," for a short distance. **prayed,** "was engaged in prayer, or, kept praying." *Am. Com.* **if . . willing,** not without Thy will. The prayer can never fail of fulfilment, and that the best possible fulfilment, "even Thy will, O my Father."

Thy will be done.—I. Christ Himself, as our surety, had a bitter cup to drink. From: 1. Men; 2. God. II. Christ, as a man, was adverse to sufferings: 1. In Him were two natures, Is. vii. 14: (1) Divine, 1 Jo. v. 20; (2) Human, 1 Tim. ii. 5; 2. These were united in one person. III. Christ addresses Himself to God as His Father. IV. We must submit our will to God's. *Beveridge.*

Happy in resignation.—A brother and sister were once playing in the field, when he lost a ring which was the Christmas gift of a friend, his choicest earthly treasure. After searching for it in vain, he went with many tears to a retired spot, kneeled and prayed. And did God answer his prayer, so that he found the ring? No. But said the little boy, "*He made me happy to lose it.*" Christian mother, have you lost your only earthly treasure, and have you gone to the throne of grace in prayer, and found that though you could not find again your much-loved child, God has made you happy to lose it. Have you, bereaved wife? Husband? Sister? Brother? Friend? Oh, when we can feel happy to lose *any* blessing which our Heavenly Father has given us, and then taken away, we are beautifully resigned to His will. *J. Bate.*

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mount to purge it by His tears and prayers. O my soul! what hath thy heart been but the seat of corruption? Yet how backward hast thou been to purge it of its uncleanness!" *Dr. Horneck.*

"The time for reasoning is before we have approached near enough to the forbidden fruit to look at it and admire." *Margaret Percival.*

"An hour of solitude, passed in sincere and earnest prayer, or the conflict with, and the conquest over, a single passion or subtle bosom sin, will teach us more of thought, will more effectually awaken the faculty and form the habit of reflection, than a year's study in the schools without them." *S. T. Coleridge.*

"We cannot arrive at any portion of heavenly bliss without in some measure imitating Christ. And they arrive at the largest measure of heavenly bliss who imitate the most difficult parts of Christ's character, and, bowed down and crushed under His feet, cry, in fulness of faith, 'Father, Thy will be done.'" *S. T. Coleridge.*

"It is to my mind a most gracious instance of our Lord's exceeding love to us, that He Himself drank the cup of human suffering to the very bottom; that no servant of Christ can fear his death so painfully, or feel himself so forsaken and miserable, whilst actually

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undergoing it, as his Master did before him." *Dr. Arnold.*

the agony

Ma. xxvi. 30, 36—46; Mk. xiv. 26, 32—42; Jo. xviii. 1.

a Ma. iv. 11; Mk. i. 13.

"There are two ways of answering a prayer for the removal of a burden. In one the burden is taken away, and we remain the same; in the other we are made so strong that the burden is no longer a burden to us: as what would crush a child is but sport to a man." *Peloubet.*

b The Fathers understand this literally, as a "*sudor sanguineus.*"

c Ma. xxvi. 40.

d Ma. xxvi. 41; Mk. xiv. 37.

"Satan always rocks the cradle when we sleep at our devotions. If we would prevail with God, we must wrestle: and if we would wrestle happily with God, we must wrestle first with our own dulness." *Bp. Hall.*

"O! happy servant, whom God takes such earnest care to amend, at whom He expresses so high displeasure!" *Tertullian.*

Jesus arrested

Ma. xxvi. 47—56; Mk. xiv. 43—52; Jo. xviii. 2—12.

"The devil does not permit those who do not watch to see their sin till they have perpetrated the evil." *Chrysostom.*

43, 44. and . . angel, as in case of temptation.[a] **strengthening,** with encouraging words, and prob. a special message. **agony,** wrestling with death and Satan. It was not of course a mere shrinking from death and pain, which even the meanest natures can overcome, but the mysterious burden of the world's guilt (2 Cor. v. 21)—the shrinking of a sinless being from the depths of Satanic hate and horror through which He was to pass. As Luther says, "our hard impure flesh" can hardly comprehend the sensitiveness of a fresh unstained soul coming in contact with horrible antagonism. *Cum. B.* **sweat,**[b] yet a cold night, and kneeling on the cold ground. **ground,** not on His raiment only. Luke alone, a physician, records this bloody sweat.

Christ's suffering in the garden.—I. The tremendous sufferings of our Lord: 1. The terms in which they are expressed; 2. The effects wh. they produced. II. The lethargic indolence of His disciples. Observe—1. How terrible shall we find it, if ever we be called to bear the penalty of sin; 2. What folly is it to indulge sloth and stupor in our hearts; 3. How different is the cup which God has put into our hands. *Simeon.*

A Ballad of Trees and the Master.

Into the woods my Master went,
Clean forspent, forspent;
Into the woods my Master came,
Forspent with love and shame.
But the olives they were not blind to Him,
The little gray leaves were kind to Him;
The thorn tree had a mind to Him,
When into the woods He came.

Out of the woods my Master went,
And He was well content:
Out of the woods my Master came,
Content with death and shame.
When Death and Shame would woo Him last,
From under the trees they drew Him last;
'Twas on a tree they slew Him—last,
When out of the woods He came.

Sydney Lanier.

45, 46. sleeping[c] **. . sorrow,** med. reason nat. given by *Lu.* Extreme grief oft. followed by heaviness. Condemned persons have, sometimes, to be aroused fr. sound sleep by the executioner. **rise . . pray,**[d] notes Mk. xiv. 38.

Christian watchfulness.—I. There is a strange infatuating propensity in man to sleep when his circumstances imperiously call him to the greatest vigilance: 1. This is human nature; 2. But we must not defend it. II. A few motives to correct this fatal propensity: 1. Because it is but for an hour we have to watch; 2. The consideration of our weakness. III. The gracious help promised. *Cecil.*

Succored by an angel.—"In the Ecclesiastical History of Socrates there is mention made of one Theodorus, a martyr put to extreme torments by Julian the Apostate, and dismissed again by him when he saw him unconquerable. Rufinus, in his History, says that he met with this martyr a long time after his trial, and asked him whether the pains he felt were not insufferable. He answered that at first it was somewhat grievous, but after a while there seemed to stand by him a young man in white, who, with a soft and comfortable handkerchief, wiped off the sweat from his body (which, through extreme anguish, was little less than blood), and bade him be of good cheer, insomuch that it was rather a punishment than a pleasure to him to be taken off the rack. When the tormentors had done, the angel was gone." *Baxendale.*

47—49. Judas, all four Evang. record his presence. **one of the twelve,** "it seems as if in narrating the scene, the Evangelists unconsciously add the circumstance which to their minds branded the deed with the most horror." *Farrar.* **before them,** to guide them, and eager to earn the promised reward. **near,** with his heart how far away! **betrayest . . kiss,** "Overacting his part, he not only kissed His Lord (*ephilesen*), but kissed Him fervently (*katephilesen*)." *Farrar.* **saw,** fr. the looks of the armed crowd. **follow,** *i. e.*, the capture of their Lord. **Lord . . sword,** future years would teach them that Christ's cause is served by dying, not by killing. *Farrar.*

The betrayal.—I. The instrument of the betrayal. Judas, one of the Twelve: 1. A man of little influence; 2. A professed disciple. II. The sign of the betrayal. "A kiss." III. The question of the betrayal. "Judas, betrayest thou the Son of Man with a kiss?" What did these words say to Judas? Doubtless, they spake to his heart of his ingratitude, perfidy, cowardice, and folly. *Stems and Twigs.*

The repentance of Judas.—He did repent; but it was the repentance that worketh death. The man who repents of consequences does not repent. The ruffian repents of the gallows but not of the murder, and that is no repentance at all. There is a pointsman on a railway who neglects his duty; there is a collision on the

line, and people are killed; well, it is manslaughter to this man through his carelessness. But that pointsman, perhaps, many times before had neglected his duty, but no accident came to it, and then he walked home and said, "Well, I have done no wrong." Now the wrong, mark you, is never to be measured by the accident, but by the thing itself, and if you have committed an offence and you have escaped undetected it is just as vile in God's eye. Never measure sin by consequences, but repent of them as they are in themselves. *Spurgeon.*

50, 51. one . . them, Simon Peter (*Jo.*), now so bold, anon so timid! **servant . . priest,** Malchus (*Jo.*). **suffer . . far,** spoken either to the disc. and = "Resist no further;" or to the multitude = "Bear with this onset of my friends, there shall be no more resistance;" or to Malchus, and = "Permit me this act of healing, you shall suffer no more;" or to the soldiers, and = "Allow me liberty thus far—free my arms a moment that I may heal this wounded man."

The ear of Malchus healed.—I. The Saviour, surrounded by His foes: 1. When it was that they appeared; 2. The number of which they were composed; 3. By whom they were led. II. The Saviour defended by His friends: 1. The permission solicited; 2. The act performed; 3. The precept enjoined; 4. The cure effected. *Anon.*

Divine pity.—God's pity is not simply pity—*it is a father's pity.* If a man be found weltering by the road, wounded, and a stranger comes who never before had even seen him, he will *pity* him. No matter, if born under a different heaven, or speaking a different tongue, or worshipping at a different altar, he pities him; for the heart of man speaks one language the world over, and suffering wakes compassion. But if, instead of being a stranger, it were a near neighbor, how much more tender the pity as he ran to his help! But if, instead of one who stood only in the offices of general and neighborhood kindness, it were a strong personal friend—yea, a brother—how, and much more intense, would be the throbbing emotion of tenderness and pity! But all these fade away before the wild outcry of the man's own father, who would give his life for his son, and who gives pity now, not by measure, but with such a volume that it is as if a soul were gushing out in all its life! But the noblest heart on earth is but a trickling stream from a faint and shallow fountain compared with the ineffable soul and heart of God, the Everlasting Father. The pity of God is *like* a father's in all that is tender, strong, and full, but not in scope and power. For every one of God's feelings moves in the sphere of the infinite. *Beecher.*

52, 53. then, having rebuked Peter (*Ma.*, *Jo.*). **said,** *etc.*[a] "This was indeed to be reckoned with the transgressors, and seems to have most keenly stung the pure and holy soul which no man had ever yet convinced of sin." *Bliss.* **hour,**[b] the dark hour, suited the dark deed. **darkness,**[c] and, to fulfil His Father's will, "the Light of the World" must suffer a temporary eclipse. It was prob. at this juncture that the young man (Mk. xiv. 51, 52) made his escape.

The hour of darkness.—I. How menacingly it set in. II. How brief was its duration. III. How glorious the light by which it was followed. *The power of darkness.*—I. Permitted by; II. Used by; III. Conquered by—God. *Lange.*

The Bible meaning of darkness.—Darkness is taken properly, or metaphorically: I. Properly, darkness is nothing else but a privation of light; it is no positive creation; it hath no cause in nature, but is the consequence of the sun's absence. II. Metaphorically, it signifies divers things: (1) The state of nature or unregeneracy, or deep alienation from the life of God (Eph. v. 8, 11); (2) Several sins wherein wicked men live; (3) Desertion; (4) The grave; (5) Hell; (6) Afflictions. 1. Darkness causeth a man to lose his way, and wander about, and exposeth him to many dangers. So spiritual darkness (John xii. 35; Jer. xiii. 16). 2. There are degrees of darkness: darkness and thick darkness, and the blackness of darkness. So there are degrees of sin, degrees of misery and degrees of torments in hell. 3. Darkness is more grievous to such as have enjoyed light, than to a man born blind. So it is more grievous to a Christian, who has had light, to be involved in the darkness of sin, than for one who never found the Light of Life. 4. There is no darkness but the sun can dispel; so there is no sin but God can forgive. *B. Keach.*

54—57. took . . him, and bound him (*Jo.*). **led him,** in the first instance to Annas[d] (*Jo.*). **house,** or palace (*Mk.*), where the denials took place. **Peter . . off,** so say *all* the Evang. **kindled a fire,** "The spring nights at Jerusalem, which is 2,610 feet above the level of the sea, are often cold." *Cam. B.*

A.D. 30.

"Every word in the text tends to cover it with a several blackness. 'Betrayest thou?' blackens it with malice. 'Judas, betrayest thou?' blackens it with perfidiousness. 'Judas, betrayest thou the Son of Man?' blackens it with ingratitude. 'Judas, betrayest thou the Son of Man with a kiss?' blackens it with hypocrisy." *Dr. Young.*

Malchus is wounded and healed

"He now for the last time—and probably in behalf of one who was most forward against him—put forth that healing touch which had so often carried health to the sick, sound'ss to the lame, the leprous, the deaf, the blind, and life to the dead." *Bliss.*

"In the apprehending of our blessed Saviour, all the Evangelists record that Peter cut off Malchus' ear, but only Luke remembers the healing of it again.

a Ma. xxvi. 55; Mk. xiv. 48.

b Job xx. 5; Jo. xii. 27.

c Ma. xxvi. 18; Ep. vi. 12; Col. i. 13; Is. lx. 2; 2 Cor. iii. 14; Re. xii. 10.

Jesus is led to the high priest

the first denial

Ma. xxvi. 57, 58, 69—75; Mk. xiv. 53, 54, 66—72; Jo. xviii. 15—18, 25—27.

d Jo. xviii. 13.

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Peter . . them, "*i.e.*, among the servants of the High Priest—sat in the middle (*mesos*) of a group composed of the very men who had just been engaged more or less directly in the arrest of his Lord." *Cam. B.* **maid,**[a] the portress (*Jo.*), who had let him in at Jo.'s request. **beheld . . fire,** the light of which revealed him. **denied,** for the *first* time.

Peter's fall.—1. Mark and admire the honesty and impartiality of the sacred historians. All four state this blot on Peter's character; and their combined account presents it fully and with many dreadful aggravations. 2. Let the example of Christ, in this case, teach us to pity and to seek to restore the fallen. 3. Let us consider Peter's denial of his Lord as a warning to us all. We may soon become very guilty, and be exposed to shame in an unguarded moment; and there is hardly any sin we may not be guilty of, if left to ourselves. 4. Let us be on our guard against the particular causes that led more immediately to Peter's fall. (1) Self-confidence. (2) Indecision. (3) Fear of man. (4) False shame. (5) Bad company. 5. Let those who, like Peter, have fallen, imitate Peter in his repentance. *Bib. Ill.*

The process of backsliding.—Some time ago, two ministers were walking along the banks of a river, when they came to a tree which had been blown down in a recent gale. It was a mighty, noble tree, tall and substantial, with large outspreading roots and ample foliage. It must have been the growth of the greater part of a century; and anyone who had seen it would have said there was no cause why it should not have stood a century longer. Approaching to examine it, they found it had been snapped off just above the roots; and, on looking still closer, found that there was only an outer shell of sound wood, and that the heart was rotten. Unnoticed, the decay had been going on for years. "Do you know," said Mr. —— to his companion, "that a tree never breaks off in this way, unless there has been previous decay?" "A very suggestive lesson," was the answer, "for you and me, and for your people and mine. Is it not so with the falls of many of the members of our churches? Men seldom fall *all at once* into notorious, flagrant sin." *Bowes.*

"To have kept away altogether, or to have boldly and openly followed close to Jesus, would either of them have been the safer way."

"Sins make all equal whom they find together; and when they are worst who ought to be best." *G. Herbert.*

58—60. after . . while,[b] Peter had meanwhile left the fire, and was making for the door. **another,** *see Gk.*, masculine. Peter in reply says "man." Hence this *second* denial was to a man, whose suspicions had been aroused by *another maid* (*Ma.*), who had prob. heard the charge by the first maid. **space . . after,** Peter now in the porch. **another,**[c] a kinsman of Malchus (*Jo.*). **confidently,** positively, as having certain knowledge (*Jo.*). **Galilean,** "This they could at once tell by the misplaced gutturals of the provincial dialect which 'bewrayed him' (*i.e.*, pointed him out)." *Farrar.* **man . . sayest,** *third* denial with oaths and curses (*Ma.*, *Mk.*). **cock crew,** for the second time[d] (*Mk.*).

second and third denial

b Ma. xxvi. 71; Mk. xiv. 69; Jo. xviii. 25.

c Ma. xxvi. 73; Mk. xiv. 70; Jo. xviii. 26.

d Mk. xiv. 30, 72.

Peter's denial and repentance.—I. Peter's sin. It was preceded: 1. By self-confident boasting; 2. With warning; 3. It was repeated and otherwise aggravated. II. His repentance. It was: 1. Produced by the love of Christ; 2. Bitter; 3. Long-continued, and its results were abiding. *Longwill.*

Resisting falsehood.—When the immortal Sydney was told that he might save his life by telling a falsehood, by denying his handwriting, he answered, "When God hath brought me into a dilemma, in which I must assert a lie, or lose my life, He gives me a clear indication of my duty; which is to prefer death to falsehood."

His surname "Peter" was as yet but a forename, a prophecy; for the "rock"-granite was yet in a state of flux, pliant, somewhat wavering, and too easily impressed. It must "be dipped in baths of hissing tears" ere it hardens into the foundation-rock for the new temple. *Burton.*

61, 62. turned, fr. facing His accusers to look upon His friend. **Peter,** who, hearing the cock, would involuntarily glance at Jesus, and meet His eye. **went out,** "into the night, but to meet the morning dawn." **and wept,**[e] not only *edakruse*, "shed tears," but *eklause*, "wept aloud;" and, as St. Mark says (xiv. 72), *eklaie*, "he *continued* weeping." It was more than a mere burst of tears.

Peter, his fall and repentance.—I. His fall. If we inquire what led the way to this catastrophe, we shall find that it was: 1. A self-confident spirit; 2. A presumptuous entering on dangerous circumstances. II. His deep and unfeigned repentance: 1. The occasion of this: (1) The crowing of a cock; (2) The eye of Christ turned upon him; (3) His recollection of what he had formerly heard. 2. The sincerity of it: (1) It was a solitary repentance; "he truly grieves who grieves alone;" (2) It was lasting; (3) It was evinced by its purifying tendency; (4) It appeared evident by its effect. Learn—1. Though a good man may fall in sin, yet he will not lie in it; 2. To watch against presumption, and, if fallen, against despair; 3. That Christ's faithfulness is his people's only security. *Cecil.*

Peter's penitence.—There is a story told in the Early Church how, if the cock crowed when Peter was preaching and the echoes came into the Church, he could go

Peter's repentance

e Cf. Ps. cxxx. 1—4; cxliii. 1—4; Je. xxxi. 18; Ez. vii. 16; 1 Co. x. 12; 2 Co. vii. 10, 11.

"St. Luke alone preserves this most touching incident. Jesus must have looked on His erring Apostle either from the chamber in which He was being tried, or else at the moment when the trial was over, and He was being led across the courtyard amid the coarse

no further. The sermon was cut short; but when he began again there would be an unction and tenderness in it which would satisfy the most broken sinner in the congregation. *Whyte.*

A.D. 30.

63—65 [These *vv.* follow *v.* 71, in order of events]. **men . . smote,** *etc.*[a] "No less than five forms of beating are referred to by the Evangelists in describing this pathetic scene—*derontes* here (a general term); *etupton*, 'they kept smiting;' *paisas* in the next verse, implying violence; *ekolaphisan*, 'slapped with the open palm,' Matt. xxvi. 67; *errapisan*, 'smote with sticks' (id.); and *rapismasin eballon*, Mk. xiv. 65. See the prophecy of Is. l. 6. The priests of that day, and their pampered followers, were too much addicted to these brutalities (Acts xxi. 32, xxiii. 2), as we learn also from the Talmud." *Cam. B.*

Peter's repentance turned upon his love of the person of Christ. This had been long the moving principle of his life. It may seem as though St. Peter's love to our Lord were too human, too much that of a man toward his fellow. It did indeed need chastening, increased reverence, more of that deep, adoring awe which St. John earlier learnt; and which St. Peter learnt at last in the shame and humiliations of his fall. But love to our Lord must needs be human—human in its purest, highest form. The Incarnation of God has made an essential change in the relations between God and man, and so in the love that binds us. He took our nature, and abideth in that nature. He is Man eternal, as He is God eternal. He loves, and will evermore love us, in that nature, and through its sensations, and He draws us to love Him through the same nature, with the impulse of which humanity is capable. He loved with a human love, and He is to be loved in return with a human love. *Canon Carter.*

66—68. soon . . day, *etc.* While this tumultuous and informal examination was taking place, the Sanhedrin was hastily convened, and now assembled, in the council-hall in the "palace." "The oral law decided that the Sanhedrin could only meet by daylight." *Farrar.* **art . . Christ,** this question by the h.-priest, aft. false witnesses had been sought.[b] **nor . . go,** bec. you are bent on my destruction.

The morning of Christ's dying-day illumined by the glory of His Majesty.—I. He is silent when He might have spoken. II. He speaks when He might have been silent. III. He forbears when He might have rebuked.

The mockery of justice in the trial of Jesus.—Dupin, in his tract on the trial of Jesus, has shown that, throughout the whole course of that trial, the rules of the Jewish law of procedure were grossly violated, and that the accused was deprived of rights belonging to the meanest citizen. He was arraigned in the night, bound as a malefactor, beaten before His arraignment, and struck in open court during the trial; He was tried on a feast-day and before sunrise; He was compelled to criminate Himself, and this under an oath or solemn adjuration; and He was sentenced on the same day as the conviction. *Greenleaf.*

69—71. hereafter, *etc.*[c] "The meaning is, although you will not admit my title as Messiah, your action is bringing it to pass that I shall be recognized, from this day, if not on earth, yet in my seat of heavenly majesty, as a sharer of God's power." *Bliss.* Notes, Mk. xiv. 62. **ye say,** it is as ye say.[d] He prob. saw that their consciences condemned them. **need . . witness,** they would both be judges and witnesses in their own case.

The victory of Christ.—It was a spectacle worth the admiration of the universe, to see the despised Galilean turn all the artillery of hell back upon itself: to see one in the likeness of the Son of man wresting the keys of hell and death out of the hands of the devil: to see Him entangling the rulers of darkness in their own nets, and making them ruin their designs with their own stratagems. They made one disciple betray Him, and another deny Him; they made the Jews accuse Him, and the Romans crucify him: but the Wonderful Counsellor was more than a match for the old serpent; and the Lion of the tribe of Judah too hard for the roaring lion. The devices of these powers of darkness were in the event made means of spoiling and triumphing over themselves. The greatest cruelty of devils and their instruments was made subservient to the designs of the infinite mercy of God; and that hideous sin of the sons of men overruled in a perfectly holy manner, for making an end of sin, and bringing in everlasting righteousness. The opposition made to this deliverance did but advance its glory; particularly the opposition it met with from those for whose good it was intended—that is, sinners themselves: this served to enhance the glory of mysterious long-suffering and mercy. *J. Maclaurin.*

insults of the servants." *Cam. B.*

Jesus is blindfolded and mocked

a Ma. xxvi. 67, 68; Mk. xiv. 65.

As this globe is but a dot compared with the heavenly worlds, so the sorrows of earth are insignificant compared to the joys of heaven.

Jesus led before the council

b Ma. xxvi. 63.

"The Jewish authorities had lost the power of inflicting death; they could only pass sentence of excommunication, and hand over to the secular arm." *Cam. B.*

c He. i. 3; Re. iii. 21.

d Mk. xiv. 62.

"The Jewish Sanhedrin believed that the man Jesus, as a prophet, might work mirs.; but, claiming divinity, He was a blasphemer, and worthy of death." *Salvador, a Jew,* quo. in *Greenleaf.*

"Jews did not expect the Messiah to be divine." *Luthardt.*

"What men want of reason in their opinions, they generally supply and make up with rage." *Tillotson.*

A.D. 30.

CHAPTER THE TWENTY-THIRD.

Jesus before Pilate

Ma. xxvii. 1, 2, 11—14; Mk. xv. 1—15; Jo. xviii. 28—38.

The fact that our Lord "suffered under Pontius Pilate" is also mentioned by Tacitus (*Ann.* xv. 44).

Our Lord was bound (Ma. xxvii. 2) in sign that He was now a condemned criminal. This narrative of the trial should be compared thro'-out with John xviii. 19.

a Zec. xi. 8.

b Ma. xvii. 27; xx. 21; Mk. xii. 17; Lu. xx. 25.

c Jo. xviii. 36; xix. 12.

1, 2. led . . Pilate, judge in a civil court, where the charge of blasphemy, for wh. they desired His death, could not be preferred. "Pontius Pilatus was a Roman Knight, who (A. D. 26) had been appointed, through the influence of Sejanus, sixth Procurator of Judæa. His very first act—the bringing of the silver eagles and other insignia of the Legions from Cæsarea to Jerusalem—a step which he was obliged to retract—had caused fierce exasperation between him and the Jews. This had been increased by his application of money from the Corban or Sacred Treasury to the secular purpose of bringing water to Jerusalem from the Pools of Solomon (see xiii. 4). In consequence of this quarrel, Pilate sent his soldiers among the mob with concealed daggers—(a fatal precedent for the *Sicarii*)—and there had been a great massacre." *Cam. B.* **began . . accuse,**[a] of a political offence. **found,** when and where? A falsehood. The charge had not been before them. These judges now became false witnesses. **nation,** what patriots are they all at once! **forbidding . . tribute,**[b] "They accuse Him of doing what they themselves did, and of what He forbade them to do." **saying,** *etc.*,[c] they connected the falsehoods ab. the tribute, with another ab. the kingship of Jesus, to make a plausibly strong charge.

Christ's accusation before Pilate.—I. The transaction itself: 1. The virulence of the accusation; 2. The subtlety of the accusers; 3. The dignity of the accused. II. The improvement that should be made of it: 1. Expect all manner of evil to be spoken of us falsely for His sake; 2. Submit with meekness to whatever evils we may be called to suffer; 3. Be steadfast and immovable in the maintenaace of our principles. *Simeon.*

An appeal for justice.—A poor old woman had often in vain attempted to obtain the ear of Philip of Macedon to certain wrongs of which she complained. The king at last abruptly told her he was not at leisure to hear her. "No!" exclaimed she. "Then you are not at leisure to be king." Philip was confounded. He pondered a moment in silence over her words, then desired her to proceed with her case; and, ever after, made it a rule to listen attentively to the applications of all who addressed him. *Percy.*

Pilate can find no fault in Him

This is the first declaration of his innocence from the only competent—even approximately competent—and impartial tribunal.

d 1 Ti. vi. 13; Jo. xviii. 38; xix. 4; He. vii. 26; 1 Pe. ii. 22.

e Jo. xviii. 33—37.

f Ps. lvii. 4.

"By the very mentioning of Galilee, they desire to provoke Pilate, and make him an enemy to Christ: for the Galileans above others were prone to sedition, and impatient of the Rom. yoke." *E. Leigh.*

3—5. no fault,[d] "This conclusion, which sounds so abrupt in St. Luke, was the result of the conversation with Pilate in which Jesus had said, 'My Kingdom is not of this world.' It had convinced Pilate of His innocence, and he expressed his conviction in this unhesitating acquital." *Cam. B.* See more detailed acc. of this examination in Jo.[e] "He claimed, indeed, to be a king, but not a king like Cæsar, nor to sit on a throne like his." **fierce,**[f] *R. V.*, "But they were the more urgent." This and similar expressions hardly convey to us the terrible violence and excitement of an Oriental mob. **stirreth . . people,** if true, they would have gladly hailed any effort to throw off the Roman yoke that promised success. **teaching,** silent as to the subject of His teaching, they imply that He was a political demagogue.

Personal responsibility unwelcome to the wicked (*see* also Ma. xxvii. 24).—The whole transaction discloses a fact of general application to humanity, namely,—that a wicked man is unwilling to be held responsible for his own deeds. I. A general testimony to this fact is found in the practices to wh. wicked man resorts to keep his conscience quiet: 1. Excusing himself, because another happens to stand nearer to the final issue of the sin; 2. The frequent reference of his wickedness by the sinner to a Divine constitution. II. All avoiding of personal responsibility is utterly impossible—1. From the integrity of the Divine government; 2. From the immutable law of conscience; 3. The wrong act leaves its impression upon the sinner himself. *Hickok.*

The innocence of Christ.—Our eyes are keen to mark the improprieties of our neighbors; their vices are generally more noticeable to us than their virtues. From this tendency, it is not a little that tells in favor of the purity of Christ. The best of men have their defects, and the nearer we come to them the more disposed we are to say, "We have seen an end of all perfection." Men whom we have loved and almost worshipped in the distance have, as we approached them, appeared but men. But the nearer you approach Christ, the more you inspect His character, the brighter does His innocence shine. *Thomas.*

A.D. 30.

6, 7. Pilate . . Galilee, the astute Rom. now thought he saw a way to escape with credit to himself. **sent,** Rom. law term was *remittere.*[a] **Herod . . time,**[b] at the feast of the passo. "Herod lived at Tiberias, and Pilate at Cæsarea. During the immense assemblages of the Jewish feasts the two rulers had come to Jerusalem, Pilate to maintain order, Herod to gain popularity among his subjects by a decent semblance of conformity to the national religion." *Cam. B.*

The character of Pilate.—The estimate which history has put upon Pilate is fair. We talk of artistic combinations and poetical justice. But no art and no poetry can come up to that dramatic intensity of contrast in which history makes such a man as Pilate judge and executioner of Jesus Christ. It is as in another generation when such a man as Nero sits as judge of such a man as St. Paul. We know Pilate by ten years of his jurisdiction. A cruel Roman viceroy, he had created and had quelled more than one rebellion by his hard hand. He is one of a type of men such as you find in Napoleon's history, who have their eye always on the Emperor, and always mean to win his favor. For the Pilates of the world this backward look to their chief supplies the place of law. Does Tiberius wish it? Then one answers "Yes." Does Tiberius dislike it? Then one answers "No." In the long run such a second-hand conscience fails a man. It failed Pilate. Tiberius recalled him. But Tiberius died before Pilate could appear at court. And, then, neglected by everybody, scorned, I think, by those who knew him best, Pilate, who had no conscience now he had no Tiberius, killed himself. Was there, in that loathsome despair of the life of a favorite whose game is played through, was there always the memory of *one* face, of *one* prisoner, of *one* execution? Did he remember that day when he tried to wash off guilt with water? Did he remember how the sky blackened on that day, and men said nature itself testified against the wrong which that day saw? *E. E. Hall.*

a Grotius observes upon this practice of the Roman law, for the prisoner to be sent to the governor of the province or district where he belonged, though all govern'rs had the right of trying all offences within their own provinces.

b Lu. iii. 1.

"Herod Antipas, tetrarch of Galilee and Peræa. He was the adulterer who murdered John the Baptist." *Peloubet.*

8—10. saw . . glad, the joy of gratified curiosity. How many have seen Jesus, and been *glad* for other and better reasons! **for . . season,**[c] had any feeling stronger than curiosity moved him, he might have easily seen Jesus. **because . . things,**[d] the best authorities omit the words, *many things.* **hoped . . him,**[e] the greatest would have been a change in *his own heart.* **questioned . . words,** mere curious and irrelevant inquiries. **nothing,**[f] he deserved no answer. "Our Lord used of Antipas the only purely contemptuous word which He is ever recorded to have uttered (xiii. 32)." *Cam. B.*

The silence of Jesus.—I. Prejudice, whatever be its source, gets nothing out of the Scriptures. If you bring a full pitcher to a spring, you can get nothing from that spring. II. Habitual indulgence in sin will prevent us from getting any answer to our inquiries from Scripture. When you want an answer from the telephone, you not only put your ear to the instrument, but you also say to those about you, "Hush! I want to hear." If you would hear Christ you must say "Hush" to the murmuring of sin. III. The influence of scepticism makes the Scriptures silent. *W. M. Taylor.*

Imitating the silence of Christ.—There lived in a village near Burnley a girl who was persecuted in her own home because she was a Christian. She struggled on bravely, seeking strength from God, and rejoicing that she was a partaker of Christ's sufferings. The struggle was too much for her, but He willed it so; and at length her sufferings were ended. When they came to take off the clothes from her poor dead body, they found a piece of paper sewn inside her dress, and on it was written, "He opened not His mouth." *Baxendale.—Remarkable reticence.*—Moltke, the great strategist, is a man of lowly habits and few words. He has been described as a man "who can hold his tongue in seven languages!" *Mackey.*

c Lu. ix. 9.

d Ma. xiv. 1; Mk. vi. 14.

e 2 K. v. 11.

f Ps. xxxviii. 13; xxxix. 1—9; Is. liii. 7.

Cato declares that man to approach nearest to a god who knows when and how to be silent. *Jacox.* There are many times wh'n it is well for the Church to imitate their Master in this.

"The very whispers of an acquitting conscience will drown the voice of the loudest slanderer." *Dr. South.*

11, 12. arrayed . . robe, "This denotes not a purple garment, but a white mantle, like that worn by Jewish kings and Roman grandees on high occasions. It was a parody of the royal claims of Jesus, but at the same time an indirect declaration of His innocence, at least in a political point of view." Pilate's soldiers aft. put on Him a robe of purple,[g]—the royal color of the *Roms.* **sent . . Pilate,** thus, if there was any question of jurisdiction, Herod waived it, showing also by the *gorgeous robe* that he regarded the charge touching kingship as a matter rather for derision than punishment.[h] **same . . friends,** Herod gratified by a sight of Jesus; Pilate flattered by the return of the prisoner. Both these *friends* are *enemies* to Christ.

Jesus is sent back to Pilate

Herod's reconciliation with Pilate.—I. Sin is a common bond of union among men: 1. This is true of sin in general; 2. It is true of enmity against Christ in particular. II. Friendships cemented by sin are no objects of envy or congratulation:

"He who had murdered the forerunner of Christ now mocks Christ. So one sin leads to another and greater." *Wordsworth.*

g Jo. xix. 5.

h See v. 15.

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1. It was so in the present case; 2. It is so whenever we sacrifice a good conscience in order to obtain it. *Simeon.*

Sinful friendship.—Friendship sealed by companionship in sin will not last long. It is not worth having. It deserves not to be known by that noble name. No person that is an enemy to God can be a friend to man. He that has already proved himself ungrateful to the author of ev. blessing, will not scruple, when it will serve his turn, to shake off a fellow-worm like himself. He may render you instrumental to his own purposes, but he will never benefit you. *Bp. Coleridge.*

Pilate declares Him innocent

Ma. xxvii.15—26; Mk. xv. 6—15; Jo. xviii. 39, 40.

13—17. said, "Now was the golden opportunity which Pilate should have seized in order to do what he knew to be *right:* and he was really anxious to do it. But men live under the coercion of their own past acts, and Pilate by his cruelty and greed had so bitterly offended the inhabitants of every province of Judæa that he dared not do anything more to provoke the accusation which he knew to be hanging over his head." *Cam. B.* **things . . him,** and with no other thing had he, as judge, to do. **chastise,** "The chastisement here referred to was that awful scourging at the hands of Roman soldiers which often preceded crucifixion, and did so here. (Matt. xxvii. 26.) He might well suppose that this ought to satisfy even the Jewish malice; for this scourging sometimes ended in death." *Am. Com.* **necessity,** a Jewish custom with wh. he was bound to comply, prob. to conciliate the people.

"It is dangerous to seek for expedients when we should do our duty." *Bp. Wilson.*

"It is an unhappy policy, and always unhappily applied, to imagine that classes of men can be recovered and reconciled by partial concessions, or granting less than they demand." *Ld. Clarendon.*

The relation of Pilate to Christ's trial.—I. His mind was favorably disposed towards Him. II. He was embarrassed by the legal question on which the Jews laid so much stress. (Jo. xix. 12.) III. He openly expressed his conviction of the justness of Jesus Christ. *Parker.*

The punishment of injustice.—Cambyses, King of Persia, was remarkable for the severity of his government, and his inexorable regard to justice. This prince had a particular favorite, whom he made a judge; and this judge reckoned himself so secure in the credit he had with his master, that, without ceremony, causes were bought and sold in the courts of judicature as openly as provisions in the market. But when Cambyses was informed of these proceedings, enraged to find his friendship so ungratefully abused, the honor of his government prostituted, and the liberty and property of his subjects sacrificed to the avarice of this wretched minion, he ordered him to be seized and publicly degraded; after which he commanded his skin to be stripped over his ears, and the seat of government to be covered with it, as a warning to others. *L. M. Stretch.*

release or Barabbas demanded

"Nothing is known of Bar-Abbas, but it has been conjectured from his name that he or his father belonged to the order of the Sanhedrists, who therefore desired his release." *Farrar.*

18—21. sedition . . murder, how careful were they of Cæsar's interests! **willing . . release,** bec. he saw He was innocent; bec. he was accountable to Ro. for administration of justice; bec. he had received a hint, in the shining robe, of Herod's view; bec. ab. this time his wife made known her dream[a] *(Ma.);* bec. he was awed by One who declared Himself the Son of God. **they cried,** "the word implies a continuous cry of increasing vehemence. The *vox populi* was in this instance *vox Diaboli.*" *Farrar.*

a Ma. xxvii. 19. Wife of Pilate named by tradition *Claudia Procula,* a heathen, with Jewish sympathies.

Barabbas preferred to Jesus Christ.—This shows—I. That the care of the Jews was not to put down crime; II. That religion may degenerate into irreligion; III. That envy is of the nature of murder. *Parker.*

Injustice worse than poverty.—Artibarzanes, an officer of Artaxerxes, king of Persia, begged his majesty to confer a favor upon him, which, if complied with, would be an act of injustice. The king being informed that the promise of a considerable sum of money was the only motive that induced the officer to make so unreasonable a request, ordered his treasurer to give him thirty thousand darics, being a present of equal value with that which he was to have received. Giving him the order for the money, "Here," said the king, "take this token of my friendship for you. A gift like this cannot make me poor; but complying with your request would make me poor indeed, for it would make me unjust." *Stretch.*

22, 23. third time.[b] **instant,**[c] urgent; *Gk.*, "pressed upon him." **voices,** of envy, hatred, falsehood, "*no friend to Cæsar,*" may have filled him with dread of disgrace.

b Ma. xxvii. 15—26; Mk. xv. 6—15; Jo. xviii. 39, 40.

c Ps. xxii. 12.

Pilate, the man who would serve two masters.—I. The spurious desire of compromise condemned in the person of Pilate. II. The sad triumph of persevering wickedness over hesitating weakness. III. His blind policy who—1. Desired to save Jesus; 2. Yielded Him up in order to save himself. *Lange.*

"Innocence is no protection ag. tyrannical power, for accusing is proving where malice and force are joined in the prosecution. Force governs the world, and success consecrates the cause. What avails it the lamb to have the better cause, if the wolf have the stronger

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The innocence of Christ.—Pilate found no fault in Him; yet Pilate delivered Him up to be crucified. The Jews were unable to charge Him with any fault; yet the Jews crucified Him. They saw nothing but the hideous mists and phantoms of their own passions, of their own envy, and hatred, and malice; they clothed Jesus in the dark hues of those passions; and then they nailed Him to the cross. Not knowing what righteousness was, they could not recognize it when it came and stood in a visible form before them. Loving unrighteousness rather than righteousness, they tried to quench the light of righteousness, and could not find rest until they trusted they had built up a thick firmament of darkness around them, and extinguished the heavenly ray which God had sent through the darkness to scatter it. *Archd. Hare.*

24—26. as . . required,[a] conceding to popular clamor what justice denied. **their will,** "The two technical formulæ for the sentence of death would be—to the Prisoner 'Ibis ad crucem' ('Thou shalt go to the Cross'); to the attendant soldier, 'I miles, expedi crucem' ('Go soldier, get ready the Cross')." *Cam. B.* **Simon,** there was a large colony of Jews in the powerful African city of Cyrene, and the Cyrenians had a synagogue at Jerusalem (Acts ii. 10, vi. 9, xi. 20). Simon may have come to keep the feast. *Farrar.* **on him . . cross,** "probably because our Lord, enfeebled by the terrible scourging and by the long hours of sleepless agitation, was too feeble to bear it. This seems to be specially implied by Mk. xv. 21. The cross was certainly not the *crux decussata* (X) or St. Andrew's Cross; nor the *crux commissa* (T St. Anthony's Cross); but the ordinary Roman Cross († *crux immissa.* See Matt. xxvii. 37)." *Cam. B.*

The fate of the murderers.—It is proper here to note the fate of the murderers of Jesus. Judas died by his own hand. Pilate was soon recalled, degraded, banished to Gaul, where he committed suicide. The tower from which he is said to have precipitated himself is still standing. The prize for which he staked his soul never became his. Herod died in infamy and exile; Caiaphas was deposed the next year. *Clark.* The house of Annas was destroyed a generation later by an infuriated mob, and his son was dragged through the streets, and scourged and beaten to his place of murder. Some of those who shared in and witnessed the scenes of that day—and thousands of their children—also shared in and witnessed the long horrors of that siege of Jerusalem which stands unparalleled in history for its unutterable fearfulness. They had forced the Romans to crucify their Christ, and they and their children were themselves crucified in myriads by the Romans. They had given thirty pieces of silver for their Saviour's blood, and they were themselves sold in thousands for yet smaller sums. *Farrar.*

27, 28. followed, "This is the only other recorded incident of the procession to Calvary, and it is mentioned by St. Luke alone. It is a sad fact that no man—not even His Apostles—seems to have come forward to support these His last hours." Prob. the crowd contained many of those who had heard Him in the Temple,[b] and who now, instead of hearing Him teach, beheld Him on the way to execution. **bewailed,** "rather, *were beating their breasts for Him.* Comp. viii. 52, xviii. 13." **turning said,** "The only recorded words between His condemnation and crucifixion. Pity wrung from Him the utterance which anguish and violence had failed to extort." **daughters . . Jerus.,** hence these were not the women who followed Him fr. Galilee. **weep . . children,**[c] "Some of them at least would survive till the terrible days of the siege."

Weep for yourselves.—Now we pass on from "Weep not" to "WEEP." Though Jesus closes one channel for tears, He opens another and a wider one. Let us look to it. 1. First, when He said, "Weep for yourselves," He meant that they were to lament and bewail the sin which had brought Him where He was, seeing He had come to suffer for it; and He would have them weep because that sin would bring them and their children into yet deeper woe. 2. I beg you now to look again into the reason why our Lord bade them weep. It was, first, for their sin, but it was next for the impending punishment of their sins. *Spurgeon.* One who knew Whitefield well, and attended his preaching more frequently, perhaps, than any other person, said he hardly ever knew him go through a sermon without weeping: his voice was often interrupted by his tears, which sometimes were so excessive as to stop him from proceeding for a few moments. "You blame me for weeping," he would say; "but how can I help it when you will not weep for yourselves, though your immortal souls are on the verge of destruction, and, for aught you know, you are hearing your last ser-

teeth? It is to no purpose to stand reasoning, when the adversary is both party and judge." *Palmer.*

Jesus is sentenced and led away

a Ex. xxiii. 2.

On the body of the Cross was certainly a projecting piece of wood (*sedile*) to support the sufferer, but there was no *suppedaneum* or rest for the feet; and from xxiv. 39 it seems certain that one nail (if not two) was driven through the feet. Nothing could exceed the agony caused by this "most cruel and horrible punishment" as even the ancients unanimously call it. *Farrar.*

"He who seeks man's favor, when God reproves, shall not find man's help, when God condemns." *Augustine.*

the people bewail Him

b Lu. xxi. 38.

c Ma. xxvii. 25.

"The style of the Gospel is admirable in a thousand different views, and in this, amongst others, that we meet there with no invectives, on the part of the historians, against Judas or Pilate, nor against any of the enemies, or the very murderers of their Lord." *Pascal.*

"The tears you shed will be changed into wine, which you will drink with unconceivable delight in heaven; or they will become

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pearls, and adorn your crown of honor in the life eternal." *Beecher.*

"Tears, the safety valves of the heart when too much pressure is laid on." *Albert Smith.*

a Ma. xxiv. 19; Lu. xxi. 23.

b Is. li. 19; Ho. x. 8; Re. vi. 16; ix. 6.

c Ps. xl. 3; Je. xxv. 29; Ez. xx. 47; xxi. 4; 1 Pe. iv. 17.

"The figure involved in the verse lies in the comparative facility with which fire, the symbol of wrath, kindles upon a dry tree and a green." *Bliss.*

Jesus is crucified

Ma. xxvii. 33—44; Mk. xv. 22—32; Jo. xix. 17—27.

d Is. liii. 13.

"The very cross was the tribunal of Christ; for the Judge was placed in the middle; one thief, who believed, was set free; the other, who reviled, was condemned, which signified what He was already about to do with the quick and dead, being about to set some on His right hand and some on His left." *Bp. Hall.*

He prays for His murderers

e Ma. v. 44; Ac. vii. 60; 1 Co. iv. 12.

f Ac. iii. 17; 1 Co. ii. 8.

"They know not that they do no injury to me, but all injury to themselves." *Bonnell.*

mon, and may never more have an opportunity to have Christ offered to you?" *Andrews.*

29—31. days,[a] distinct ref. to impending calamities. **say,** *etc.*, *i.e.*, parents will wish that they had had no children; children that they had never been born. The words received their most painful illustration in the incident of the siege, which had long been foretold in prophecy (Deut. xxviii. 53—57; Jer. xix. 9), that women were driven even to kill and eat their own children. *Cam. B.* **fall . . cover,**[b] many in those days—as Josephus and his friends—sought refuge in the caves. Hundreds hid themselves in subterranean recesses, and no less than 2,000 were killed by being buried under the ruins of these hiding places. **green . . dry,**[c] if the *green* is not spared, the *dry* will not be regarded.

The green tree and the dry.—I. Jesus in His sufferings had no inward conflict of hostile passions as the wicked will have. II. Nor had He any consciousness that His sufferings were worthless; the wicked will have. III. He had no self-examination; the wicked will have it. IV. He had no despair; the wicked will have it. *Homilist.*

The green tree and the dry.—Jesus here, by the green tree, means Himself; by the dry tree, the wicked Jews (Ps. i. 3; Ez. xxii. 47; Eccl. vi. 3). If innocence must suffer so, what must become of the guilty? If I, who am only bearing the sins of others, must so suffer, what of those who have called down My blood and their own sins on their own heads and those of their children? The green tree is not fit for the fire, but the dry tree is all ready of itself for the flames, and the branches that abide not in Him are cast forth and withered, and men gather them, and cast them into the fire, and they are burned. And if these Romans put to death an innocent person—the Just One—the Lord of Glory—at the instance of these wicked Jews, what shall be the case when they shall visit your own wickedness upon you, and be the Divine executioners for destroying this sinful nation? *Jacobus.*

32, 33. two . . malefactors,[d] *i.e.*, two others, who were malefactors. **Calvary,** Lu. alone—writing for Gentiles—does not mention the Heb. name—*Golgotha.* The Gk. word is κρανιον, a skull, trans. by the Latin term *Calvary.* "All that we can safely say is that it was probably some rounded eminence, as the name would indicate, and as modern explorations would suggest, on the north of the city, near the tomb of Jeremiah." *Burton.*

Calvary.—I. The place—"There," elevated, public; II. The agents—"They," infernal, malicious; III. The crime—"Crucified," painful, ignominious; IV. The victim—"Him,"—Divine Saviour. *Wythe.*

Fighting under the cross.—St. Oswald was a Saxon king and saint. Having been dispossessed of his dominions by Cadwalla, King of the Britons, who, besides being a bloody and rapacious tyrant, was a heathen, he lived for some time in exile and obscurity; but at length he raised an army, and gave battle to his enemy; and, the two armies being in sight of each other, "Oswald ordered a great cross of wood to be made in haste; and, the hole being dug into which it was to be fixed, the king, full of faith, laid hold of it, and held it with both hands till it was made fast by throwing in the earth. Then raising his voice, he cried, 'Let us all kneel down, and beseech the living God to defend us from the haughty and fierce enemy, for He knows that we have undertaken a just war for the safety of our nation.' Then they went against the enemy, and obtained a victory, as their faith deserved."

34, 35. said, Lu. reports three sayings of Jesus as uttered on the Cross; four others are reported by the rest of the Evangs., seven altogether. This was said prob. when they were fixing Him to the Cross. **forgive,**[e] hence they, though ignorant, were guilty. **know not,** they executed the orders of others. The Jews also knew not the extent of their dreadful crime.[f] **rulers,** chief priests and members of the Sanhedrin. **beholding,** "the word implies that they gazed as at a solemn spectacle, Ps. xxii. 17; Zech. xii. 10. They seem as a body to have been far less active in insult than the others." *Farrar.*

Father, forgive.—I. Consider the persons for whom He prayed. II. Consider for what He prayed. III. Consider the arguments of His prayer. IV. Consider why He uttered this prayer aloud. V. Was the prayer answered? Learn—how to forgive an enemy. *Stems and Twigs.*

Bound upon the accurséd tree,
Faint and bleeding, who is He?
By the eyes so pale and dim,
Streaming blood and writhing limb;
By the flesh with scourges torn;
By the crown of twisted thorn;
By the side so deeply pierced;
By the baffled, burning thirst;
By the drooping, death-dewed brow:
Son of man, 'tis Thou!—'tis Thou!

Bound upon the accurséd tree,
Dread and awful, who is He?
By the prayer for them that slew—
"Lord, they know not what they do!"
By the spoiled and empty grave;
By the souls He died to save;
By the conquest He hath won;
By the saints before His throne;
By the rainbow round His brow;
Son of God, 'tis Thou!—'tis Thou!

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"To rest the weary and to soothe the sad, Doth lesson happier men, and shames at least the bad."
Byron.

36, 37. mocked, it was the time of their mid-day meal. **vinegar,** they offered this in mockery as if to drink *with* or *to* Him.[a] **saying,** a taunting ref. to the title over His head.

the soldiers mock Him

[a] Ps. lxix. 21.

"God never wrought a miracle to convince atheism: because His ordinary works convince it." *Lord Bacon.*

Use of the cross.—Louis XII., King of France, had many enemies before he succeeded to the throne. When he became king, he caused a list to be made of his persecutors, and marked against each of their names a large black cross. When this became known, the enemies of the king fled, because they thought it was a sign that he intended to punish them. But the king, hearing of their fears, made them be recalled, with an assurance of pardon: and said that he had put a cross beside each name, to remind him of the Cross of Christ, that He might endeavor to follow the example of Him who had prayed for His murderers, and had exclaimed, "Father, forgive them, for they know not what they do." God places the Cross by the side, or upon the offences of the believing penitent, and forgives him. *Bate.*

38. superscription, accusation, this inscription was called by the Roms. *titulus.*[b] **letters . . Hebrew,** *Lat.* was the *official; Gk.* the *usual* language; *Heb.* the *vernacular* tongue. By some it is thought that *Ma.* fol. the Heb.; *Jo.*, the Gk.; and *Mk.*, the Lat. Prob. they all have given the Gk. save Jo., who adds "of Nazareth." Ma., Mk., and Lu. agree; but Ma. adds "Jesus" to the title.

the title on the cross

[b] *Suetonius, Cal.* 32.

"There was a necessity that Christ should die, in reference of his regal office. 'O King, live for ever,' is either the loyal or the flattering vote for temporal princes, either the expression of our desires or the suggestion of their own; whereas our Christ never showed more sovereign power, than in His death." *Bp. Pearson.*

The superscription.—I. The cross was the fitting place: 1. Here we see His power; 2. And graciousness; 3. His devotion to His people's interests; 4. A King whose affection is not influenced either by tribulation or famine. II. Pilate, the fitting writer: 1. Thus God teaches us He can make His foes the ministers of His pleasure; 2. Thus we are shown God will make every Pilate to contradict himself. III. The preparation day the fitting time: 1. Just as Jesus was vindicating His claim to rule the hearts of men, He is hailed as King; 2. As He was approaching the gates of heaven. *Stems and Twigs.*

The title on the cross.—It was customary for the Romans, on any extraordinary execution, to put over the head of the malefactor an inscription denoting the crime for wh. he suffered. Several examples of this occur in the Roman history. It was also usual at this time at Jerusalem to post up advertisements, wh. were designed to be read by all classes of persons, in several languages. Titus, in a message wh. he sent to the Jews, when the city was on the point of falling into his hands, and by wh. he endeavored to persuade them to surrender, said, "Did you not erect pillars, with inscriptions on them in Greek, and in our language, 'Let no one pass beyond these bounds?'" In conformity to this usage, an inscription by Pilate's order was fixed above the head of Jesus, written in Hebrew, Greek, and Latin, specifying what it was that brought Him to this end. *W. C. Taylor.*

39—41. one,[c] both of them at first. "It was quite common for men on the cross to talk to the multitude, and even to make harangues." Lu. tells us ab. *one* in particular: who app. to have been a Jew, since he sneers at the assumption of the name of *Christ.* **other,**[d] as a Gentile, speaks of His *kingdom.* The two first Synoptists tell us that both the robbers during an early part of the hours of crucifixion *reproached* Jesus (ὠνείδιζον), but we learn from St. Luke that only one of them used injurious and insulting language to Him (ἐβλασφήμει). *Farrar.* **condemnation,**[e] *i.e.*, punishment. **we . . deeds,** confession of guilt. **this . . amiss,**[f] testimony to Christ's innocence.

the two malefactors

[c] Lu. xvii. 34—36

[d] Ps. xxxvi. 1.

[e] Je. v. 3.

[f] 1 Pe. i. 19.

"Jesus, remember me when Thou comest in Thy kingdom." Rare faith! Through the tears of his penitence, as through lenses of light, he sees the new Dawn to which this fearful night will give birth, the kingdom which is sure to come, and which, coming, will abide, and he salutes the dying One as Christ, the King! *Burton.*

The dying penitent.—1. The crimes of those who were crucified with Christ; 2. The reproaches they are said to cast on our Lord; 3. The conduct of the penitent criminal; 4. Our Lord's answer. *Anon.*

Late repentance.—A pious English physician once stated that he had known some three hundred sick persons who, soon expecting to die, had been led, as they supposed, to repentance of their sins, and saving faith in Christ, but had eventually been restored to health again. Only ten of all this whole number, so far as he knew,

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gave any evidence of being really regenerated. Soon after their recovery, they plunged, as a general thing, into the follies and vices of the world. Who would trust, then, in such a conversion? *Cheever.*

42, 43. Jesus, Lord, rather, "*O Jesus;*" the "Lord" is omitted in ℵ, B. C. L. He may well have been encouraged by having heard the prayer of Jesus for His murderers, vs. 34. *Farrar.* **remember,**[a] he desired to have a place in the *future thoughts* of Jesus. **verily,**[b] truly, most certainly. **to-day,** "an unexpected boon,—for the crucified often lingered in agony for more than two days." *Farrar.* **paradise,**[c] a Persian word signifying a pleasure ground, or beautiful park, and hence employed to designate the place of the happy dead. "This brigand would then have understood Christ's promise as one of immediate entrance into a state of conscious peace and joy." *Bliss.*

The dying robber saved.—I. CONSIDER THE PREVIOUS CHARACTER OF THIS MAN.—1. He was not a pagan, but a Jew—a believer in the true God. 2. A believer in future existence and retribution. 3. He had become a hardened wretch. II. NOTICE HIS TRUE REPENTANCE. This is evidenced—1. In his viewing sin in its relation to God. 2. In his acknowledgment of his own guilt. 3. In his reproving the conduct of the other robber, and his anxiety for his welfare. III. HIS STRONG FAITH. He believed—1. That Christ had a kingdom. 2. That He would hear requests. 3. That He would grant blessings. IV. HIS PRAYER. 1. Short—but a single sentence. 2. Humble; he only asked to be remembered. 3. Reliant. Remember all my past bad life; but remember, too, that I am dying trusting in Thy grace. 4. Earnest. The petition of an awakened sinner on the brink of eternity. 5. It included all he needed. V. CHRIST'S ANSWER. Conclusions: 1. If Christ heard prayer when passing through His awful suffering upon the cross, will He not hear now that He is exalted to be a Prince and a Saviour? 2. The conversion of this man shows how quickly Christ can save. 3. Salvation is all of grace, and not of works or merit. 4. Christ can not only justify and give us a title to heaven in a short time; He can also quickly sanctify and make us "meet to be partakers of the inheritance of the saints in light." 5. One robber was taken and the other left. 6. This is the only case of death-bed conversion recorded in the Bible. *Campbell.*

The dying malefactor.—The one who is usually spoken of as the penitent thief proved himself in this last distress to be one of the greatest men that ever lived in the world. If you analyze his speech you will find that in philosophy, in audacity of thought, in width and penetration of conception, no greater speech was ever made by human lips. This is one of the stories in the Bible that must be true, by the mere force of its audacity. It never could have entered the mind of a romancist that such a man, under such circumstances, could have made such a speech. He was real—he did say these words. They stand out from all other words so grandly as to be their own best testimony and vindication. What did this dying malefactor do to prove his intellectual greatness? He saw the Lord in the victim. What did the other minds round about him? What vulgarity always does and must do—reviled, derided, scorned the weak, defied the impotent, crushed the worm. It was like them, worthy of them; in so doing they did not debase Christ; they wrote themselves little men. *J. Parker.*

44, 45. all . . earth, acc. to Heb. usage this *may* = all the lands, *i.e.*, of Judæa or Palestine. **veil,** the veil intended must be what was called the *Parocheth*, or *inner veil*, which hung between the Holy Place and the Holy of Holies. It was very heavy, and splendid with embroidery. It is alluded to in Heb. vi. 19, ix. 3, x. 19, 20. The obvious significance of the portent was the departure of the Shechinah or Presence of God from His now-deserted Temple. *Farrar.*

The darkness.—Several cases in wh. God made luminaries sig. His care of His people (as sun and moon standing still: dial of Ahaz). This darkness an emblem—I. Of the dreadful infatuation of the Jews; II. Of that darkness in wh. we were once invested; III. Of the conflict betw. Christ and the rulers of the darkness of this world; IV. Of the gloom overspreading the soul of Christ. Learn—By that darkness our light is secured. Our present light is but the dawn of eternal day.

The sympathy which prophesies.—Do you see the sympathy of nature with her Lord—the sympathy of the sun in the heavens with the Sun of Righteousness? It was not possible for Him by whom all things were made to be in darkness, and for nature to remain in the light. 1. The first sympathetic fact I see is this: all lights are dim when Christ shines not. 2. Next, see the dependence of all creation upon Christ, as evidenced by its darkness when He withdraws. It was not meet that He

the penitent thief

a Ps. cvi. 4, 5; Ro. x. 9, 10; 1 Co. vi. 10, 11.

b Ro. v. 20, 21.

c 2 Co. xii. 4; Re. ii. 7.

"What is *really* astounding, is the *power* and *strength* of that faith wh., amid shame and pain and mockery, could thus lift itself to the apprehension of *the Crucified* as this king. This thief would fill a conspicuous place in the list of the triumphs of faith supplementary to He. ix. 11." *Alford.*

There was no outward indication of lordship, there were no insignia of royalty. Jesus was a captive, condemned, insulted, crucified; yet does the dying thief salute Him as a king! King? Where are His royal robes? Th'y have torn fr Him even His ordinary dress! King? Where is His throne? That cross of shame on which He hangs! Yet poor, vanquished, insulted, murdered, the dying thief has faith to recognize Him as a king, and able to confer royal gifts! *Parker.*

preternatural darkness

"The tearing of that veil from the top to the bottom, in connection with the death of Christ, was suited better than anything else imaginable to shadow forth the end of the office of the earthly high priest, and the opening of a new and living way, by which every one, through

who made all worlds should die, and yet all worlds should go on just as they had done. If He suffers eclipse, they must suffer eclipse too; if the Sun of Righteousness be made to set in blood, the natural sun must keep touch with Him. There is no light for any man except in Christ; and till you believe in Him thick darkness shall blind you, and you shall stumble in it and perish. *Spurgeon.*

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Christ's all-sufficient sacrifice, may approach the very throne of God for himself. This event took place near the end of the three hours of darkness." *Am. Com.*

46, 47. cried . . voice, saying, "It is finished."[a] **he said,**[b] preserving His calmness of mind and fixedness of purpose to the last moment. **Father,** victory of faith. Happy shall we be if at the last we can truly call God *Father.* **into . . hands,** personal and special keeping. **spirit,**[c] breath of life, soul. "These words have been among the dying utterances of St. Polycarp, St. Augustine, St. Bernard, John Huss, Jerome of Prague, Luther, Melancthon, and Columbus." *Farrar.* **centurion,** a heathen witness of this death bears testimony to Christ. **certainly,** without doubt. **this . . man,** he had never seen a guilty criminal die after this fashion.

Jesus dies

a Jo. xix. 30.

b Ps. xxxi. 15; 1 Pe. ii. 23.

c Ma. xxvii. 50; Mk. xv. 37; Jo. xix. 30.

The last saying on the Cross.—This announces—I. The glory of a happy death. II. The glory of the dying Son of God. III. The glory of His priestly sacrifice. *Steinmeyer.*

Into Thy hands.—The devout Lady Jane Grey, laying her head upon the fatal block, said, "Lord, into Thy hands I commend my spirit." The pious Basil, discoursing awhile to those about him, at length drew his latest breath in the ejaculation, "Into Thy hands I commend my spirit." Arriving at an island in the Rhine, where he was to suffer martyrdom, John Huss knelt down, and said, "Lord, I thank Thee that Thou hast heard me. In Thee do I put my trust. O my rock and my fortress, into Thy hands I commend my spirit!" Bishop Ridley, when he saw the flames approaching him, said, "Into Thy hands, O Lord, I commend my spirit! Lord, receive my soul! Lord, have mercy upon me!" So, too, the French minister and martyr, Aymond de Lavoy, at his execution, cried, "O Lord my God, into Thy hands I commend my soul!" Did the immortal Tasso ever sing so sweetly as when in death he breathed out the prayer, "Father, into Thy hands I commend my spirit"? or did Columbus make any such discovery as when, in the moment of departure for the world of spirits, opening the eye of faith, he repeated the same petition, "*In manus tuas, Domine, commendo spiritum meum*"?

"This great voice did great things." *Origen.*

The Son of man is dead! His pains are ended, and He has entered into "the joy that was set before Him." By this one sacrifice of Himself, all other sacrifices are forever superseded, as a condition of the forgiveness of sin, and of full salvation. *Bliss.*

48, 49. smote . . breasts, some think in self-accusations. **all . . acquaintance,** *etc.*, among them the women named by *Ma.*, and ref. to by *Mk.* and *Jo.* **afar off,**[d] decency and pity prevented a nearer approach.

the spectators

d Ps. xxxviii. 11; cxlii. 4.

The effects of Christ's death.—I. On the beholders: 1. On the multitude; 2. On the centurion. II. The reflections it suggests to us: 1. That the best of causes may be violently opposed; 2. That the cause of Christ will ultimately triumph. *Simeon.*

The just for the unjust.—Kajarnak, a chieftain inhabiting the mountains of Greenland, notorious for the robberies and murders he had perpetrated, came down to where a missionary in his hut was translating the Gospel of John. The missionary read to him the narrative of the Saviour's sufferings, when the chieftain immediately asked, "What has this Man done? Has He robbed anybody—has He murdered anybody?" "No," replied the missionary, "He has robbed no one, murdered no one; He has done nothing wrong." "Then why does He suffer? why does He die?" "Listen," said the missionary; "this Man has done no wrong, but Kajarnak has done wrong; this Man has not robbed any one, but Kajarnak has robbed many; this Man has murdered no one, but Kajarnak has murdered—Kajarnak has murdered his wife, Kajarnak has murdered his brother, Kajarnak has murdered his child; this Man suffered that Kajarnak might not suffer; died that Kajarnak might not die." "Tell me that again," said the astonished chieftain; and by the repetition of the story the hard-hearted murderer was brought in contrition and tears to the foot of the Cross. *Bib. Ill.*

"The attentive reader will have seen, in these last chapters, that there were three forms of trial before the Jewish authorities, and as many sentences to death for blasphemy; three accusations before the secular magistrates, Pilate and Herod, and as many declarations of innocence." *Bliss.*

50, 51. a counsellor, *i.e.*, a member of the Sanhedrin, and therefore a person of great distinction. **good . . just,** Lu. notes his moral character. **same . . them,** had declined to vote. **also . . God,**[e] a secret disciple.

The man obtains his will of God who subjects his will to God.

Joseph of Arimathea

e Mk. xv. 43; Lu. ii. 25—38.

Waited for the kingdom of God.—I. Joseph's faith was strong in the Messiah's spiritual kingdom; II. He had the hope of every faithful Israelite from the time the promise was first given; III. He first confessed Christ, after His crucifixion.[f]

f Jo. xix. 38.

Joseph and Nicodemus.—Now when they had crucified Him who was his hope and secret love, Joseph was no longer able to conceal th. he was a disciple of the crucified One: "He went unto Pilate and begged the body." Nicodemus joined him; he was a secret lover of Jesus, a night-disciple. But the discourse wh. the Lord had

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held w. him concerning regeneration had germinated in his heart a living seed; and before now this seed of truth had grown to a timid witness for Jesus (Jo. vii. 51); but now as Nicodemus sees the Son of Man lifted up on the cross, it shoots vigorously out and brings forth the lovely fruit of faith. Crucified love it was that drew forth to the light the hidden faith of those two timid ones, that they should become heroes at a time when those who, at other times heroes, had lost heart and were afraid. *Rudolph Besser.*

the burial of Jesus

Ma. xxvii. 57—61; Mk. xv. 42—47; Jo. xix. 31—42.

52—54. went, "boldly" *(Mk.)*, perh. at request of other discs. **he . . down,** the centurion having certified to His death *(Mk.)*. **linen,** with spices furnished by Nicodemus *(Jo.)*. Both Joseph and Nicodemus in acting thus not only showed great courage, but also great self-sacrifice; for the touching of a corpse made them ceremonially unclean, and thus prevented them from any share in the Paschal Feast. *Farrar.* **sepulchre,**[a] a new tomb *(Ma.)* in the garden *(Jo.)*. **preparation,**[b] The word *paraskeue, i.e.*, "preparation," became the ordinary Greek word for Friday, because on Friday the Jews diligently prepared for the Sabbath, which began at sunset. *Farrar.*

The burial of Jesus.—I. Its possibility; II. Its glory; III. Its importance; IV. Its obligation. *Arndt.*

With pilgrim staff and scallop-shell
Through Eastern climes I sought to roam;
This counsel have I found to tell,
Brought from my travels to my home:—
With staff and scallop do not crave
To see Christ's cradle and His grave.
Turn inward! there in clearest day
View Bethlehem and Golgotha.

O heart! what helps it that the knee
Upon His natal spot is bended?
What helps it reverently to see
The grave from which He soon ascended?
Let Him within thee find His birth;
And do thou die to things of earth,
And live Him;—let this be for aye
Thy Bethlehem and Golgotha.

Rueckert.

a Is. liii. 9.

b Ma. xxvii. 62.

"Observe the abundance of that poverty, wh. He had taken upon Himself for us. For He, who in life had no home, after death also is laid up in the sepulchre of another, and being naked is clothed by Joseph." *Theophylact.*

the Sabbath and the sepulchre

55, 56. women . . Galilee,[c] the two other Synoptists mention specially Mary of Magdala and Mary the mother of James and Joses. **followed,** perh. they knew not at the time who these two were who buried their master. **beheld . . laid,** they carefully noted all things. **returned . . spices,**[d] bef. sunset. The spices are dry, the ointments liquid. They wished to complete the imperfect embalming of the body which Joseph and Nicodemus had hastily begun. **rested,**[e] the enemy did not rest. It was now that they obtained a guard and sealed the stone.

The great Sabbath.—I. A festival of delusive rest to Israel; II. A day of refreshing rest to Jesus; III. A pledge of recovered rest to sinners; IV. A time of active rest to the Father; V. A type of the rest remaining to the people of God.

Rested the Sabbath Day.—While these enemies of Christ were in fear and trembling, WE NOTE THAT HIS FOLLOWERS WERE RESTING. It was the seventh day, and therefore they ceased from labor. The Marys waited, and Joseph and Nicodemus refrained from visiting the tomb; they obediently observed the Sabbath rest. I am not sure that they had faith enough to feel very happy, but they evidently did expect something, and anxiously awaited the third day. They had enough of the comfort of hope to remain quiet on the seventh day. Now, beloved, sitting over against the sepulchre while Christ lies in it, my first thought about it is, I will rest, for He rests. What a wonderful stillness there was about our Lord in that rocky grave. The great stone shuts out all noise, and the Body is at peace. Well, if He rests, I may. If for a while the Lord seems to suspend His energies, His servants may cry unto Him, but they may not fret. He knows best when to sleep and when to wake. As I see the Christ resting in the grave, my next thought is, He has the power to come forth again. The rest of the Christian lies in believing in Christ under all circumstances. Once more, it will be well if we can obtain peace by having fellowship with our Lord in His burial. Die with Him, and be buried with Him; there is nothing like it. I desire for my soul while she lives in the Lord that, as to the world and all its wisdom, I may be as a dead man." *Spurgeon.*

c Lu. viii. 2; xxiii. 49.

d Mk. xvi. 1.

e Ex. xx. 8—10.

"Sunday, in our rest from bodily labor and employment, in the thoughts it suggests, the prospects it opens, the hope it confirms, is a day taken from time, and made a portion of eternity." *Adam.*

CHAPTER THE TWENTY-FOURTH.

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the resurrection

Ma. xxviii. 1; Mk. xvi. 2—4; Jo. xx. 1, 2.

1—3. now . . week, on the *Lord's Day.* **very early,** *lit.*, deep dawn-dusk. **they,** Mary Magdalene, Mary the mother of Joses, and Salome (*Ma.*, *Mk.*). **stone . . away,** hence the difficulty they had apprehended [a] was removed. **they . . in,** it must have been a large sepulchre. **found . . body,** they found what was better,—the *empty* sepulchre; the proof of His resurrection.

The tomb as the centre of the most conflicting interest.—I. The possibility of doing more for the dead body than for the living man. II. The danger of tarrying at the tomb instead of following the example. III. The impotence of evil-minded men in reference to the resurrection. *Parker.*

Unreasonable services.—Those good people to whom the angels said, "He is not here, but is risen," were bearing a load, and what were they carrying? What is Joanna carrying, and her servants, and Mary, what are they carrying? Why, white linen, and what else? Pounds of spices, the most precious they could buy. What are they going to do? Ah, if an angel could, I should think he must have smiled as he found they were coming to embalm Christ. "Why, He is not here; and, what is more, He is not dead, He does not want any embalming, He is alive." In other ways a great many fussy people do the same thing. See how they come forward in defence of the Gospel. It has been discovered by geology and by arithmetic that Moses was wrong. Straightway many go out to defend Jesus Christ. They argue for the Gospel, and apologize for it, as if it were now a little out of date, and we must try to bring it round to suit modern discoveries and the philosophies of the present period. That seems to me exactly like coming up with your linen and precious spices to wrap Him in. Take them away. THE AMAZING NEWS which these good women received—"He is not here, but He is risen." This was amazing news to His enemies. They said, "We have killed Him—we have put Him in the tomb; it is all over with Him." A-ha! Scribe, Pharisee, priest, what have you done? Your work is all undone, for He is risen! What a thrill went through all the regions of hell! What news it was for the grave! Now was it utterly destroyed, and death had lost his sting! What news it was for trembling saints. "He is risen indeed." They plucked up courage and they said, "The good cause is the right one still, and it will conquer, for our Christ is still alive at its head." *Spurgeon.*

"The soul lives out of itself in the object of its affection; and it is there chiefly to be found." *Augustine.*

"He was a lamb in His death; but a lion in His resurrection." *Bernard.*

angels in the sepulchre

Ma. xxviii. 5—7; Mk. xvi. 5—7.

4—7. perplexed, not knowing what so strange a sight might mean, and prob. thinking this the enemy's work.[b] **two men,**[c] appeared such to them. "The white raiment was a symbol of purity and of fellowship with God (Re. iii. 4, 5, 18; vii. 9, 13)." **the living,** *lit.*, "the living one."[d] **remember . . spake,**[e] trouble always follows forgetfulness of Christ's words. The Comforter's work was, in part, to bring the words of Christ to the remembrance of His disc.[f]

The living Christ.—I. A SURPRISING FACT. Jesus among the dead! 1. The Saviour's perfect humanity. 2. The Saviour's perfect identity with the cause of man. II. A MORE SURPRISING FACT. Jesus no longer among the dead! 1. His mission to the tomb was accomplished. 2. His vision of immortality was realized. 3. The true object of faith was secured. *Weekly Pulpit.*

The resurrection of Christ.—And just as the first ripe ears of corn which grew on the plains and the mountain-sides of Palestine were immediately brought into the the Temple, and waved before the Lord, as a pledge that every ear of corn standing on and growing in Palestine should be safely reaped and gathered in; so the resurrection of Christ is a demonstration that we His people shall be raised again. If we sleep in Jesus, God will bring us with Him; because He lives, we shall live also. Dry up your tears, then. Sometimes you attend the remains of your relatives to their long home, you go to "the house appointed for all living." "Can the dead live again?" "Come, see the place where the Lord lay." As surely as the sepulchre of Christ became an empty sepulchre, so surely the sepulchres of His people shall become empty sepulchres also; as surely as He rose and sang a jubilee of life and immortality, so surely shall His people come out of the grave. How beautifully has the prophet Isaiah expressed it! "Awake and sing, ye that dwell in dust: for thy dew is the dew of herbs, and the earth shall cast out the dead. Thy dead men shall live; together with my dead body shall they arise."[f]

a Mk. xvi. 3.

There is no discrepancy in the different narratives, although, as we might have expected, they are fragmentary, and seem to reflect the varied and tumultuous emotions of those who were the first to see the Lord. The Easter music, as Lange says, is not "a monotonous chorale," but an impassioned fugue. *Farrar.*

b Jo. xx. 2.

c Jo. xx. 12; Ac. i. 10.

d Re. i. 18.

e Ma. xvi. 21; xvii. 23; Mk. viii. 31; ix. 31; Lu. ix. 22; Jo. ii. 22.

f Jo. xiv. 26.

"The angels have not even had the fictitious wings which poetry has woven for them; they have nearly always appeared wearing the human face divine, and speaking with the tones and in the tongues of men, as if it were their native speech." *Burton.*

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the women tell the eleven

a Lu. viii. 2, 3; xxii. 49, 55.

b Jo. xx. 18.

"They were first permitted to see and to know Him who loved Him with the greatest ardor, who sought Him with the greatest zeal." *Cyprian.*

Peter and John visit the sepulchre

c Jo. xx. 3—10.

d Jo. xx. 7.

e Jo. xx. 10.

"He rose, when the sepulchre was closed, to show that that body which had been shut up therein dead, was now become immortal. He now offers His feet to be held by the women, to show that He had real flesh, which can be touched by mortal creatures." *Rabanus.*

two journey to Emmaus

f Mal. iii. 16.

While their faces are set towards Emmaus, and their feet are steadily measuring off the furlongs of the journey, their thoughts are lingering behind, clinging to the dark crest of Calvary, as the cloud-pennon clings to the Alpine peak. They can speak of but one theme, "these things which have happened." *Burton.*

Jesus joins them

"A beautiful illustration of the promise in Matt. xviii. 20."

g Mk. xvi. 12.

8—11. remembered . . words, and at once understood the emptiness of the tomb. **told . . rest,** *i.e.*, the other women[a] who had come up with Him fr. Galilee. **it . . told,** Mary M. had gone fr. the sepulchre first, bef. seeing the angels and bef. the rest, and she had told only of the empty tomb.[b] How anxious they all are to tell the good news. **idle tales,** "The strong word used (*leros*) implies mere nonsensical talk."

The first pilgrims to the holy sepulchre.—I. How sadly they approached. II. How joyfully they departed. Heaviness may endure for a night, but joy cometh in the morning. *The first Easter Gospel.*—I. The hearers. II. The preacher. III. The message. IV. The result of the message. *Lange.*

The women at the sepulchre.—"Coming to the tomb, as they thought, to do homage to a dead Christ, the Magdalene, and Mary, and Johanna, and Salome found a Christ who had conquered death, and at the same time found an immortality for themselves; for the fragrance of their thought, which was not permitted to ripen into deeds, has filled the whole world." *Burton.*

> Not she with traitorous kiss her Master stung;
> Not she denied Him with unfaithful tongue;
> She, when Apostles fled, could danger brave,
> Last at His cross and earliest at His grave.
> *Barrett.*

12. then . . Peter, it should be simply "*but Peter arose.*" The "but" implies his readiness to believe. John accompanied him[c] (*Jo.*). **ran,** in haste, wonder, hope. **stooping down,** low door-way, careful examination. **linen . . laid,** order, no hurry; napkin folded.[d] **departed,** *Gk.*, went out to his own, *i.e.*, home.[e] **wondering,** yet believing.

Easter at the graves.—I. The stone of the curse is rolled away. II. Angels abide in them. III. The dead are departed from them. *Rautenberg.*

Light in the grave.—It is said that the Romans had a practice of lighting up their tombs by placing lamps in them. These lamps have been often found. Man does need a light to scatter the terrors of the dark grave. Christ, the light of the world, makes the Christian's tomb all light.

> "No more a charnel-house, to fence
> The relics of lost innocence,
> A vault of ruin and decay;
> Th' imprisoning stone is roll'd away.
>
> "'Tis now a cell, where angels use
> To come and go with heavenly news,
> And in the ears of mourners say,
> 'Come, see the place where Jesus lay.'
>
> "'Tis now a fane where love can find
> Christ everywhere embalm'd and shrin'd;
> Aye gathering up memorials sweet,
> Where'er she sets her duteous feet."
> *Keble.*

13, 14. two, "It is expressly implied in *v.* 33 that they were not Apostles." **Emmaus,** "The distance (6½ miles) shows that Emmaus could not have been the Emmaus of I Macc. iii. 40, (Amwâs or Nicopolis), which is 22 miles from Jerusalem. It may be the Emmaus of Jos. *B. J.* vii. 6, § 6 (*Kulonieh* Succah, iv. 5), which according to one reading was 60 furlongs from Jerusalem." *Cam. B.* **talked . . happened,**[f] what filled their heart, filled their mouth too.

The Easter evening travellers.—I. Their journey. II. Their conversation on the way, concerning the things which had lately come to pass. III. The unexpected companion they had—the Lord, unknown to them. IV. The results of this evening walk. *Anon.*

Religious conversation.—It is related of Bishop Usher and Dr. Preston, that, before they parted, one said to the other, "Come, good doctor, let us talk now a little of Jesus Christ." Or the doctor said, "Come, my lord bishop, let me hear your grace talk of the goodness of God with your wonted eloquence; let us warm each other's hearts with heaven, that we may the better bear this cold world."

15—17. communed, compared ea. other's thoughts and feelings. **Jesus . . near,** He is never far from His disc. **went . . them,** are we where Jesus can go with us? **not know him,**[g] "Rather recognize Him. There are two other instances of the same remarkable fact, John xx. 14, John xxi. 4. The same

thing is evidently implied in *v.* 37 and in Matt. xxviii. 17; and it exactly accords with the clear indications that the Resurrection Body of our Lord was a Glorified Body of which the conditions transcended those of ordinary mortality." **sad,** full of pity for the sad as ever. The cause of their sadness was disappointment and perplexity [*v.* 21].

The journey to Emmaus.—I. We see in this appearance, as in the others, something very characteristic of our Lord's habits and ways during His lifetime. His disciples and followers were always craving for publicity and display. He was always retiring from too much of that, carrying on His work as quietly as possible. And so here. Jesus rises alone—at the break of day. No mortal sees Him put on immortality. Bright angels stand as sentinels while He arrays Himself. It is enough that His disciples see the empty tomb, the grave-clothes, and "the place where the Lord lay." II. We may see how easily still, in that risen life, He enters into communication with men; how little difficulty He has in joining any company, or any two or three with whom He wishes to be! III. This appearance of Christ is like a message of fraternity and Divine regard, especially to plain, simple, ordinary men—to what we may call common men, who wear no distinction and possess no advantage whatever over their fellows. For who were these two men? No one knows anything about them. In all probability there was not much to know, except that they were disciples, that they loved Him. *Raleigh.*

18—21. Cleopas, supposed[a] to be *Κλωπᾶς*,[b] the *Alphæus* of *Ma.* and *Mk.*, who do not name *Cleopas*, the fath. of Jas. and Ju., while *Jo.* never has *Alphæus.* **stranger,** now just arrived. **known,** what all but strangers must know, for it is "town talk." **what things,** Jesus encourages confidence. He incites them to relate the causes of their grief, that He may the better comfort and instruct. **prophet,**[c] they confess what the enemy denied. **deed . . word,**[d] miracles and doctrines. **chief . . rulers,**[e] they make no doubt that Pilate was their tool. **redeemed,**[f] after the manner in wh. they expected redemption. **third day,** important recognition of the time.

The complaint of disappointed hope.—I. How painfully it sounds while the Lord abides in death; II. How quickly it is silent when it is manifest that He is risen indeed.

The neglected Bible.—Some gentlemen belonging to a Bible Association called upon an old woman, and asked if she had a Bible. She was very angry at being asked such a question, and replied, "Do you think, gentlemen, that I am a heathen, that you ask me such a question?" Then calling to a little girl, she said, "Run and fetch the Bible out of the drawer, that I may show it to the gentlemen." They desired she would not take the trouble, but she insisted that they should "see she was not a heathen." Accordingly the Bible was brought, nicely covered. On opening it, the old woman exclaimed, "Well, how glad I am that you called and asked about the Bible; here are my spectacles; I have been looking for them these three years and did not know where to find them!" *Whitecross.*

22—24. women,[g] Mary Magdalene, etc. **certain**[h] **. . us,** Peter and John. **Him they saw not,** "This phrase most naturally and tenderly expresses their incredulity and sorrow. Against any blind enthusiasms we see that the Apostles and Disciples were most suspiciously on their guard. They accepted nothing short of most rigid proof." *Cam. B.*

The folly of unbelief.—Folly, again, is clearly seen in unbelieving sadness, because the evidence which should cheer us is so clear. In the case of the brethren going to Emmaus they had solid ground for hope. They speak, to my mind, a little cavalierly of the holy women as "certain women." I say not they speak disrespectfully; but there is a slurring of their wituess by casting a doubt upon it. If those who were at the empty sepulchre were to be believed, why did they doubt? The evidence which they themselves detail, though we have it only in brief in this place, was conclusive evidence that Christ had left the tomb; and yet they doubted it. Now, you and I have had superabundant evidence of the faithfulness of God, and if we are unbelieving, we are unreasonable and foolish. *Spurgeon.*

25—27. fools,[i] void of understanding, unintelligent. **ought not,**[j] as a matter of necessity, if Christ be true Messiah. **beginning . . prophets,**[k] taking them in their turn.

Was it not seemly?—I. Yea, Lord, Thine attributes teach us the propriety of Thy suffering: 1. Thou art wise; 2. Thou art Love; 3. Thou art Faithfulness; 4.

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"Let those who inquire into religion recollect that what is above reason is not therefore unreasonable; that where difficulties are found, the Word of God is the only sufficient arbiter; and that the best means of understanding any single passage of Scripture is to acquire an accurate and long acquaintance with the whole of the Sacred Volume." *Bp. Heber.*

Cleopas tells Jesus what had happened

a Routh, R. S. § 281.

b Jo. xix. 25.

c Lu. vii. 16; Jo. iii. 2; Ac. ii. 22.

d Ac. vii. 22.

e Lu. xxiii. 1; Ac. xiii. 27, 28.

f Lu. i. 68; Ac. i. 6.

"That St. Luke was his companion appears probable. Perhaps there are some parts of the history of this transaction which bear the marks of a writer who was personally present." *Bp. Sanford.*

g vv. 9, 10.

h v. 12.

Jesus expounds the Scriptures

i He. v. 11, 12.

j v. 46; Ac. xvii. 3; He. ix. 22, 23; 1 Pe. i. 3, 11.

k v. 44; Ac. iii. 22; x. 43; xxvi. 22.

The promise to Eve (Gen. iii. 15); the promise to Abraham (Gen. xxii. 18); the Paschal Lamb Ex. xii.); the (Scapegoat (Le.

A.D. 30.

Thy power to dispose of Thyself shows Thy fitness for these sufferings. II. Yea, Lord, Thy achievements teach us the propriety of Thy sufferings: 1. Christ has revealed most fully the character of God hereby; 2. Hereby He has overcome and will overcome the aversion of man's natural heart to God; 3. He has provided a means for our exemption from eternal suffering; 4. Made all men believe "the accepted of God;" 5. Qualified Himself to be a sympathetic High Priest; 6. Vindicated the eternal law broken by us; 7. Opened heaven, making the saints partners of His throne. *Stems and Twigs.*

28, 29. village, Emmaus (*v.* 13). **made**[a] **. . further,** gave no sign of stopping there. **constrained,** still thinking Him to be a stranger. Hospitality. **day . . spent,** they urge the lateness of the hour.

Abide with us.—I. What this request: 1. Implies; 2. Requests; 3. Effects. II. The prayer in the evening hour: 1. Of the day; 2. Of the kingdom of God; 3. Of life. The Lord does not allow Himself to be entreated in vain. *Lange.*

"*Abide with us.*"—There are many, we are thoroughly persuaded, who often miss the manifestation of Christ through the indolently letting slip some presented opportunity; nay, we doubt whether there be any man who is brought within hearing of the Gospel unto whom there have not been moments in which he has stood upon the very threshold of the kingdom of heaven, in which it has depended upon his immediately obeying some impulse or hearkening to some suggestion whether the door should fly open or remain closed against him. The mind of the unconverted man, stirred through some secret instrumentality, has felt it proposed to it that it should take into its chambers a Guest who might discipline the passions and remodel the character; but then it has been questioned whether the proposal should be instantly closed with, or longer time given for deliberation, and because the latter course has been adopted—because, that is, the disciples when at Emmaus have parted from their Teacher in the street, and gone alone into the house, the golden opportunity has been lost, and there has been no manifestation of Christ to the soul.

30—32. took bread,[b] "Our Lord seems, by a kind of natural authority, to have assumed the position of host; which shows that they were at an inn." *Farrar.* **blessed,** "Gave thanks, as was customary for the head of the family to do." **eyes . . opened,** Hebraism. They recognized Him. **knew,** had no doubt. **vanished,** *Gk.*, became invisible. "Before they had time to embrace Him whom they had loved so passionately, indeed before their lips could frame an exclamation of surprise, He had vanished." *Burton.* **and . . said,**[c] *etc.*, they immediately begin to reflect on what had passed since they first met Him.

The burning heart.—I. There are seasons of peculiar enjoyment in the Christian life. II. The greatest delights of the believer are associated with the presence of Christ. III. The means by which He works upon the minds of His friends. "He opened unto us the Scriptures." This is His method now. New light on old revelations. IV. It is our duty and interest often to review seasons of great spiritual enjoyment. "Did not," &c. *Preachers' Portfolio.*

Believing without seeing.—I had been absent from home for some days, and was wondering as I again drew near the homestead if my little Maggie, just able to sit alone, would remember me. To test her memory, I stationed myself where I could see her, but could not be seen by her, and called her in the old familiar tone, "Maggie!" She dropped her playthings, glanced around the room, and then looked down upon her toys. Again I repeated her name, "Maggie!" when she once more surveyed the room, but not seeing her *father's* face, she looked very sad, and slowly resumed her employment. Once more I called, "Maggie!" when, dropping her playthings and bursting into tears, she stretched out her arms in the direction whence the sound proceeded, knowing that though she could not see him, her father *must be there*, FOR SHE KNEW HIS VOICE. *Bib. Treas.*

33—35. rose . . returned, the lateness of the hour, wh. they had just urged as a reason for the stranger's tarrying, does not prevent them fr. setting out, "their winged feet not heeding the sixty furlongs now." **found . . together,** talking over the wonders of the day. **Simon,**[d] this appearance not described. **they,** the two had also something strange to relate. **known . . bread,** revealed *in* and *by* the act.

The resurrection.—"Jesus had publicly perilled His reputation as the Christ of God, on the occurrence of this event. When challenged to give some sign in sup-

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xvi. 1—34); the brazen serpent (Numb. xxi. 9); the greater prophet (Deut. xviii. 15); and the star and sceptre (Numb. xxiv. 17), etc. *Cam. B.*

they entreat Him to abide with them

a Ge. xxxii. 26; Mk. vi. 48.

"In the silence of our hearts also, if only we crave for it, and if we walk with Him, He sometimes so opens to us the Scriptures." *Edersheim.*

"The Christ will only abide with us if our longing and loving constrain Him." *Edersheim.*

their eyes are opened

b Ma. xiv. 19.

c Je. xx. 9; xxiii. 29; Ps. xlv. 2; Jo. vii. 46.

"No thought of a communion season could have entered their minds, for they were not present at the institution of the Lord's Supper the Thursday evening previous; and probably knew nothing about it." *Peloubet.*

"Already we discern that air of mystery, materially spiritualized, which hangs around the whole manifestation of our Lord during the forty days of His resurrection life." *Am. Com.*

returning to Jerusalem, they hear that He has appeared to Peter

d 1 Co. xv. 5.

port of His pretensions, it was to His future resurrection from the dead, and to it alone, that He appealed. (John ii. 20; Matt. xii. 38–41.) Often, and that in terms incapable of misconstruction, had our Lord foretold His resurrection. It carried thus along with it a triple proof of the divinity of our Lord's mission. It was the fulfilment of a prophecy, as well as the working of a miracle; that miracle wrought, and that prophecy fulfilled, in answer to a solemn and confident appeal made beforehand by Christ to this event as the crowning testimony to His Messiahship." *Hanna.*

A.D.30.

Jesus appears to the eleven

36, 37. and . . they,[a] these two and the eleven. **Jesus,** suddenly. **peace . . you,** the usual salutation; the form He approved. **terrified,** *etc.*, "Even thus, it is not surprising that His presence, in that manner, as of one from the invisible world, filled them with a joyful but wondering awe." **spirit,**[b] for they knew that He had really died.

The King of Peace among His troubled subjects.—How faith in the Saviour gives peace amidst—I. The doubts of unbelief: II. The disquietudes of the conscience; III. The sorrows of life; IV. The fear for the future; V. The prospect of death. *Lange.—Peace.*—I. Over us. II. In us. III. Among us. IV. Around us. *Allbrecht.*

Christian peace.—Christian peace, the peace which Christ gives, the peace which He sheds abroad in the heart, is it aught else than such a glorified harmony — the expelling from man's life of all that was causing disturbance there, all that was hindering him from chiming in with the music of heaven, all that would have made him a jarring and a dissonant note, left out from the great dance and minstrelsy of the spheres, in which now shall mingle for ever the consenting songs of redeemed men and elect angels? *Trench.—Satisfactory peace.*—A soldier dying in the Crimea requested to have the passage read to him, "Peace I leave with you," &c. When it was done, he said, "I have that peace. I am going to that Saviour. God is with me: I want no more," and expired.

38—40. and . . said, comforting and convincing words. **behold . . handle,** *etc.*, He would have every doubt removed. Thomas was not present. **hands,** bearing in the print of the nails the signal proof of His identity. **and His feet,** "which must therefore have been *pierced*, and not merely *tied* to the Cross."

The spiritual universe.—I. There is in the universe a species of spiritual existence separable from all material organizations, here called spirit. II. Of this species of spiritual existence man is a member, even in his corporeal and earthly state. III. These spiritual existences are the chief forces of the world. *Homilist.*

Our Lord's indulgent treatment of mistakes and imperfections in religious belief.—We may venture to say that the disciples, seeing our Lord in the midst of them, ought to have recognized Him at once. They knew, from long companionship with him, that there were no discoverable limits to His power over life and nature. That our Lord held His disciples responsible for such knowledge as this is plain from the words which He had used, earlier in the afternoon. Yet, looking to St. Luke's report, what tender censure it is! Here certainly is no expression which betrays grief or anger. What a lesson is here for all who, whether as fathers and mothers, or teachers, or clergyman, have upon their hands the immense responsibility of imparting religious truth to others! The first condition of successful teaching is patient sympathy with the difficulties of the learner. A great master was once asked, "What is the first condition of successful teaching?" "Patience," he said. "What is the second?" "Patience." "What is the third?" He paused, then said, "Sympathy."

41—44. believed . . joy,[c] too good to be true. **have . . meat,**[d] *i.e., food.* He will give them a further proof. **broiled,** "A meal of fish at Jerusalem might surprise us, if we did not learn from the Talmud that it was regularly supplied from the inexhaustible stores of the Lake of Gennesareth." **eat . . them,** this a spirit could not do. **and . . said,**[e] their doubts being removed, and their wonder subsided, they were in a condition to receive instruction. **these . . words,** words to wh. He had oft. referred and expounded. His predictions and their Scriptures.

Christ's quotations from the Old Test.—Our Lord makes quotations from, or direct reference to passages in twenty-two out of the thirty-nine books of the Old Testament, viz.:—Ge., Ex., Le., D., 1 S., 1 and 2 K., 1 and 2 Ch., Ps., Pr., Is., Ez., Da., Ho., Joel, Jon., Mi., Zeph., Zech., Mal. In Ma. He quotes nearly one hundred

a Ma. xxvi. 14; Jo. xx. 19.

b Mk. vi. 49.

Peace be unto you. "The common Jewish salutation, but filled with meaning and power, coming from the lips and heart of Jesus. It was peace, in contrast with the fear of the Jews, which had caused them to fasten their doors. It was peace from trouble, for their Friend and Teacher was dead and is alive again; seemed lost, but is found. The night had passed, and the sweet light had begun to dawn." *Peloubet.*

"If thou wouldst ascend and come up to thy Lord God thou must come up by the wounds of His blessed humanity that remain, as it were, for that use; and when thou art got up there, thou wouldst rather suffer death, than willingly commit any sin." *Abp. Leighton.*

c Ge. xlv. 26.

d Jo. xxi. 5.

"From knowing that our Saviour possessed the real human nature after His resurrection, we are taught to expect the resurrection of the body." *Ogden.*

e *v.* 6; Lu. ix. 22; xviii. 31; Ma. xvi. 21; xvii. 22; xx. 18.

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passages, from nineteen books; in Mk., fifteen passages, from thirteen books; in Lu., twenty-five passages, from thirteen books; in Jo., eleven passages, from six books. If we may make such comparisons, we may say that De. and Is. were His favorite books. In Ma. alone there are eighteen references to De., and three in the other Gospels. To Is. there are twenty in all. To the Ps. there are sixteen, to Da. fourteen, to Ex. fourteen, to Le. thirteen. In the eighty-nine chapters of the four Gospels are one hundred and forty direct allusions to specific passages of the Jewish Scriptures. Our Lord never makes a single quotation from the Apocryphal books, nor can we gather that He had ever read them. It is remarkable that His quotations are much more literally from the Septuagint than those of the Evangelists, when they quote for themselves, or of the Apostles, as found in the Acts and Epistles.

their understanding opened

45—48. **opened,**[a] of little use to open the Scriptures, without the mind be opened by Divine power. Hence the power with which they—till this time so dull and slow of heart—henceforth explained them, Acts i. 16—20; ii. 16, 25, &c. *Farrar.* **behoved,** became right and needful. **beginning,** aft. having so begun, it shall go abroad. **things,** life, death, resurrection of the Son of God.

a Ac. xvi. 14.

If the law of Moses had not anything of a more latent meaning, David would not have said, "Open Thou mine eyes, that I may see the wondrous things of Thy law!" *Origen.*

Special efforts for the conversion of cities.—It becomes Christians in all ages to make special efforts for the conversion of cities and large towns: I. Our Saviour devoted His personal ministry very much to cities and large towns; II. Christ, in His instructions to His disciples, particularly directs their attention to cities and large towns; III. Cities were the theatres of the Holy Spirit's first and most illustrious achievements—instance, Jerusalem, Antioch, Ephesus, Corinth, &c.; IV. We should seek the conversion of cities, because in them the adversary reigns with peculiar power; V. There are peculiar advantages for the promotion of religion in cities; VI. Another reason for special efforts in behalf of cities is, the influence which they exert on the country and on the world. *W. Patton.*

Progress of Christianity.—The following tabular statement, a conjectural but probable representation of the progressive increase of Christians in the world, is attributed to Sharon Turner: 1st century, 500,000; 2nd, 2,000,000; 3rd, 5,000,000; 4th, 10,000,000; 5th, 15,000,000; 6th, 20,000,000; 7th, 24,000,000; 8th, 30,000,000; 9th, 40,000,000; 10th, 50,000,000; 11th, 70,000,000; 12th, 80,000,000; 13th, 75,000,000; 14th, 80,000,000; 15th, 100,000,000; 16th, 125,000,000; 17th, 155,000,000; 18th, 200,000,000. With the exception of the thirteenth (*tenebrosum*, as the late Dr. Miller called it), the progress of the truth has been ever onward. From every defeat it has risen afresh, and what has never been the case in any other system, religious, social, or intellectual, has revived anew from the ashes of its own inward corruptions. In this nineteenth century the Christian population of the world cannot be far from 300,000,000, and its progress now is more rapid than in any period since the apostolic age. What imagination can forecast the conquests of the next fifty years! The leaven is working in every land; the old empires of idolatry and superstition are effete and ready to vanish, while new Christian empires are born almost in a day. Every new discovery in nature or invention in art helps to spread the Gospel. *Haven.*

they are told to await the coming of the Spirit

49. **send,** *i.e.*, will send. **promise,** recorded by Jo.[b] **tarry,** waiting, praying, expecting. **endued,** clothed. **power,**[c] spiritual power and unction; ability to win men to Christ.

b Jo. xiv. 16—26; xv. 26; xvi. 7—11.

"They had been washed (John xv. 3), now the clothing is promised." *Bengel.*

The promise of the Father.—What is it? The Holy Ghost. Concerning whom consider—I. His person; II. His office: 1. To dictate the Gospel; 2. To renew, enlighten, and direct us; 3. To unite us to Christ; 4. To comfort and support the Church under troubles. III. When this promise was fulfilled: 1. Not just at Christ's ascension; 2. Nor before that; 3. But afterwards. *Beveridge.*

c Is. xliv. 3; Joel ii. 28; Ac. i. 8; ii. 1—21.

The power of the Holy Spirit.—Suppose we saw an army sitting down before a granite fort, and they told us that they intended to batter it down; we might ask them, "How?" They point to a cannon-ball. Well, but there is no power in that; it is heavy, but not more than half a hundred, or, perhaps, a hundred weight; if all the men in the army hurled it against the fort they would make no impression. They say, "No; but look at the cannon." Well, there is no power in that. A child may ride upon it, a bird may perch in its mouth; it is a machine, and nothing more. "But look at the powder." Well, there is no power in that; a child may spill it, a sparrow may peck it. Yet this powerless powder and powerless ball are put into the powerless cannon, one spark of fire enters it; and then, in the twinkling of an eye, that powder is a flash of lightning, and that ball a thunderbolt, which smites as if it

"In completeness the Gospel of Luke must rank first among the four. The evangelist begins with the announcement of the birth of Christ's forerunner, and con-

had been sent from heaven. So it is with our Church machinery at this day; we have all the instruments necessary for pulling down strongholds, and O for the baptism of fire! *W. Arthur.*

A.D. 30.

50—53. and, forty days aft.[a] **led . . out,** glorified in a sequestered spot, and thus taught lesson of humility. **lifted . . them,** last word of Christ, a blessing. **while,** letting His blessing fall upon them, as Elijah his mantle upon Elisha. **parted . . heaven,** "borne on a cloud, as we see in the Acts, slowly and visibly, before their eyes." *Bliss.* **worshipped,**[b] offered Him divine homage. **joy,** they had lost His presence, but had His promise. They rejoiced in that now they understood what had so perplexed them before. **temple,** associated with Israel's glory, and their Master's word. **praising . . God,** for what they had seen, heard, and now with good reason expected.

The ascension of Christ.—I. Our Lord's departure from His disciples: 1. His object in coming into the world; 2. His occupation when departed from it. II. The effect it produced upon them. They were "filled with sorrow" when our Lord told them of His intended departure; but now they were as full of joy. Learn—(1) To adore Christ, as did the disciples; (2) To rejoice in Him; (3) To consecrate yourselves to Him; (4) To wait for the accomplishment of all His promises. *Rev. W. Arthur.*

The ascension of Christ.—"The world cannot bury Christ. The earth is not deep enough for His tomb, the clouds are not wide enough for His winding-sheet: He ascends into the heavens, but the heavens could not contain Him. He still lives in the Church, which burns unconsumed with His love; in the truth that reflects His image; in the hearts which burn as He talks with them by the way." *Edward Thomson.* "Oh, if we could only lift up our heads, and live with Him: live new lives, high lives, lives of hope and love and holiness, to which death should be nothing but the breaking away of the last cloud, and the letting of the life out to its completion. May God give us some such blessing for our Easter Day." *Phillips Brooks.*

cludes with the particulars of the Ascension; thus embracing the whole great procession of events by which our redemption was ushered in, accomplished and sealed in heaven." *Alford.*

the ascension

a Ac. i. 3.

b Ps. lxxii. 15.

As the holy Church throughout all the world keeps her Sabbaths now, her anthems and songs are a sweet incense burned by the door of the empty sepulchre; for, "The light which threw the glory of the Sabbath into the shade was the glory of the risen Lord." *Burton.*

Such, then, is the Gospel of St. Luke:—the Gospel of the Greek and of the future; of catholicity of mind; the Gospel of hymns and of prayers; the Gospel of the Saviour; the Gospel of the universality and gratuitousness of salvation; the Gospel of holy toleration; the Gospel of those whom the religious world regards as heretics; the Gospel of the publican, and the outcast, and the humble poor, and the weeping Magdalene, and the crucified malefactor; the Gospel of the lost piece of money and the lost sheep; the Gospel of the good Samaritan and of the prodigal son; the Gospel of the saintly life, of pity, of forgiveness obtained by faith, of pardon for all the world; the Gospel of grace and of the glad tidings of free salvation; the Gospel of Him who was, as we all are, the Son of Adam, and who died that we all might be the sons of God. Such are its lessons. Have not some of us very much misread and mistaken them? Has the best Christian among us all done more than just begin to spell out their meaning? *Farrar's Messages of the Books.*

Introduction.

I. Author. **John,** "the Divine," called "the disciple whom Jesus loved" (Jo. xiii. 23; xix. 26; xx. 2; xxi. 7, 20), and one of the "sons of thunder," was s. of Zebedee and Salome (Ma. iv. 21; xxvii. 56; Mk. xv. 40). His father was a fisherman, prob. of Bethsaida, and apparently in good circumstances (*see* and *cf.* Mk. i. 20; Lu. viii. 3; xxiii. 55; *cf.* Mk. xvi. 1; Jo. xix. 27; and Jo. xviii. 15, where ἄλλος μαθητής prob. = John). His mo. is said (*Theophylact.*) to have been dau. of Joseph (Mary's husband) by a former wife; if so, she was our Lord's sister, and John His nephew. John fol. his fa.'s occupation till his call to the Apostleship (Ma. iv. 21, 22; Mk. i. 19, 20; Lu. v. 1—10) at ab. twenty-five years of age. He remained with Christ till His ascension; was present at Council at Jerus., A.D. 49 or 50 (Ac. xv.); is said to have gone to Asia M. as pastor of the Seven Churches; resided chiefly at Ephesus; was banished thence by Domitian, A.D. 95, to Patmos, where he wrote the Apocalypse; was recalled on accession of Nerva, A.D. 96; returned to Ephesus, where he died (*Polycrates*) ab. A.D. 100, aged ab. 100 yrs., in third yr. of reign of Trajan (*Irenæus, Clement of Alex., Origen, Eusebius, Jerome*). [That he was thrown, prior to his exile, into a caldron of boiling oil, by order of Domitian, bef. the Porta Latina at Rome, rests mainly on the authority of *Tertullian;* not mentioned by *Irenæus* and *Origen*]. II. Language. That it was writ. in *Gk.* is the unan. test. of antiquity. III. Origin. John oft. states that he records what he had seen and heard (i. 14; xiii. 2; xviii. 15; xix. 26, 35; xx. 2). "I have no hesitation in receiving as the true acc. of the source of this Gos. that gen. given and believed, viz.: *that we have it fr. the autoptic* authority of the Apostle himself" (*Alford*). IV. Time. Exact date uncertain, but prob. A.D. 70—85 (*Alford*). Ab. half a century probably intervened betw. Luke's Gospel and John's (*Wordsworth*). V. Place. Ephesus (*Irenæus, Jerome,* and others). Some say Patmos; and others, that it was dictated at Patmos and published at Ephesus. VI. For whom written. Mainly and ultimately for Christians (xix. 35; xx. 31), to build them up and confirm them in the faith of our Lord's Divinity. VII. Peculiarities: 1. *Style*—(1) Purity of the Gk.; (2) Simplicity (*Westcott's Intro.*); Deepest truths in colloquial language (*Alford*); (3) Heb. cast of thought and expression; (4) Doctrinal. 2. *Contents.* Among the matters not contained in the other Gospels are, introduction and testimony of John, i. 1—51; first mir., ii. 1—11; first Passo., ii. 13—22; visit of Nicodemus, iii. 1—21; last testy. of John, 23—36; woman of Samaria and sec. mir., iv. 4—54; sec. Passo., v.; discourse in the synagogue, vi. 25—71; discourses on His nature and office, viii., ix., x.; raising of Laz. and sec. anointing, xi., xii. 1—11; final discourse and prayer, xiv., xv., xvi., xvii.; incidents conn. with the Resurrection, xx. 2—10; xxi. 1—25. This Gos. may be considered in some measure supplementary to the others. Some, indeed, are disposed to deny that Jo. was acquainted with the works of the rest. But there is great antecedent improbability in this. Surely we may suppose them welcomed by the Church. They would soon circulate through Pales. and A. Minor. It would be strange indeed if, after sev. yrs., they never reached Jo., resident in one of these countries. And, though some of the events narrated by the others are given by Jo., yet there are omissions in his work—as the Transfiguration—for wh. it is hard to acc., if he was not aware that this had been already chronicled.

Synopsis.

(1) *After Luthardt, quoted in Alford's Greek Testament,—(Prolegomena).**

I. JESUS THE SON OF GOD.

i. The Christ.....i. 1–18

ii. Jesus intro. to the world.

1. By the Baptist.....i. 19–40
2. By Himself.....i. 41—ii. 11

iii. First Revelation as Son of God.

1. In Jerus. and Judæa.....ii. 12—iii. 36
2. In Samaria and Galilee.....iii. 36—iv. 54

II. JESUS AND THE JEWS.

i. Jesus the Life.

1. Beginning of opposition.....v. 1–47
2. Progress of belief and unbelief.....vi. 1–71

ii. Jesus the Light.

1. Unbelief at Jerus.....vii. 1–52
2. Opposition culminating.....viii. 12–59
3. The office of the Light.....ix. x.

iii. The delivery of Jesus to death is the Life and the Judgment of the world.

1. Raising from the dead.....xi. 1–57
2. Prophetic announcements.....xii. 1–36
3. Final judgment on Israel.....xii. 37–50

III. JESUS AND HIS OWN.

i. Jesus's love, and the belief of His discs.

1. Love in condescension.....xiii. 1–30
2. In keeping and completing faith.....xiii. 31—xvi. 33
3. In exaltation of Son of God.....xvii.

ii. Jesus the Lord.

1. Self-surrender to enemies.....xviii. 1—xix. 16
2. Self-surrender to death.....xix. 16–42
3. Resurrection, etc.....xx. 1–29

IV. APPENDIX.

1. Symbolic draught of fishes.....xxi. 1–8
2. Symbolic meal.....xxi. 9–14
3. Duties and prospects.....xxi. 15–23
4. Conclusion.....xxi. 24, 25

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(2) *Condensed from Zampe (quoted in Smith's Dictionary of the Bible).*

I. THE PROLOGUE.....i. 1–18

II. THE HISTORY.

i. Events in con. with journeys.

1. .....i. 19—ii. 12
2. .....ii. 13—iv. 54
3. .....v.
4. .....vi.
5. .....vii.—x. 21
6. .....x. 22–42
7. .....xi. 1–54
8. .....xi. 55—xii. 50

III. HISTORY OF CHRIST'S DEATH.

1. Preparations for the passion....xiii.—xvii.
2. Circumstances of it.....xviii., xix.
3. Resurrection.....xx. 1–29

IV. THE CONCLUSION.

1. Scope of the History.....xx. 30, 31
2. Confirmation.....xxi. 1–24
3. Reason of close of history.....xxi. 25

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* For other Synopses, see the elaborate plan of Mr. Westcott (*Introduction to the Gospels*, pp. 258—260), and the very excellent one of Bengel (*Gnomon*, ii. 226—229, Clark's edition).

CHAPTER THE FIRST.

The Logos.—In this brief introduction to his Gospel John summarizes its contents, and presents an abstract of the history he is about to relate in detail. That the Eternal Word, in whom was the life of all things, became flesh and was manifested among men; that some ignored while others recognized Him, that some received while others rejected Him,—this is what John desires to exhibit at large in his Gospel, and this is what he summarily states in this compact and pregnant introductory passage. He uses the term, Word, without apology, because in point of fact it already had circulation both among Greek and Jewish thinkers. For not among the Jews only, but everywhere, men have keenly felt the difficulty of arriving at any certain and definite knowledge of the Eternal One. In the apocryphal books of the Old Testament the Wisdom and the Word of God are poetically personified. The title itself is full of significance. The word of a man is that by which he utters himself, by which he puts himself in communication with other persons and deals with them. By his word he makes his thought and feeling known. His word is his character in expression. The Word of God is God's power, intelligence, and will in expression; not dormant and potential only, but in active exercise. By a man's word you could perfectly know him, even though you were blind and could never see him. So by the Logos whom John presents we may perfectly know God though we do not see Him. Our first thought of God then must be what the Incarnation suggests, that the God with whom we have to do is one who sacrifices Himself for us and makes common cause with us in all which concerns our welfare. The second lesson of the Incarnation regards our own duty. "If God so loved us we ought also to love one another." *Marcus Dods.* Biographers usually give some notices of ancestry; other Evangelists do it, Matthew taking us back by fourteen generations to the captivity, fourteen more to David, and yet fourteen to Abraham; while Luke conducts us through four thousand years to the father of mankind. Here we are taken at once to the home of eternity. Of what nationality, of what family is the Word? Visit the City of God, the ancient capital of the universe; examine the record, and there amongst the everlasting hills you will find the early dwelling-place of the Word. Out of thee, Bethlehem Ephratah, has come One whose goings forth have been of old, from everlasting. *Dr. A. C. Thompson.* "This admirable historian begins his Gospel beyond Moses, before the beginning of the world, and ends his Revelation beyond all historians with what shall be after the end of the world. This disciple was the beloved of his Master, and so loving to Him that he equalled the love of women; for he was with them, the last at the Cross, and the first at the Sepulchre, and outran Peter for all his zeal." *Austin.*

1—5. beginning,[a] bef. all created things.[b] **Word . . God,** so by Platonists, and learned Jews—as Philo—λόγος was used to sig. the Creator of the world. Philo, in his *Book of Agriculture,* calls the λόγος "God's first-born Son."[c] **all things.**[d] **in . . life,**[e] the essential principle, and primal source of life—He was the living One. **and . . life,** the higher spiritual life. **light,**[f] knowledge and happiness. **light,** of truth and holiness in the person, character, teaching of Jesus. **darkness,**[g] sin, error, ignorance. The darkness made the light more conspicuous. **comprehended . . not,**[h] *R. V.*, "apprehended," *margin* "overcame."

In the beginning, etc.—The sense of these words and the final cause of the Incarnation, are well expressed by Irenæus (iii. 18. 1), the scholar of Polycarp, the disciple of St. John: "It has been clearly shown, that the Word existed in the Beginning with God; and that by Him all things were made; and that He who had been always present with mankind, was, in the last days, according to the time pre-ordained by the Father, united with His creature, and became Man and capable of suffering. For it has been shown, that the Son of God did not then begin to be, but was always existing with the Father, and that when He was Incarnate and made Man, He summoned up Humanity in Himself, bestowing salvation on us all." *Wordsworth.* *The historical parallel to the truth of the text.*—This fact respecting Christ, that His light shone in darkness, and the darkness comprehended it not, hath its parallel in history respecting all truth. All the substances of nature, and all their laws, have been in being, certainly, ever since man has existed. Why did man not see them? Steam has been a fact ever since heat was first applied to water. How was it that man knew it not? The electric current has passed round this

I can judge of the influence under which nations have been unfolded by the nature of the fruit they produce. Show me a nation developing coarse animation, and I will show you a nation that has not been true to the light. On the other hand, show me an individual, a family, a community that yields the products of a higher moral nature, and I will pronounce that higher moral nature to be the result of the life and light of men. *Beecher.*

preface to John's gospel history

the Word

a Ge. i. 1; Re. xxii. 13.

b Col. i. 17; Is. ix. 6.

c See Macnight, and Dissertation on λόγος in *Alford.*

d He. i. 2, 10; Re. iii. 14; Col. i. 16, 17.

e 2 Ti. i. 10; 1 Co. xv. 45; Ac. iii. 15; Col. iii. 4; 1 Jo. v. 11, 12; Jo. iii. 16; Ro. vi. 23; Jo. v. 21, 26.

See on the *Logos: Semil, Bib. Theo. of N. T., esp.* 525; *Delitzsch Bib. Psych.* 209; *Dorner, Doctr. of Pers. of Christ; Martensen, Christian Dogmatics,* 108, *etc.; Liddon's Bampton Lec.* 227 *ff.; Hengstenberg, Com. on John* i. 6; *Olshausen in loc.*

f Jo. viii. 12; xii. 35, 36.

g Lu. i. 78, 79; ii. 32; Ep. v. 14.

h Ro. i. 21; viii. 7; 1 Co. ii. 14; Jo. iii. 19.

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earth ever since the earth was made. How is it man but yesterday discovered it? Facts as plain as the daylight have been staring man in the face, sporting with him, and he sat there in his blindness and knew them not. *O. Perinchief.*

the messenger

a Lu. i. 5—25, 57—63.

b Mal. iii. 1.

c Lu. i. 13, 60.

d Jo. i. 34.

e Ac. xix. 4.

f Jo. i. 29, 36.

g Ma. xiv. 5; xxi. 26; Lu. xx. 6.

6—8. man,[a] wisdom and mercy employ a *man.* **sent,**[b] with special proofs of his mission. **name,**[c] supernaturally given. **a witness,**[d] *R. V.*, "for witness." **through him,** *i. e.*, his testimony. **believe,**[e] that Christ, the true Light, was the promised Lamb of God.[f] **He . . light,** though men thought him a great prophet.[g] At the close of the first century it was still necessary for St. John to insist on this. At Ephesus, where this Gospel was written, St. Paul in his third missionary journey had found disciples still resting in "John's baptism."

Other witnesses to Christ besides St. John.—Was the saying less true of Jeremiah preaching beside the temple that was to be desolate, of Ezekiel preaching by the river of Chebar? Was it less true of St. Peter on the day of Pentecost, of St. Paul at Antioch? Was it less true of Bernard, of Francis of Assisi, of Luther, of any man who in later days has awakened men out of the slumber of death? What can be said of each except this, "The same came for a witness"? What would each have said of himself but this, "I am not that Light, but am come to bear witness of that Light"? *F. D. Maurice.*

the true light

h Is. xlix. 6.

"The Baptist was characterized by strength, independence, purity." *Bp. Alexander.*

i Ma. xv. 24; Ac. iii. 25, 26; xiii. 46.

j Jo. iii. 32.

k Lu. iv. 29.

l Jo. vii. 5.

m Ac ii. 23, 36; iv. 10.

9—11. true light,[h] *i. e.*, distinct fr. that wh. is *secondary* and *derived.* **cometh,** this ref. to "the true Light," not to "every man." He is the light for all men—Jew and Gentile—without distinction. **came,** especially. **own,**[i] kindred nation. **received . . not,**[j] rejected at Nazareth,[k] discredited by brethren,[l] crucified by the Jews.[m]

Christ the crowning revelation.—I. All that can be known of God is through a revelation. The light of revelation is not contrary to, but complementary of, the light of nature. II. Revelation is progressive. In the world; with the world; made flesh. In the world unconsciously in nature; nearer in man; nearest in Christ; the time is coming when He will be still nearer, "when we shall see Him as He is." *F. W. Robertson.*

"Our little systems have their day;
They have their day and cease to be;
They are but broken lights of Thee,
And Thou, O Lord, art more than they."
Tennyson.

Illustration of the rejection of Christ.—When Ulysses returned with fond anticipations to his home in Ithaca, his family did not recognize him. Even the wife of his bosom denied her husband, so changed was he by an absence of twenty years, and the hardships of a long protracted war. It was thus true of the vexed and astonished Greek, as of a nobler King, that he came unto his own, and his own received him not. In this painful position of affairs he called for a bow which he had left at home, when, embarking for the siege of Troy, he bade farewell to the orange groves and vine-clad hills of Ithaca. With characteristic sagacity, he saw how a bow so stout and tough that none but himself could draw it might be made to bear witness on his behalf. He seized it. To their surprise and joy, like a green wand lopped from a willow tree, it yields to his arms; it bends, till the bow-string touches his ear. The wife, now sure that he is her long lost and long lamented husband, throws herself into his fond embraces, and his household confess him the true Ulysses. If I may compare small things with great, our Lord gave such proof of His Divinity when He, too, stood a stranger in His own home, despised and rejected of men, a man of sorrows, and acquainted with grief. He bent the stubborn laws of nature to His will, and proved Himself Creator by his mastery over creation. *Dr. Guthrie.*

the divine nature of Christ

n Ro. viii. 14, 15; Is. lvi. 5.

o Ga. iii. 26; 2 Pe. i. 4; 1 Jo. iii. 1.

p Jo. iii. 5; Ja. i. 18; 1. Pe. i. 23.

q Ma. i. 16, 20; Lu. i. 31, 35; ii. 7; 1 Ti. iii. 16; Ro. i. 3; Ga. iv. 4; He. ii. 11, 14, 16, 17.

r Col. i. 19; ii. 3, 9.

"Fulfilled with Godhead as a cup
Filled with a precious essence."

12—14. received,[n] into heart as ground of trust; into life as object of imitation. **power,** privilege, prerogative. **sons . . God,** children of the Highest, and like their Father. **believe,**[o] faith for all, the mark and means of sonship. **name,** of love and mercy revealed in Christ. **born,**[p] **not . . man,** no human descent introduces us into the fam. of God. **but . . God,** the new birth is the work of God alone. **Word . . flesh,**[q] He took upon Him our weak and suffering nature. **dwelt . . us,** visibly, for ab. thirty-three yrs. **glory,** the evidences of His Divine nature in His holy life, and mighty works, and wondrous words. **glory . . Father,** goodness, etc., the highest glory of God. **full . . grace,**[r] benignity, kindness unmerited. **truth,** in life, and spirit, and speech.

Faith raises the believer to the noblest conceivable condition.—He is fitted to be a child of God. 1. Notice the inconceivable honor. All others pale before it. 2. The safety. 3. The happiness. 4. The duties. There is an old French proverb which says, "Nobility obliges." There is an obligation on nobles. If you are a son of God, you must act like one. *C. H. Spurgeon.—Faith is receiving.*—It is the empty cup placed under the flowing stream; the penniless hand held out for the heavenly alms.

Christ our revealing Light.—I once spent a night on Mount Righi, and there was nothing visible for a rod from my window. But when the morning broke, the icy crowns of the Jungfrau and the Schreckhorn began to glitter in the early beams. They had been there all the night, waiting for the unfoldings of the dawn. Even so have all God's laws of the material universe and all His purposes of redeeming mercy through Jesus Christ been in existence from the beginning. They only waited for the dayspring of discovery. And one of the most delightful occupations of a devout mind is to watch the unfoldings of God, and to drink in new truths as He gradually reveals them. *T. L. Cuyler.*

15—18. after, as to app. in this world. **preferred,** *R. V.*, "is become before[a] me." **fulness,**[b] Christ the inexhaustible fountain of all good. **grace . . grace,**[c] grace abounding, as wave on wave; constant and increasing supply. **for,** the reason of this great supply lies in the superiority of Christ over Moses. **law,**[d] wh. is of works. **grace,**[e] unmerited favor, as distinguished fr. the favor that obedience to the law secures. **seen,**[f] rightly apprehended, understood. **God,** a Spirit, revealed in nature only as to His eternal power and Godhead. **bosom,**[g] a fig. ill. close relation. **declared,** *see Gk.*, ἐξηγήσατο, made the moral nature and relations of God manifest.

God manifested in Christ.—1. Surely, then, the saints *were* empty of merit and satisfaction. 2. The filling is universal. All the saints partake of it. 3. There must be a personal reception in every case. Grace cannot be derived or transmitted from one individual to another. 4. It is gratuitous "Grace for grace"; not purchased or earned, but received. All the doing to receive it is an undoing. He has given to all such grace as they have capacity to receive. So on to perfection. 5. Believe in great things. 6. Expect great things. 7. Attempt great things. 8. Don't talk about this, but set about it. *Spurgeon.*

Unsearchableness of Christ.—"You teach," said the Emperor Trajan to Rabbi Joshua, "that your God is everywhere, and boast that He resides among your nations: I should like to see Him." "God's presence is, indeed, everywhere," replied Joshua; "but He cannot be seen: no mortal eye can behold His glory." The Emperor insisted. "Well," said Joshua, "suppose we try to look first at one of His ambassadors?" The Emperor consented. The Rabbi took him into the open air at noon-day, and bade him look on the sun in its meridian splendor. "I cannot," said Trajan; "the light dazzles me." "Thou art unable," said Joshua, "to endure the light of one of His creatures; and canst thou expect to behold the resplendent glory of the Creator? Would not such a light annihilate thee?"

19—22. record, testimony. **sent,** officially. **who . . thou?** some thought he was the Christ.[h] **confessed,** acknowledged openly. **Elias,** Elijah, of whom he reminded them.[i] **that prophet,** possibly ref. to anc. promise.[j] **answered,** a formal and distinct reply.

The grandeur of self-repression.—1. This is a rare gift in the great scramble of life, where every man sets his heart upon a common prize. Here is a great, powerful, popular man swaying a nation, and yet at the very crisis of victory obliterates himself in favor of another. 2. Thus early in history we are taught that Christ must be all in all. They called John "the Baptist;" but John dismissed the title. He said, "No, there is another baptism in comparison with which mine is nothing." 3. Christ and John—how near they stand together; yet how far apart! Christ like John could be stern. John like Christ could be gentle. The most beautiful thing ever said of Christ was said by this stern ascetic. But John was not Jesus; and he confessed it. *W. J. Dawson.*

Infallibility.—When a man says, "I claim infallibility," whether at Rome or in London, he commits the most grievous sin, though he wear the holiest of names. Look at John, see how the great men crowd round him. It never occurred to him that he was some great one. Hence the subtlety of these tempting flatteries. But he baffled them, and kept them at arm's length. He would have no compliments,

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"God gives grace to those who desire it and earnestly endeavor after it; and by the concurrence of Divine grace with hum'n free-will we are sons of God." *Chrysostom.*

John's testimony

a Jo. iii. 31.

b Ep. i. 23; iii. 19; Col. i. 19; ii. 9; Jo. iii. 34.

c Jo. vii. 38, 39; Ep. iv. 7.

d Ro. vi. 14; v. 20, 21; iii. 24.

e Ps. lxxxv. 10; 2 Co. iii. 9; Ga. iii. 13; 2 Co. i. 20.

f Ex. xxxiii. 20; 1 Ti. vi. 16.

g Jo. iii. 13; He. iii. 3—6.

"To be *in the bosom*, is much more than *to see*; it is to know all the secret thoughts, and participate in all His power and substance." *Chrysostom.*

Abraham, Moses, Christ: impulse, discipline, faith; nature, law, gospel; instinct, obedience, grace; Mamre, Sinai, Calvary; this is that Divine order—not bound by rigid rules of chronological succession, but having the free play and various intershadings of a moral growth—to which we are to conform our lives. *Bp. Huntington.*

h Lu. iii. 15.

i Ma. iii. 4; 2 K. i. 8.

j De. xviii. 15—18.

"Perhaps it is not so difficult for us to abstain from seeking glory and honor; but it is most difficult to decline them, when offered to us by others." *Gregory.*

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and declined the illustrious titles that were offered him one by one. But this was not enough. John did not stop at the half truth. A man may resist a temptation to lie, and yet conceal the whole of the truth he has been commissioned to tell. If John was not the Christ, but knew who the Christ was, it was not enough for him to decline the Messiahship. He must declare the Christ. This he did with a promptness, clearness, and fulness that puts many a so-called evangelical ministry to the blush. Hence John came out unscathed, and was rewarded by one of the greatest eulogies ever pronounced by Christ on man. *J. Parker, D.D.*

23—28. voice, *etc.*[a] **baptizest,** *they* would not inquire ab. rites, etc. **I . . water,** he implied that his bap. was but the symbol of a greater bap. **know not,** so completely as an ordinary man did He appear. **He . . is,** *etc., v.* 15. **Bethabara,**[b] *R. V.*, "Bethany." **beyond Jordan,** so called to dis. fr. the other Bethany.

The mode in which John prepared the way for Christ.—I. He calls himself a voice: an articulate expression. Four centuries had passed and no one could speak the word "Repent," if the kingdom of God is to come. Regenerated society comes not from regenerated institutions; but regenerated hearts produce both. But none till John had found the tongue to express this. He spoke out what the world wanted. II. He was a voice crying, "Prepare," &c. He was a leveller. (1) The mountain of caste stood in the King's way. John said, "I tell you God is able of these stones to raise up children unto Abraham," and the mountain fell. (2) The mountain of religious sectarianism; "O generation of Vipers," levelled that. (3) The mountain which gave impunity to wrong doing. John's rebuke of Herod brought that down. *Burgoyne.*

Emblems of Christ.—Cast thine eyes which way thou wilt, and thou shalt hardly look on anything but Christ Jesus hath taken the name of that very thing upon Himself. Is it day, and dost thou behold the sun?—He is called the Sun of Righteousness. Or is it night, and dost thou behold the stars?—He is called a star: "There shall come a Star out of Jacob." Or is it morning, and dost thou behold the morning-star?—He is called "the bright Morning-star." Or is it noon, and dost thou behold clear light all the world over?—He is "that Light that lighteth every man that cometh into the world." Come a little nearer: if thou lookest on the earth, and takest a view of the creatures about thee, seest thou the sheep?—"As a sheep before her shearer is dumb, so He openeth not His mouth." Or seest thou a lamb?—"Behold the Lamb of God which taketh away the sin of the world." Seest thou a shepherd watching over his flock?—"I am the good Shepherd, and know my sheep, and am known of mine." *J. Ambrose.*

29—31. the . . day, aft. Jews' delegation. **Lamb,**[c] in all. to His character and office. **of God,** provided by Him. **taketh . . world,**[d] *bearing*[e] of sin, regarding it as a great burden or plague. **this . . he,** *etc., v.* 15. **knew . . not,** *certainly,* by appointed sign, *v.* 33. **but,** *etc.*, so much *only* did he know with certainty.

Behold the Lamb.—I. In His character; a lamb, not merely because of His innocence, but of His sacrificial fitness. II. In His origin; of God, appointed, given, accepted by Him. III. In His work; lifting up, and bearing away, sin: 1. Lifting up, from off the sinner on to Himself; 2. Bearing away out of sight; 3. The sin; *i.e.*, the guilt and punishment; 4. The world,—the kosmos. Practical improvement of the subject; 1. Behold Him, with wonder, admiration, and love; 2. Hate sin, as you love Him, and because you do so. *Bib. Notes and Q.*

A lamb as a type of Christ.—When our Lord was thus set forth by John, it is well to note the special character under which He was declared. John knew much of the Lord Jesus, and could have pictured Him in many lights and characters. He might especially have pointed Him out as the great moral example, the founder of a higher form of life, the great teacher of holiness and love; yet this did not strike the Baptist as the head and front of our Lord's character, but he proclaimed Him as one who had come into the world to be the great sacrifice for sin. Pointing to Jesus, he cried, "Behold the Lamb of God, which taketh away the sin of the world." He did not say, "Behold the great Exemplar;" no doubt he would have said that in due season. He did not even say, "Behold the king and leader of a new dispensation;" that fact he would by no means have denied, but would have gloried in it. Still, the first point that he dwells upon, and that which wins his enthusiasm, is, "Behold the Lamb of God." John the Baptist views Him as the propitiation for sin,

The Baptist's temptation:—This may be regarded as a temptation of John corresponding to the simultaneous temptation of Christ. John refused the titles in which the hierarchical party expressed their false views, even as Christ refused to satisfy their expectations by the assumption of external power. *Canon Westcott.*

a Is. xl. 3.

Ah, the deceitfulness of the human heart! To have such popular preachers, to be united to such a mighty church—this pleases men. John's example teaches us to renounce all prophets, save only as they set forth Christ. *J. A. Seiss.*

b Jud. vii. 24.

"There is much true worth that lies hidden in this world; obscurity is often the lot of real excellency. Saints are God's hidden ones, therefore the world knows them not." *M. Henry.*

the Lamb of God

c Ex. xii. 3; Is. liii. 7—11; Re. v. 6.

d Ac. xiii. 39; 1 Pe. ii. 24; Re. i. 5.

e Le. x. 17; Ex. xxxiv. 7; Nu. xiv. 18.

"How can one atone for thousands?" asked the North American Indians of the missionary, Brainerd. The missionary solved their difficulty by showing that one sovereign is worth two hundred and forty pence—one gold

and so he cries, "Behold the Lamb of God, which taketh away the sin of the world!" *Spurgeon.*

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32—34. saw dove,[a] the sign by which he knew Christ as the Messiah. **and I . . not,** "*even* I, intimate with Him as I am, did not as yet know Him *as He is*, and as I *now preach* Him to you." **upon . . bap. . . Ghost,**[b] and not with water.[c] **saw,** the sign. **Son of God,** as the voice fr. heaven declared. I am but a "voice," the mere echo of *that* voice.

The Spirit descending like a dove.—How full of rebuke and instruction is the symbol in reference to ourselves. The dove-like Spirit is offered to us. (1) Our hearts are like the wild chaos; but He will come, if we will let Him, and brood over our nature and recreate the whole. (2) The dove again was pure and fit for sacrifice: the heavenly dove comes as the spirit of holiness, and then there is purity in the receiver and self-sacrifice. (3) The Dove that crowned the King dwells in the subjects and makes them, too, meek and gentle. All the gifts of that Divine Spirit—gifts of holiness, gentleness, wisdom, truth—are forecasts of heavenly perfectness. To us sailing over a dismal sea, He comes bearing with Him a message that tells of the far-off land and the fair garden of God in which the blessed shall walk. *Maclaren.*

35—37. too, more was effected in this *small* audience, than on the day bef. in the *great* one. **saith,** fulfilling his mission as a witness for Christ. **two,** *all* who heard him.

The first disciples, or sons of the light.—I. ANDREW AND JOHN, attracted towards the Light. II. SIMON AND JAMES, conducted to the light. III. PHILIP AND NATHANAEL, invited by the Light. Lessons: 1. The greatest discovery a soul can make—the Christ. 2. The purest felicity a soul can enjoy—fellowship with Christ. 3. The noblest life a soul can lead—following Christ. 4. The loftiest calling a soul can pursue—commending Christ. 5. The grandest philanthropy a soul can practice—bringing men to Christ. 6. The sweetest commendation a soul can receive—to be an Israelite indeed. 7. The sublimest spectacle a soul can see—the Son of Man enthroned in an open heaven. *T. Whitelaw, D.D.*

Seeking for souls.—With the Karen converts, the desire to impart the knowledge of salvation seems a first principle of their new nature. Dr. Mason says:—"When I first went to Tavoy, I found among the few Christian Karens one man who could read Burmese very well, but had no power to communicate his ideas with facility to others. Another was unable to read, but was apt to teach, and able to speak with fluency and power. Without consulting the missionary, or expecting remuneration for their labors, these men, whenever circumstances allowed, went out itinerating throughout the country. Whenever they got an assembly together, the reader read a portion of the Burmese Scriptures or a tract, while the speaker expounded and exhorted in Karen. Very few men have been more successful preachers than these." *Gospel in Burmah.*

38, 39. Rabbi (*master*), title of honor given to Jewish teachers, and to Christ by His discs.[d] **where . . thou?** that they might know where to find Him at any time. **tenth hour,** ab. two hrs. bef. night, or ab. 4 p.m.

Questions for all.—I. What seek ye?—These words are addressed to us also. 1. In this place? 2. In the company you frequent? 3. In the discourse you hold? 4. In the affairs with which you are occupied? 5. In the works which you practise? II. Where dwellest thou?—1. Not in the tumult of worldly affairs; 2. Not in profane assemblies; 3. Not in worldly pleasures; 4. Not in the alehouse; 5. Not in indolence and inattention. *Stevens.*

Following Christ illustrated.—It is reported in the Bohemian story, that St. Wenceslaus, their king, one winter night going to his devotions in a remote church, barefooted, in the snow and sharpness of unequal and pointed ice, his servant, Redevivus, who waited upon his master's piety, and endeavored to imitate his affections, began to faint through the violence of the snow and cold, till the king commanded him to follow him, and set his feet in the same footsteps which his feet should mark for him. The servant did so, and either fancied a cure or found one; for he followed his prince, helped forward with shame and zeal to his imitation, and by the forming footsteps in the snow. In the same manner does the blessed Jesus; for since our way is troublesome, obscure, full of objection and danger, apt to be mistaken, and to affright our industry, He commands us to mark His footsteps, to tread where His feet have stood; and not only invites us forward by the argument of His

coin being equal in value to many copper ones. Similarly the sufferings of one God-man are a sufficient propitiation for the sins of millions of mere men, the difference in the rank constituting a difference in the worth. *J. C. Jones.*

the heavenly sign

[a] Ma. iii. 16; Mk. i. 10; Lu. iii. 22.

[b] Ac. i. 5; ii. 4.

[c] Jo. iv. 2.

John and Andrew follow Jesus

In proceeding to gather to Himself subjects who might enter into His purposes and loyally serve Him, Jesus shows a singularly many-sided adaptability and inexhaustible originality in dealing with men. Each of the five disciples here introduced is individually dealt with. *Dods.*

"Following Jesus, they left John; following the Gospel, they abandoned the Law; and yet they so embraced the Gospel, as to avail themselves of the testimony of the Law." *Bede.*

[d] Ma. xxiii. 7, 8; Jo. iii. 2—26; vi. 25.

"Many men seek themselves in seeking God, and serve Him that they may serve themselves of Him." *Venning.*

"The following of Christ makes any way pleasant. His faithful followers refuse no march

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after Him, be it through deserts, and mountains, and storms, and hazards, that will affright self-pleasing, easy spirits. Hearts kindled and actuated with the Spirit of Christ, will follow Him wheresoever He goeth." *Leighton.*

Andrew brings Peter to Jesus

40—42. **one . . two,** the other was prob. Jo. himself. **Andrew,**[a] *(manly ?)*, of whom we know little.[b] **first,** the first thing he did. **own brother,** an elder br., an impetuous br., *ill.* the influence that may be exerted by young and gentle. **Messias,**[c] Gk. form of Messiah. Simon, the first soul brought to Jesus by a disc. **said,** He *knew* him. **Cephas,** an Aramaic word = stone, of wh. the Gk. is Peter. **a stone,** *R. V.*, "Peter."

No Christian need delay to testify to Christ because he is not a theologian. He may at least do as well as Andrew. Religious truth cannot be hoarded like money, like a discovery for which a man wishes to take out a patent. It belongs to the race, and in the first instance to those who stand by the appointment of providence nearest to its possessors. Andrew found his own brother. 1. Consider the untold capacities which lie buried in men who as yet know nothing of grace and truth. Peter takes precedence of Andrew. 2. The reflex blessing of every sincere effort for Christ and His kingdom. Every teacher knows more of his subject after he has taught it. He that watereth is watered himself. *Canon Liddon.*

Christ the inspiration of Christian effort.—The Egyptian Memnon is represented as keeping silence all the dark hours of the night, but bursting forth into mystic strains of weirdlike music every morning just as the first rays of the sun kiss his lips. Like that idol, John and Andrew and Philip lived mute and inactive; but when the first beams of the Sun of Righteousness began to play around their hearts they began immediately to speak. The flowers require not to be sternly told to grow and blossom and make themselves beautiful; let the sun but shine and they will do it out of the gladness of their own hearts. Birds need not an almanac to apprise them that the month of May, the season for open-air concerts, has arrived. And once men have been in the presence of Christ they require no elaborate certificate to empower them to go and tell others of His beauties—the fire burns, and speak they must. Commission or no commission, be not ashamed to tell others that you have found the Saviour. *J. C. Jones, D.D.*

a Mk. 1. 29; Ma. iv. 18—20; Mk. i. 16—18; Ma. x. 2; Mk. iii. 18; Lu. vi. 14; Mk. xiii. 3; Jo. vi. 8, 9; xii. 22; Ac. i. 13.

b Trad. says He was crucified at Patræ in Achaia, on a Cross formed like letter X, which has hence been called St. Andrew's Cross.

c Jo. iv. 25.

How instinctive and natural the impulse is when a man has found Jesus Christ to tell someone else about Him. Nobody said to Andrew, "Go and look for your brother!" If a man has a real conviction, he cannot rest until he has shared it with someone else. *Maclaren.*

Philip called and finds Nathanael

43—46. **day following,** aft. Peter was called and named. **Philip,** beyond the Gos. hist., little is known of him.[d] **Bethsaida.**[e] **Nathanael** *(given of God)*, of Cana in Galilee,[f] nr. to wh. place Jesus now was.[g] The Heb. N. = the Gk. *Theodorus.* He is supposed to be identical with Bartholomew, since N. is not otherwise named in the num. of the twelve. **can . . Nazareth,** wh. may ref. either to its notorious wickedness, or to its insignificance.[h] "Nazarene" and "Galilean" were epithets of derision. **come . . see,** best reply to men of prejudice.

Nathanael's prejudice and confirmation.—I. Nathanael's prejudice expressed, and Philip's reply. 1. Nathanael looking for the Messiah, but had the prophecy of Bethlehem in his mind. Hence his difficulty, and his unreasonable imputation of the character of Nazareth to Christ. The objection of the Samaritan woman was that He was a Jew, others that He was a carpenter, &c. But these not more unreasonable than modern objections. 2. Philip's reply was such as became a disciple. Let Nathanael know Christ as he knew Him, and all objections would be removed.

Save him! he is my brother.—A fearful storm was raging, when the cry was heard, "Man overboard!" A human form was seen manfully breasting the furious elements; but the dominant waves bore the struggler rapidly outward, and, ere boats could be lowered, a fearful space sundered the victim from help. Above the shriek of the storm and roar of the waters rose his rending cry. Manfully did the brave rowers strain every nerve in that race of mercy; but all their efforts were in vain. One wild shriek of despair, and the victim went down. A piercing cry, "Save him, save him!" rang through the hushed crowd; and into their midst darted an agitated man, throwing his arms wildly in the air, shouting, "A thousand pounds for the man who saves his life!" He whose strong cry broke the stillness of the crowd was captain of the ship from whence the drowned man fell, and was *his brother.* This is just the feeling now wanted in the various ranks of those bearing commission under the great Captain of our salvation. "Save him! he is my brother." *Bib. Treas.*

d He is said to have preached in Phrygia, and met His death at Hierapolis. See *Euseb. Hist. Eccl.* iii. 30, 31.

e Ma. xi. 21.

f Jo. xxi. 2.

g Jo. ii. 1.

h Ma. ii. 23; Jo. vii. 52.

Nathanael comes to Jesus

47—51. **saw . . coming,** and knew him, as He knew Simon, *v.* 42. **saith,** N. was an Israelite inwardly, as well as outwardly.[i] **guile,** hypocrisy. N. was sincere, honest, pious, hence ready to receive Christ. **whence . . me?** He was surprised at this *general* knowledge of his character. **when . . fig-tree,** engaged prob. in prayer and meditation. **I . . thee,**[j] His knowledge of

i Ps. xxii. 3; Ro. ii. 28, 29.

j Ps. cxxxix. 1, 2.

N. was minute. **N. . . saith,** such knowledge was evidence to him of Christ's Divinity.[a] **Son . . God,** he prob. meant the Messiah.[b] **King . . Israel,**[c] another title of the Messiah. **greater . . these,** proofs of greater knowledge allied with omnipotence. The *less* was suf. for his faith. **heaven,**[d] *etc.*, ref. to Jacob's ladder.[e] Christ the new and living way.

Guilelessness.—I. A happy sign in a seeker. II. A vital point in a believer. The truly upright man, and he only, can be a Christian. 1. A complete consecration to the Lord puts an end to a double-minded life, and to all false aims and maxims. 2. A sense of the presence of God makes guile appear absurd. 3. A brave faith in God causes it to appear mean and cowardly. III. A sure producer of other qualities. 1. It makes a man love his Bible. Nathanael was familiar with the law and the prophets. 2. It makes him pray. He is an Israelite (Gen. xxxii. 28). 3. It makes him wear his heart in his countenance. "Behold an Israelite indeed." 4. It prepares him to behold the pure and true glories of heaven. Who among us is renowned for cleverness, craft, shrewdness, and the critical faculty in general? Let him be afraid of the much-admired quality of cleverness. The absence of simplicity is by no means a healthy sign. Let us be true in any case, and may the Lord teach us His truth! *Spurgeon.*

The shade of the fig-tree is the natural summer-house or arbor under which Eastern families delight to take their meals or their mid-day rest. Nathanael had used the dense foliage of its large and thick leaves as a screen behind which he found retirement for devotional purposes. It is in such absolute seclusion, retirement, and solitude that a man shows his true self. It was here Nathanael had uttered himself to his Father who seeth in secret; here he had found liberty to pour out his true and deepest cravings. And he is astonished to find that the eye of Jesus had penetrated this leafy veil, and had been a witness to his prayers and vows. *M. Dods.*

Christ is our ladder.—To the north of Scotland lies an island called Bressay. On the south coast of Bressay is a slate-quarry. The workmen had to descend the cliff to it by means of a ladder. One evening, a violent and sudden storm drove the quarrymen from their work. The ladder was left fastened to the cliff. The night was very dark and stormy. A ship which was struggling with the waves was driven close to the island. Her crew beheld with terror the white foam of the breakers as they dashed against the rocks. They knew that, if their ship were stranded, they must be wrecked. Still the howling winds drove her forward. The waves dashed over her, filled the cabin with water, and drowned the wife of the captain. The sailors now climbed into the rigging. They were at the mercy of the furious wind and of the raging sea. They gave themselves up for lost. Many prayers and cries for deliverance were uttered. On came the ship, and struck against the shore. The poor seamen felt that death was almost certain. On the summit of the cliff was safety; but how could they reach it who were helplessly dashed at its foot? But, just as the ship struck near the rock, their terror was changed to joy. Close beside them, on the steep face of the cliff, was a ladder. It seemed as if placed there on purpose for them. In haste they sprang from the rigging, mounted the ladder, and reached the top of the cliff in safety. The vessel went to pieces so quickly that, by the next morning, hardly a trace of her was left. *Bib. Treasury.*

A.D. 27.

a Ma. xiv. 33; Jo. xx. 28, 29.

b Ps. ii. 7; Jo. xi. 27; Ma. xvi. 16; Lu. xxii. 70.

c Ma. xxi. 5; xxvii. 11.

d Ez. i. 1.

e Ge. xxviii. 12; Da. vii. 9, 10; Ac. i. 10, 11.

"Nothing is more distinctive of the greatness of the Saviour than how all the Bible incidents and characters fall naturally into types of Him. . . The ladder of Jacob is but the mystic prefiguration of Him who is 'the way' to heaven; the Scala Regia — the Divine ascent by which we rise from the stony pillow to the home of angels — the path between man and God, by which we climb to the vision of the Infinite and the Eternal. . . Scripture is but the storied chamber hung with the tapestries of His great deeds." *Dr. Geikie.*

"It is an awful moment when the soul meets God in private, to stand the test of His all-searching eye." *Adam.*

CHAPTER THE SECOND.

the wedding at Cana

1, 2. third day, aft. call of Nathanael. **Cana**[f] (*reedy*), prob. identified with *Kâná el-Jelîl* (Arabic for *Kana of Galilee*), now deserted, ab. 9 m. fr. Nazareth. It was the home of Nathanael. **called,** invited. **marriage,**[g] "He came to dignify and sanction our social ties."[h] A marriage feast lasted ab. six or eight days.

The pathetic value there is in the simplest forms of human life.—A little village mentioned four times in the Bible, and then only by one writer, now extinct, and yet having a sweet, bright fame throughout Christendom, so that pilgrims go to look up its ruins. A common wedding has made it immortal, while the names of great cities have perished. A most significant sanction of the marriage relation. The New Testament scheme of faith and practice was inaugurated in direct sympathy with human hearts and established in the centre of the family institutions. Jesus is present at every true marriage. *C. S. Robinson.*

The popularity of this Cana miracle.—Of the fifty-two marble sarcophagi originally found in the catacombs of Rome, and now preserved in the Museum of St.

f *Thomson, L. and B.* 425–6; *Robinson, Bib. Res.* iii. 204; *Stanley, Sin. Pal.* 368; *Porter, Hd. Bk. for Syria,* 359.

"From the place where these five disciples first met Jesus to Cana is a distance of twenty-one miles." *Marcus Dods.*

g He. xiii. 4.

h 1 Ti. iv. 3.

A.D. 27.

"Hence we may learn to reject the heresies of Tatian and Marcion, who disparage matrimony." *Bede.*

more wine is needed

At the opening of mar. feast among the Jews the priest, taking a glass of wine, said, "Blessed art Thou, O Lord our God, King of the Universe, the Creator of the fruit of the vine."

a Lu. ii. 19—51.

b Jo. xix. 26; xx. 13—15.

The further question has been asked, "What was she rebuked *for?*" Chrysostom thinks for vanity; she wished to glorify herself through her Son. More probably for interference. He will help, but in His own way, and in His own time. Comp. Luke ii. 51.

the water is changed into wine

c Mant. Ma. xv. 2; Lu. xi. 39.

d Jos. Ant. viii. 2, 9.

Society has been aptly compared to a heap of embers, which, when separated, soon languish, darken, and expire; but, if placed together, glow with a ruddy and intense heat; a just emblem of the strength, happiness and the security derived from the union of mankind.

Luxury augments our wants; moderation our pleasures.

e Ps. civ. 15; Pr. ix. 2—5.

f 1 Jo. v. 13.

John Lateran, no less than sixteen have carved upon them a rude representation of Jesus touching with a rod two, three, four, five, or six water-pots standing on the ground. In the frescoes and mosaics of numerous churches and consecrated buildings, the incident has been depicted in a great variety of ways; and Tintoretto exhausted his genius, in giving expression to its wonderful beauty, in his great picture in the church of Santa Maria della Salute in Venice. With commentators in all ages the miracle of Cana has been a favorite and fertile theme for exposition. This miracle is the "gate beautiful" by which one enters the sacred temple of Divine truth. It is the illuminated initial which represents, in a pictorial form, the nature and design of the kingdom of heaven as revealed unto men. It is an acted parable of the whole Gospel; a type and image of all the work of Jesus, opening up a vista of light far into the ways of God. *H. Macmillan.*

3—5. wanted wine, lit., *when the wine failed.* **mother,** Jo. never calls her Mary. **saith . . him,** the things long hid in her heart,[a] and the events of the preceding few days, may have induced her now to look to Him. **woman,** not in disrespect,[b] but intimating a higher rule for His conduct than His mo.'s wish. **mine . . come,** when the time for a public manifestation of My power comes, I shall know what to do. **His . . saith,** *etc.*, she is not *repelled* by the answer.

Jesus never set his mother up to be a Madonna.—I. He deeply respected her, but did not allow her to dictate to Him. In "Woman" there is no reproach. It is the same word as that addressed to her on the cross. But in "What is there now which is common to you and me," He intends to suggest His independence. II. A noble motto for every sincere Christian (ver. 5). Mary was neither humbled nor discouraged. III. The sovereignty of the Son of God over nature. Three characteristics of this miracle: its mystery, its magnitude, its morality. *C. S. Robinson.—The advice that Mary gives.*—1. It is not enough to have Christ's words. The Bible as a mere possession is either neglected altogether or treated as a charm. 2. It is not enough to study Christ's words, even with the closest attention and the firmest belief; although that is a blessed privilege. 3. The whole duty and creed of man is to do whatsoever Christ commands. To this we are pledged by the pattern prayer, and in this we have a supreme example in Christ Himself. *Bp. Huntington.*

6—8. purifying, cleansing; for ablution bef. dinner, and washing the vessels.[c] **two . . apiece,** the Gk. μετρητὰς = the Heb. *bath.* = 72 sextarii[d] = ab. 9 galls. Hence the 6 pots held ab. 135 galls. **saith,** to the servants. **water,** the command, notwithstanding Mary's hint, must have filled them with surprise. **filled . . brim,** this would settle the question of quantity. **bear . . governor,** the president, master of ceremonies. Recognition of proper authority.

"The modest water, touched by grace Divine,
Confessed its God, and *blushed* itself to wine."

In His miracles, Christ does not *create;* He increases the quantity, or changes the quality of things already existing.

Jesus' first miracle.—I. The memorableness of first efforts. II. Their determining effect: 1. Encouraging; 2. Discouraging. Beginnings often determine ends. III. Their modesty. Compared with Christ's other miracles, this seems, in many respects, to be the simplest of them all. *Parker.*

Use in the service of Christ such abilities as you have. Jesus chose what was ready to hand. The pots and the water. So Christ employs men, not angels. If those he chooses have no golden chalices, let them fill their earthen vessels. The servants improved what they had: for the water-pots were empty and they filled them. Let the preacher improve his gift of learning, fill his intellect to the brim, and expect Christ to turn the water into wine. *Spurgeon.*

9—11. knew . . was, hence there could be no collusion. **bridegroom,** who provided the viands. **beginning,** when the palate is quickened by appetite. **well drunk,** *R. V.*, "drunk freely." **then . . worse,** when the taste is palled. **thou . . now,** the water was made into wine, *good*[e] wine, better than they had had bef. **this . . mirs.,** hence the trad. mirs. of His early life are apocryphal. **glory,** His true Divinity.[f] **believed . . him,** their faith in His Messiahship was confirmed.

God sometimes presents the result without revealing the process.—In some departments of the moral universe processes belong exclusively to God, and results to man. In the discipline of our nature God conducts the mysterious process; whereas in the dissemination of the Gospel man is required to undertake the agency. These three great principles may teach us—1. To recognize the Divine hand in every advancement. What have we that we did not receive? We should be humble, therefore. 2. Never to distrust the resources of God. You have never drunk the best wine which God can provide. He has unsearchable riches. 3. To repress inquisitiveness, and cultivate gratitude. Take thankfully what God provides. *Parker.*

The best last.—The world presents us with fair language, promising hopes, convenient fortunes, pompous honors, and these are the outside of the bowl; but when it is swallowed, these dissolve in an instant. Every sin smiles in the first address, and carries light in the face, and honey in the lips, but when we "have well drunk," then comes "that which is worse," a whip with six strings, fears and terrors of conscience, and shame and displeasure, and a caitiff disposition, and diffidence in the day of death. But when, after the manner of the purifying of the Christians, we fill our waterpots with water, watering our couch with our tears, then Christ turns our water into wine—first penitents and then communicants—first waters of sorrow and then the wine of the chalice; for Jesus keeps the best wine to the last, not only because of the direct reservation of the highest joys till the nearer approaches of glory, but also because our relishes are higher after a long fruition than at the first essays. *Jeremy Taylor.*

12. down,[a] it was farther away from Jerus., and towds. the Sea of Gal. **not . . days,** bec. the Passo. was nr., and they were going to the feast.

I. Christ was content to submit Himself to the wanting of a certain abode and settled dwelling in the world, that He might sanctify our pilgrimage and tossed condition to us, and to invite His followers willingly to be removed from place to place, as He hath service for them. So much are we taught by this His removal. II. Christ hath errands in eminent places as well as obscure, and will not despise them for their eminency more than the base for their baseness. So much may we gather from Christ's going out of obscure Cana to Capernaum, a chief city in Galilee. III. Christ may stay longer or shorter while, and do little or much in a place, as He pleaseth; and particularly He stayeth or removeth according as may contribute to advance the great work of His glory and of sinners' salvation; for He continued there not many days, as having more to do at this time in Jerusalem. *Dyke.*

13—17. Jews,[b] Jo. mentions the Passo. three times, and always says "of the Jews," bec. he wrote for many who were not conversant with Jewish custs. **Passover,** this seems to have been the first.[c] **scourge,** the *emblem*, rather than the *instrument* of wrath. **drove . . out,**[d] He did so again, on another occa.[e] **Father's,** He thus claims to be the Messiah. **zeal . . up,**[f] all-concealing zeal for God.

Thoughts suggested by the sign.—1. All men are created to form part of God's temple. The Divine idea of humanity is an organic whole—Christ the centre, the shrine; human hearts grouped round Him forming the courts. Contrast the ideal with the actual. Yet in the midst of chaos God is working out His purpose, and will not rest till the idea is realized. 2. Men have misused the courts as markets. Commerce is good, but its place is outside the heart, not inside. It defiles when it intrudes on the sanctuary. Yet how hard even in the most sacred seasons to exclude their profane associations. Business for most is more absorbing than God and His will. 3. Christ has power and authority to cleanse the courts. (1) With His scourge He may drive away the property which usurps His Father's place. (2) He may scatter the money-changer's money, and leave him at leisure to reflect without it. (3) He may speak His orders to those who defile the sanctuary with lighter profanations through judgment and disease. 4. The time will come when the temple shall be purified. In the Revelation we see the design perfected. A city without a temple, because itself is a temple. There shall be gold there, and all the good things of the earth shall be sanctified to Divine uses. *Goodhart.*

18—22. sign,[g] by what mir. dost Thou confirm Thy authority as the Christ of God? (*v.* 16.) **destroy,** *etc.*,[h] He predicts at His *first* Passo., what they would do at His *last*. **temple,** His body[i] (*v.* 21). It was His resurrection of wh. He spoke. **forty . . building,** "it began to be rebuilt forty-six years ago by Herod the Gt., and is not yet finished."[j] **remembered,**[k] both saw the meaning and truth of the prediction.

A.D. 27.

Capernaum

a The Lake of Galilee, on the N. W. shore of which was the city of Capernaum, is very much *lower* than the level of the hills of Galilee." *Hackett, Illus.* 135.

"Where is Jesus Christ?" was once asked of a child. "He lives in our alley now," was the reply; for the boy had learned that Christ is where He has friends to serve Him.

the first Passover

Jesus cleanses the Temple

b Jo. vi. 4; xi. 55.

c "If the feast in v. 1 is the *second*, then that at vi. 4 is the *third*; and the one at which He suffered, the *fourth* in Jo.'s Gospel. This is the view of *Eusebius* i 10; and of *Theodoret.*"

d "The seats and folds were let out by the priests, and an exorbitant gain made as well by them as by the money-changers and traders." *Randolph.*

e Ma. xxi. 12; Mk. xi. 15; Lu. xix. 45.

f Ps. lxix. 9.

Jesus predicts His death and resurrection

g Ma. xii. 38; Jo. vi. 30.

h Ma. xxvi. 61; xxvii. 40.

i Ep. ii. 21, 22; Col. ii. 9; He. viii. 2.

j *Jos. Ant.* xv. 11; *Wars* i. 21. Herod beg. A.U.C. 734. "In the time of Agrippa the Younger, ab. 67 A.D., it was completed." *Capellus.*

k Lu. xxiv. 8.

A.D. 27.

"The Jewish Temple was perishable; the divine glory and presence might recede from it. But Christ implies in these words such an union between the Godhead and the manhood that there could be no real separation nor dissolution." *J. H. Newman.*

The crowning act.—I. A certain demand: 1. What they required; 2. Why they required it. II. A significant answer: 1. An exalted claim; 2. A striking prediction; 3. A wonderful declaration. III. A gross misrepresentation: 1. How this mistake originated; 2. The feeling it produced; 3. The explanation which the Evangelist supplies. IV. An important result. From this we see: I. That the words of Christ were not forgotten; 2. The effect which such remembrance produced. *Anon.*

What did He mean by this enigmatical saying, which not even His disciples understood till long afterwards? We cannot doubt that in the resistance of the Jews to His first public act, He plainly saw the symptoms of a deep-seated hatred of all reform, which would lead them on to reject His whole work. He had meditated much on the tone of the authorities, on the religious state of His country—what young man of thirty with anything in him has not done so? He had made up His mind that He would meet with opposition at every point, and that while a faithful few would stand by Him, the leaders of the people would certainly resist and destroy Him. *M. Dods.*

many seeing His miracles, believe

23—25. saw . . did, of the whole of wh. we have no record.[a] **did . . them,** place Himself in their hands; did not trust them. **because . . men,**[b] as well as He knew Judas; one such among His followers quite enough. **needed . . testify,** men need testimony to character. **knew . . man,** motives, purposes, tendencies, etc.

a Jo. xxi. 25.

b 1 S. xvi. 7; 1 Ch. xxviii. 9; xxix. 17; Je. xvii 9, 10; Ma. ix. 4; Jo. xvi. 30; Ac. i. 24; Re. ii. 23.

The significance of the sign.—Christ rose from the dead, not to startle godless and truth-hating men into faith, but to furnish all mankind with a new and better Temple, with the means of spiritual worship and constant fellowship with God. There was a necessity for the resurrection. Those who became intimately acquainted with Christ slowly but surely became aware that they found more of God in Him than ever they had found in the Temple. Gradually they had acquired new thoughts about God; and instead of thinking of Him as a Sovereign veiled from the popular gaze in the hidden Holy of holies, and receiving through consecrated hands the gifts and offering of the people, they learned to think of Him as a Father, to whom no condescension was too deep, no familiarity with man too close. Unconsciously to themselves, apparently, they began to think of Christ as the true Revealer of God, as the living Temple, who at all hours gave them access to the living God. But not till the resurrection was this transference complete—nay, so fixed had their hearts been, in common with all Jewish hearts, upon the Temple, that not until the Temple was destroyed did they wholly grasp what had been given them in the resurrection of Jesus. It was the resurrection which confirmed their wavering belief in Him as the Son of God. As Paul says, it was the resurrection which "declared Him to be the Son of God with power." Being the Son of God, it was impossible He should be held by death. *M. Dods.*

"Man is a great deep, whose very hairs are numbered before Thee, O Lord; and yet his hairs are capable of being more easily counted than the motions and affections of his heart." *Augustine.*

CHAPTER THE THIRD.

Nicodemus

the new birth

1—4. Nicodemus (*upright*). **ruler,** member of the Sanhedrin.[c] **night,** through fear of excommunication.[d] He became bolder aft.[e] **teacher,** he confesses no more at present. **for,**[f] he has a reason for his faith. **miracles . . him,** Jesus also appealed to His works.[g] **born again,**[h] Nicodemus spoke of learning, Jesus of life, in order to wh. there must be a new birth unto righteousness. **kingdom . . God,** inward rule over the hearts of men. **how,** this need not have troubled Nicodemus. John had taught the Jews that they must not suppose they were children of God by being children of Abraham.

c Jo. vii. 48.

Nicodemus has been blamed for his timidity. If he felt it dangerous to be seen in the company of Jesus, it was a bold thing to visit him at all. He went by night, but he went.

d Jo. xii. 42.

e Jo. vii. 50, 51; xix. 39.

f Jo. ix. 16, 33; Ac. ii. 22.

g Jo. xv. 24; x. 25, 38.

h Jo. i. 18; Ga. vi. 15; Ep. ii. 1; Tit. iii. 5; Ja. i. 18; 1 Pe. i. 23; 1 Jo. ii. 29; iii. 9.

Brave Nicodemus.—We see in him—I. THE COURAGE OF THE EARNEST INVESTIGATOR INTO THE CLAIMS OF CHRIST. He was earnest enough to come by night so that he might have a long, calm, and uninterrupted interview. Had he been afraid, Christ would probably have rebuked him. He boldly acknowledges Christ's Divine mission, and pursues his inquiries into the meaning of Christ's words. Christ rewards this courage by unreserved communications of spiritual truth. This courage must be imitated by every truth seeker. II. THE COURAGE OF WISE-WORDED SPEECH FOR CHRIST. The next time we see him (chap. vii. 50) his courage has grown, and in the midst of Christ's implacable enemies he speaks a wise word for Him. III. THE COURAGE OF LIBERAL-HANDED SACRIFICE FOR CHRIST. When our Lord's hour was darkest, Nicodemus' courage is at the brightest. He takes his stand by the Crucified, whose disciples were scattered, whose cause was discredited, and whose

name was a mockery. He ran some risk, knew little of Him compared with what we know, took His body reverently from the cross, embalmed and buried Him. *Coster.*

A heart for heaven.—If I enter a place where there is a musical performance, my ticket entitles me to cross the threshold; but if I have no musical ear, I can have no enjoyment. In the same manner, if you have a right in something done for you that will warrant and enable you to cross the threshold of heaven, yet if you have no heart prepared for the exercises and the joys of heaven it can be no happiness to you. *Cumming.*

5—8. Jesus, now explains more fully. **water,**[a] already had the symbol of water been embodied in an initiatory ordinance by the Baptist. **and . . Spirit,**[b] the great essential requisite. **flesh . . spirit,**[c] hence the impossibility of being born of the Spirit by any natural birth. Like begets like. Only the Spirit of God can create a new spirit in us.[d] **marvel . . must,** it would rather be wonderful if unnecessary. **wind,** aptness of illus. arises fr. the circumstance that the same word in both Gk. and Heb. = *wind* and *spirit.* The gentle wind is silent, mysterious, and beyond human control. **listeth,** liketh, willeth. "It is neither confined to ordinances of a certain pale, nor is it produced by human devices and schemes."

The caterpillar has capacity for becoming something different and higher. It may become a moth or a butterfly; but in most the capacity is never developed, they die before they reach this end—their circumstances do not favor their development. This illustrates the fact that it is common for capacities of life to lie dormant: how common a thing it is for a creature in one stage of its existence to have a capacity for passing into a higher stage, a capacity which can be developed only by some agency peculiarly adapted to it. It is in this condition man is born of his human parents. He is born with a capacity for a higher life than that which he lives as an animal in this world. There is in him a capacity for becoming something different, better and higher than that which he actually is by his natural birth. He has a capacity which lies dormant or dead until the Holy Ghost comes and quickens it. *M. Dods.*

Conversion necessary.—You may put what you please on a wild colt, a fractious horse from the desert, and it will make no difference with his nature. Put a gold harness on him—a silver harness—a velvet harness. Does one subdue his spirit more than another? I tell you, the horse is mightier than the harness that you put on him. Cover it with ornaments, make it brilliant with rosettes, put on what you please—but there is the horse with his unsubdued nature. And human nature is a wild ass's colt. Now, the mere harness of the Church, its external framework, and its outward procedure, are good enough if the men that are under them are good, and they are bad if the men that are under them are bad. It is not anything outside of men, it is the Spirit of God in them—that is the only hope for any Church, sect, or community. *Beecher.*

9—11. how . . be? (1) How can a new birth be needful for a Jew? (2) Or how possible for any? **master,** teacher. **Israel,** God's people. **things,** the elementary truths of salvation. **we,**[e] myself and the Holy Spirit. **know,** certainly. **seen,**[f] acquainted intimately with operations and fruit.

The Gospel-school.—I. The distinguished student who appeared in the Gospel-school this night: 1. His respectful behavior; 2. His evident sincerity; 3. His moral timidity. II. The glorious Master who presided over the Gospel-school this night: 1. The spirit He exemplifies; 2. The title He assumes; 3. The wonderful mission He claims. III. The momentous lessons which were taught in the Gospel-school this night. *Homilist.*

The work of the Holy Spirit is a hidden work.—As oftentimes, when walking in a wood near sunset, though the sun himself be hid by the height and bushiness of the trees around, yet we know that he is still above the horizon, from seeing his beams in the open glades before us, illuming a thousand leaves, the several brightnesses of which are so many evidences of his presence. Thus it is with the Holy Spirit. He works in secret; but His work is manifest in the lives of all true Christians. Lamps so heavenly must have been lit from on high. *J. C. Hare.*

12, 13. earthly, wh. being of the earth yourself, you are more likely to be familiar with and understand. **things,** such as the new birth, wh. must occur and produce fruit on earth. **heavenly things,** such as the great mystery of the In

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a Mk. xvi. 16; Ac. ii. 38.

b Ro. viii. 2; 1 Co. xv. 45.

"He connects the water and the Spirit because under that visible symbol He attests and seals that newness of life which God alone produces in us by His Spirit." *Calvin.*

c 1 Co. xv. 47—49; 2 Co. v. 17.

d Ep. ii. 3; Ro. viii. 2, 5.

See outline on "The Regenerating Work of Christianity." *Homilist, 4th ser.* i. 41.

"A Christian mother does not give birth to a Christian child; it is not natural birth, but a second Spiritual birth, which makes a Christian." *Tertullian.*

e 1 Jo. i. 1—3; Jo. v. 30; xvi. 13.

f 1. Co. ii. 11; He. i. 1; Jo. i. 18.

Nicodemus' perplexity:—1. We live in a world of wonders; vegetable growth, insect evolution, human birth; about each of which we might well say, "How can these things be?" 2. There are greater wonders in the world towards which we are hastening. 3. Not less wonderful is the work of grace within a man's soul. Man may become a child of God, holy and meet for heaven. Heaven being a character as well as a place no man can enter without being born again. *Canon Miller.*

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carnation. Men who stumble at difficulties in religion and theology, should remember how very little they understand of nature, matter, science, etc. **no man . . heaven,**[a] hence cannot perfectly understand heavenly things [*ill.* men who live in the torrid zone find it difficult to believe and understand how there can be ice, snow, etc., in colder latitudes]. **He . . down,** *etc.*, to tell and reveal what we otherwise could not know.

a Ep. iv. 9, 10.

It is a new birth that is required.—No care spent on our conduct, no improvement and refinement of the natural man suffices. For flying, it is not an improved caterpillar that is needed, it is a butterfly; it is not a caterpillar of finer color or more rapid movement or larger proportions, it is a new creature. We recognize that in this and that man we meet there is something more than men naturally have; we perceive in them a taming, chastening, inspiring principle. And we mourn its absence because even when a man is dutiful, affectionate, temperate, honorable, yet if he have not grace, if he have not that peculiar tone and color which overspread the whole character, we instinctively feel that the defect is radical, that as yet he has not come into connection with the Eternal; that there is that wanting for which no natural qualities, however excellent, can compensate—nay, the more lovely and complete the natural character is, the more painful and lamentable is the absence of grace, of Spirit. *M. Dods.*

"Metaphors are a soil most productive of controversies." *Luther.*

The power of many things known by effects only.—Of how many things is it true that their power is only seen in the effects they produce? "Can we see the dew of heaven as it falls on the summer's evening? But go forth next morning, and you behold every plant sparkling with the dewdrop. Can you see the hand of the sower when you go forth in the fields in July and August? No, but yet you do not suppose the harvest came spontaneously; you are conscious, by the fact produced, that the sower's hand has been there. Or, can you see the magnetic fluid on the needle of the compass? No, but when you see that little piece of iron always pointing to the North, you know its work. Can you see the mainspring of the watch as you look upon its face? No, but you know it is there, for the hands move steadily on. That the Spirit should dwell in the temple, and His light not shine through the windows of daily life and duty, is an impossibility."

"In matters of faith and religion we raise our imagination above our reason: which is the cause why religion ever sought access to the mind by similitudes, types, parables, visions, dreams." *Bacon.*

14, 15. and, Christ now speaks of these things, explaining the meaning of one of the most familiar of Jewish types. **Moses,**[b] of whom N. was a disc. **lifted,** *etc.*, the cause and effects well known to N. **must . . up,** ref. to His crucifixion. **whosoever,**[c] the *serpent* for Jews only. *This* for all men. **believeth . . Him,** practically receives Him as the Divinely appointed and sufficient sacrifice. **perish,** as the otherwise inevitable consequence of sin. **eternal life,** the gift of God through Jesus Christ.

"This wind blows where it list; and not only so, but as it list; when it list; as much as it list; in what manner it list; and on whom it list. This Spirit is a gift; and gifts are free." *Austin.*

"He that does not know those things that are of use and necessity for him to know, is but an ignorant man, whatever else he may know besides." *Abp. Tillotson.*

the brazen serpent a type of Christ

b Nu. xxi. 9.

c Jo. xii. 32, 33.

The brazen serpent.—Paul has been charged with inventing the doctrine of the atonement, but it is in this verse in germ. Notice here three analogies—I. In the disease. The poison of the fiery serpents was fermenting in the Israelites; that of sin is fermenting in us. 1. Men are sinners: a trite observation, but Paul devoted three chapters in Romans to prove it. 2. All are under sentence of death. "Guilty before God," subject to penalty—death. The wages never fall below that. 3. Not only so, but we are polluted, morally sick. What wrought death upon us wrought it in us. II. In the remedy. 1. Our salvation comes through man. The Israelites were bitten by serpents, and by a serpent they were to be healed. By man came sin; by man comes salvation. 2. Not only by man, but the Son of Man, one who in the core of His being is closely united to every other man. According to the ancient law, the Goel or nearest relative alone had the right to redeem. Christ is the nearest relative any man can have. 3. The Son of Man lifted up. The tendency is to make the Incarnation the centre of Christianity: the Bible makes the Cross that. III. In the application of the remedy for the disease. The Israelites were not bidden to apply poultices, but to look. You are not enjoined to improve yourselves, but to believe. *J. Cynddylan Jones.*

"He doth aptly teach a Doctor of the Law by a figure of the Law." *Ardens.*

"It had the shape but not the poison of a serpent." *Greg. Nazianzen.*

"Dead as the serpent; durable as the brass (because the fruits of His death abide for ever)." *Isidore of Seville.*

Simplicity of way of salvation.—I knew a young man who intended to trust his soul to Jesus some time, but ever put it off time after time. One night God's Spirit enabled him to resolve that he would put it off no longer. He had been thinking much during the day of the words, "God so loved the world." He lay down on his bed, but it was not to sleep. He prayed God to give His Spirit, and the Lord heard his prayer. For hours he lay awake, his mind calm, his thoughts clear, his heart fixed. He saw as he had never seen before that God had really "*so* loved the world that He gave His only-begotten Son" to die in the room of sinners; and that

"Our salvation is *in* Christ and with Him, but not *apart* from Him. When a bank-note or a gold coin is put

now *whosoever* believeth in Him should not perish, but have everlasting life. He simply believed this; saw that word was *whosoever*, and that God was in earnest in His offer. His heart accepted it; and that moment a joy he had never known before filled his soul. He started up from his bed. Could this be conversion?—so simple a thing as believing God's offer of Christ, and taking Him at His Word? He knelt down at the bed-side; thanked God for His Son; committed himself to the Lord Jesus; and resolved, if God spared him, that he would believe himself to be a Christian, and look to Jesus to enable him to act like one. Ever since, he has considered that night to be the night of his conversion. *Submission.*—To get a disobedient and stubborn child to say, "I am sorry," or to do the smallest and easiest action, is quite as difficult, if it be a test of submission, as to get him to run a mile, or perform an hour's task. So the mere uplifting of the eye to the brazen serpent was enough to show that the Israelite believed God's word, and expected healing. It was in this look that the will of man met and accepted the will of God in the matter. It was by this look the pride which had led them to resist God and rely upon themselves was broken down; and in the momentary gaze at the remedy appointed by God the tormented Israelite showed his reliance upon God, his willingness to accept His help, his return to God. *M. Dods.*

16. so loved,[a] thus *greatly*, and after this *method* showed it. **world,**[b] not the Jews alone. **gave,**[c] freely. **only . . Son,**[d] not one Son out of many. **that,** for this purpose. **believeth,**[e] with the heart unto righteousness. **life,**[f] spiritual and eternal, prefigured in the case of the Jews of old, who looked and lived.

Redemption through Christ.—I. Men need deliverance from death. II. God's love is so great as to prompt to deliverance. III. This deliverance has been wrought out by self-sacrifice on the part of God. IV. This deliverance is made ours by a personal faith in the Lord Jesus Christ. *C. D. Barrows.*

Whosoever.—"Whosoever" has a finger for babes, and an arm for old men; it has an eye for the quick, and a smile for the dull. Young men and maidens, "whosoever" offers its embrace to you! Good and bad, honorable or disreputable, this "whosoever" speaks to you all with equal truth! Kings and queens may find room in it; and so may thieves and beggars. Peers and paupers sit on one seat in this word. "Whosoever" has a special voice for you, my hearer. *Spurgeon.—The wonderful love of God.*—The freedmen exhibited a great desire to learn to read and write. One old uncle desired to learn to read, that he might read the Bible, but cared nothing about writing. When first able to spell out the words, he studied out the verse, "God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." In the midst of the verse, his feelings overcame him, and he said, "Is dis ra'al? Is dis de surenuff word ob de Lord?" "No doubt about it," said his teacher. "And uncle readin' it for hisself!" When he had finished reading the verse, he said, "Now, if old uncle dies, he kin go up dar and tell de good Lord Jesus dat he read in his own book, 'Whomsumever b'liebes on Him sha'nt perish, but hab eberlasting life;' and de Lord knows dat Uncle Sam b'liebes on'm, and he read it for hisself in his own book."

17. God, who is *just*, and *holy*, as well as merciful. **Son,** sent Him as the *last* messenger[g] to man, having sent many messengers bef. **condemn,**[h] yet what else could the world reasonably expect?

The end of Christ's kingdom.—I. Condemnation might have been expected: 1. When we consider the condition of men; 2. When we consider the history of Divine dispensations; 3. When we consider the prediction of the treatment of the Gospel. II. Salvation was really accomplished: 1. From error by His teaching; 2. From false models by His example; 3. From guilt by His sacrifice; 4. From perdition by His grace. *Whythe.*

No standard of experience.—Unhappily the experience of John Bunyan, or of some other person, has been erected into a standard by which that of other men is tried; and in some regions a Christian will be asked, "Were you long in the Slough of Despond?"—as though the Slough of Despond were a Divine institution, and the only way of salvation lay through it. Andrew Fuller put the question to an aged saint, who replied, "I was never there at all, sir; I went straight to the cross of Christ." That was the Scriptural way; and it is to be remarked that the Scriptures place nothing between the sinner and the Cross, nor do they clog the free message with a single qualifying condition. "Believe on the Lord Jesus Christ, and thou shalt be saved."

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into my hands, my money is *in* that, not apart from it. When a deed is signed, sealed, recorded, and delivered to me, my title is in my deed and not apart from it. My bank-note or gold coin will pay my debt and pay my journeying expenses. My deed will ensure me my farm. Even so *in* Christ I have my debt cancelled, my journeying support, and my heavenly inheritance all secure." *W. E. Boardman.*

God's great love to man

a Ep. ii. 4—7.

b Ac. x. 34, 35.

c Tit. iii. 4—7.

d Ro. i. 8; 2 Co. v. 19; 1 Jo. iv. 9, 10.

e Ga. iii. 11; Ro. iv. 23—25.

f Ro. vi. 23; 1 Jo. iv. 14; Ro. viii. 32; Lu. xix. 10; 2 Pe. iii. 9.

The "so" in this verse is an incomprehensible "so;" a "so" that all the angels cannot analyze; few can comment upon or understand the dimensions of this "so." *Charnock.*

"It is a very speaking silence that He doth not tell us how great that love is, but leaves us to understand it to be altogether inexpressible." *Howe.*

God's purpose in sending His Son

g Ma. xxi. 37; Mk. xii. 6.

h Lu. ix. 56; Jo. viii. 11; xii. 47.

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"Christ catechising Nicodemus, contracteth the sum of the Gospel into one verse." *Bishop Andrewes.*

The Rev. John Newton, late rector of St. Mary Woolnoth, when his memory was nearly gone, used to say that, forget what he might, he never forgot two things,—1st, that he was a great sinner; 2nd, that Jesus Christ was a great Saviour.

faith and unbelief

18. believeth, receives and rests on Him alone. **Him,** and no other ground of confidence, either in whole or in part. **not condemned,**[a] is not under sentence. **already,** "he who commits murder is condemned by the nature of his act, bef. he receives the sentence of his judge." **because,** *etc.*, the sentence takes effect on him who rejects Christ.

The believer not condemned.—1. Christ has appeared to put away sin by the sacrifice of Himself. 2. Faith in Christ identifies us with His sacrifice. 3. Identification with the sacrifice of Christ removes all personal guilt. 4. So the believer is not regarded or dealt with by God as a sinner. He is not condemned—(1) by God; (2) by the law; (3) by Himself: remorse subsides, fear vanishes. *S. Martin.*

Suppose I ask you if you have the spirit of a poet, and you say, "Oh no, I haven't; I never wrote a line of poetry in my life." But I take you to the top of a mountain when the light is coming, when the morning is dawning and nature is about to drench the dark world in a liquid bath of gold; and I watch the gleam of enthusiasm brighten over your countenance as from your heart rise the words, "Oh, it is beautiful!" Then, my brother, I know you are a poet, though Tennyson be ignorant of you and Wordsworth acknowledge you not. So if you want to know if you are within the pale of Christianity stand on the mountain when Jesus passes by, and should you feel one fond desire, one panting aspiration which makes you cry, O to be like Thee, to be near Thee! then, by that thrill of aspiration in your heart, you will know you have seen the Bright and Morning Star and that your light has come. How could it be possible for any man or woman to love darkness rather than light? The answer to that, too, is here, "Because their deeds are evil." *Anon.*

"Future misery is not a foreign imposition by power; but an acquired constitution of mind; it is guilt of conscience and malignity of spirit." *Dr. Whichcote.*

the light and the darkness

19—21. this . . condemnation, the real cause of it. Not alone the love and the practice of sin, but the rejection of the Saviour. **light,**[b] Christ, the true Light. **darkness,** the moral d. of sin. **because,** *etc.*, the light pointed out the nature and need of a new life. Men unwilling to appreciate the beauty and practise the duties of holiness. Preferring the pleasures of sin for a season. **hateth . . light,**[c] bec. it reveals the deformity of sin. **neither . . light,**[d] to learn, to look at themselves. Wilful concealments and ignorance. **doeth truth,** loves and practises it. **cometh,** without fear, and for further instruction.[e] **that,** *etc.*, to test and prove his own works and character. **wrought . . God,** in the Divine strength,[f] and for Divine glory.[g]

Doing the truth and the blessed result.—1. The word "doeth" suggests—(1) The exercise of resistance. The man who will do truth opposes the evil impulses of his nature. With noble superiority he contends against subtlety and deceit. See instances in Joseph, Daniel, the Three Children, and Cornelius. (2) Decision of character. The man who does the truth has no vacillation or hesitation. He applies himself steadily to the course he adopts, like Moses, Samuel, Nehemiah, Nicodemus, Joseph of Arimathea. (3) The permanent and satisfactory result. Good is not temporary or unstable in its results. What peace and joy it imparts! *G. McMichael.*

Love of darkness rather than light.—When the Bastile was about to be destroyed a prisoner was brought out, who had long been lying in one of its gloomy cells. Instead of joyfully welcoming his liberty, he entreated that he might be taken back to his dungeon. It was so long since he had seen the light that his eye could not endure the light of the sun. Besides this, his friends were all dead, he had no home, and his limbs refused to move. His chief desire now was that he might die in the dark prison where so long he had been a captive. *Denton.*

"I have heard of some one that, having advanced some erroneous doctrines of philosophy, refused to see the experiments by which they were confuted." *Dr. Johnson.*

Jesus comes into Judæa

22—24. baptized, not Himself,[h] but what was done by His authority is spoken of as done by Himself. **Ænon** (*fountain*, fr. Heb. *Ayin*), sup. to be 53 m. N.E. of Jerus. in Samaria.[i] **Salim,** W. of Jordan, in N. of Samaria, 8 m. S. of Scythopolis.[j] **much water,**[k] *see Gk.*, many waters, *i.e.*, not "much water in one place," but "many fountains." **not yet,**[l] it is implied that he was shortly after.

The best evidence of the truth of Christianity.—As I looked upon the sun this November morning shining through some beautiful clouds, a man called upon me to prove that the sun was, in his judgment, as far as he could make out by "the tables," about sufficient to light the world. He turned over long pages of logarithms, fractions, and decimals, and long processions of figures. He asked me for a slate and pencil, and he was going to make it out to my satisfaction that the sun was just about sufficient to enlighten a hemisphere at a time. I ordered him off! Why? I saw it! I felt it! *Parker.—Example of Christian zeal.*—The most remarkable examples of zeal are found in the records of the early itinerant ministers. Richard Nolley, one

a Jo. v. 24; Ro. viii. 1.

b Jo. i. 7; viii. 12.

c 1 K. xxii. 8; Ep. v. 13; Pr. viii. 63.

d Job xxiv. 13, 17; Pr. iv. 18.

e Ps. cxix. 105; cxxxix. 23, 24.

f Jo. xv. 4; 1 Co. xv. 10.

g Ma. v. 16.

h Jo. iv. 1. 2.

i *Stanley, Sin. and Pal.* 311: *Paxton's Sac. Geo.* 459.

j *Eusebius; Jerome, etc.*

k 1 S. ix. 4.

l Ma. xiv. 3.

of these, came upon the fresh trail of an emigrant in the wilderness, and followed it till he overtook the family. When the emigrant saw him, he said, "What, a Methodist preacher! I quit Virginia to be out of the way of them; but in my settlement in Georgia I thought I should be beyond their reach. There they were; and they got my wife and daughter into their Church. Then I come here to Choctaw Corner, find a piece of land, feel sure that I shall have some peace from the preachers; and here is one before I've unloaded my wagon!" The preacher exhorted him to make his peace with God, that he might not be troubled by the everywhere present Methodist preachers.

25, 26. Jews, *R. V.*, "a Jew." **purifying,** perh. suggested by baptism. **they,** John's disciples. **He,** Christ. **to whom,** *etc.*,[a] "as much as to say, all are forsaking thee, and flocking to Him, who was baptized by thee." *Chrysostom.*

The controversy about purifying.—I. Affords an example of the tendency to sinful disputes under the most favorable circumstances. II. Shows the injury which arises from mistaken views of the object intended to be served by outward ordinances. III. Teaches the baneful influence of the spirit of self and party, so common in the history of the Church. *R. W. Dale.*

Many men are deaf to the charms of the Gospel.—A musical amateur of eminence, who had often observed Mr. Cadogan's inattention to his performances, said to him one day, "Come, I am determined to make you feel the power of music; pay particular attention to this piece." It was played. "Well, what do you say now?" "Just what I said before." "What, can you hear this and not be charmed? I am surprised at your insensibility! Where are your ears?" "Bear with me, my lord," replied Mr. Cadogan, "since I, too, have had my surprise; I have from the pulpit set before you the most striking and affecting truths; I have found notes that might have awaked the dead; I have said, Surely he will feel now; but you never seemed charmed with my music, though infinitely more interesting than yours. I too might have said, 'Where are his ears?'" *Dr. Donne.*

27—29. a man, such as I am. **can . . nothing,**[b] neither a work to do, nor any results of work. **except . . heaven,** hence I should be content both with those who come to my baptism, and with those who foll. Christ. **ye yourselves,** *etc.*,[c] you, therefore, ought to be no more surprised than I am, that I "decrease" and He "increases." **bride,**[d] ill. the Church. **bridegroom,** Christ. **friend,** *etc.*,[e] could not, does not expect to have the bride, but only, as his friend, to sympathize with the bridegroom's joy. **my . . fulfilled,** I, as the Heavenly bridegroom's friend, rejoice with Him.

The luxury of living.—Our joy is fulfilled: 1. In doing the right; 2. In doing our own work; 3. In witnessing our influence; 4. In anticipating our rewards. *Wythe.*

More than human genius.—If He is simply a man, as we hear, then He is most certainly a new and singular kind of man, never before heard of; one who visibly is quite as great a miracle in the world as if He were not a man. We can see for ourselves, in the simple directness and freedom of Histeachings, that whatever He advances is for Himself. Shakespeare, for instance, whom we name as being probably the most creative and original spirit the world has ever produced, is yet tinged in all his works with human learning. His glory is, indeed, that so much of what is great in history and historic character lives and appears in his dramatic creations. He is the high-priest, we sometimes hear, of human nature. But Christ, understanding human nature so as to address it more skilfully than he, never draws from its historic treasures. He is the High-Priest, rather, of the Divine nature, speaking as one that has come out from God, and has nothing to borrow from the world. It is not to be detected by any sign that the human sphere in which He moved imparted anything to Him. His teachings are just as full of Divine nature as Shakespeare's of human. *H. Bushnell, D.D.*

30—33. increase, occupy larger share of attention, influence. **decrease,** my name and office pass out of sight (ill. stars at rising of sun). **above all,**[f] above all other teachers in rank. **earth,**[g] John's nature strictly human. **heaven,** Christ's nature is Divine. **seen . . heard,** as He Himself said, *v.* 11. **no man,**[h] comparatively speaking. **set . . seal,**[i] certifies, witnesses, as by the affixing of a seal.

John's magnanimity.—His character was here put to the proof—1. For it is natural to envy the growing reputation of others, and to be jealous when it seems likely

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disciples of John and the Jews

a Jo. i. 7, 15; Ps. lxv. 2; Is. xlv. 23.

"Reviling includeth bitter and foul language; but detraction may be couched in truth, and clothed in fair language; it is a poison often infused in sweet liquor, and ministered in a golden cup; and it especially respecteth worthy persons, good qualities and laudable actions, the reputation of which it aimeth to destroy or impair." *Dr. Barrow.*

John rejoices in the fame of Jesus

b 1 Co. ii. 12—14; iv. 7; Ja. i. 17.

c Jo. i. 20, 27; Lu. i. 17.

d Song iv. 8—12; Je. ii. 2; Ez. xvi. 8; Ho. ii. 19, 20; Ma. xxii. 2; 2 Co. xi. 2; Ep. v. 25, 27; Re. xxi. 9.

e Song v. 1.

"True glory strikes root, and even extends itself; all false pretensions fall as do flowers, nor can anything feigned be lasting." *Cicero.*

"*The Saviour's Government* is gentle as the falling snow on a fleece of wool: and refreshing as the rain of heaven on the newly-mown field." *Waugh.*

f Jo. vi. 33; viii. 23; Ep. i. 20, 21.

g 1 Co. xv. 47.

h Jo. i. 11.

i 1 Jo. v. 10.

"John the Baptist was Christ's forerunner; like the morning star, the forerunner of the

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sun, he shone brightly a little while, but his ministry by degrees ceased, and gave way to the ministry of Christ, as the morning star by little and little goes out as the sun rises." *Pres. Edwards.*

effect of receiving and rejecting Jesus

a Jo. vii. 16.

b Ps. xlv. 7; Is. xi. 2; lix. 21; Jo. i. 16; Col. i. 19.

c Ha. ii. 4; Jo. iii. 15, 16.

"For that love with wh. He, embracing the Son, embraces also us in Him, leads Him to communicate all His benefits unto us by His hand." *Calvin.*

"Men appoint walls and bulwarks for salvation, but God appoints salvation for walls and bulwarks. Salvation is often without walls and bulwarks, and walls and bulwarks without salvation. Salvation is the safer safeguard." *Venning.*

Jesus leaves Judæa for Galilee

d Jo. iii. 22, 26.

e Lu. ii. 49.

"Let us not run out of the path of duty lest we run into the way of danger." *Rowland Hill.*

"What God calls a man to do, He will carry him through. I would undertake to govern half a dozen worlds, if God called me to do it; but I would not undertake to govern half a dozen sheep unless God called me to it." *Payson.*

to trench upon our own; and he wins a fine triumph who can be contented, provided that the cause of God be advanced. 2. It is here that St. John's character is displayed under its most striking aspect. We can admire him as he lives a severe life in the desert, and as he stands before Herod; but nowhere does he appear so transcendently great as here. *J. McNeil.*

The witness of the Spirit.—"If the Holy Spirit of God did not bear testimony to paternal love, our tongue would remain silent; for we could not in prayer call Him Father, unless we were assured that He was really so. Our own mind of itself, independent of the preceding testimony of the Spirit, could not produce this persuasion that we are the sons of God." *Calvin.* "The testimony of the Spirit is an inward impression of the soul, whereby the Spirit of God directly 'witnesses to my spirit that I am a child of God;' that Jesus Christ hath loved me, and given Himself for me; and that all my sins are blotted out, and I, even I, am reconciled to God." *Wesley.*

34—36. He . . sent,[a] Christ. **by measure,**[b] in a limited degree. **hath,**[c] both the *germ* in his new nature, and the *title* in God's promise to him. **believeth not,** *R. V.*, "obeyeth not." **shall . . life,** not *see*, so as to understand here, or enjoy hereafter.

Life eternal in this world.—1. It has its origin here. It is not death, but regeneration—that is the entrance gate to it. He begins to live the same life that he will in heaven—only that here he is in a state of childhood. 2. It is nourished here. God has promised food for it; He has stewards to furnish it with nourishment in due season; and the cupboard and larder is open for it to help itself when it likes. The food contained in the Bible is the produce of its native country, and it will not look well unless it will feed often on this. 3. It is trained here for its home. It is away from home here, in an ungenial climate and a strange land. It is not to be wondered at if at times it appears to be weak and feeble. There is something tender, yet strong, about it. It is too strong ever to die, but it is tender enough to appear sickly. *H. Macmillan.*

The testimony of human experience to the Divinity of Christ.—As there can be no argument in chemistry in proof of odors like a present perfume itself; as the shining of the stars is a better proof of their presence than the figures of an astronomer; as the restored health of his patients is a better argument of skill in a physician than labored examinations and certificates; as the testimony of the almanac that summer comes with June is not so convincing as the coming of summer itself in the sky, in the air, in the fields, on hill and mountain, so the power of Christ upon the human soul is to the soul evidence of His Divinity based upon a living experience, and transcending in conclusiveness any convictions of the intellect alone, founded upon a contemplation of mere ideas, however just and sound. If Christ is the wisdom of God and the power of God, in the experience of those who trust and love Him there needs no further argument of His Divinity. *Beecher.*

CHAPTER THE FOURTH.

1—4. when, *etc.*,[d] the *increasing* fame of Christ soon bec. widely known. **left,** He knew the Pharisees' rage would soon develop into active hostility, and His hour was not yet come. **needs,**[e] both bec. it was the shortest way, and in the line of His purpose.

Jesus left Jerusalem because His miracles were attracting the wrong kind of people, and creating a misconception of the nature of His kingdom. He went into the rural districts, where He had simpler, less sophisticated persons to deal with. Here He gained many disciples, who accepted baptism in His name. But here again His very success endangered His attainment of His great end. The Pharisees, hearing of the numbers who flocked to His baptism, fomented a quarrel between His disciples and those of John; and would, moreover, have probably called Him to account for presuming to baptize at all. But why should He have feared a collision with the Pharisees? Why should He not have proclaimed Himself the Messiah? The reason is obvious. The people had not had sufficient opportunity to ascertain the character of His work. *Dods.*

Simplicity of faith.—"What do you do without a mother to tell all your troubles to?" asked a child who had a mother of one who had none. "Mother told me

whom to go to before she died," answered the little orphan. "I go to the Lord Jesus: He was mother's friend, and He's mine." "Jesus Christ is in the sky. He is a way off, and He has a great many things to attend to in heaven. It is not likely He can stop to mind you." "I do not know anything about that," said the orphan. "All I know, *He says He will; and that's enough for me.*"

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Jacob's well

5—8. Sychar (*falsehood*), identified,[a] with a village called *Aschâr*, nr. Shechem. **parcel . . Joseph,**[b] where Joseph was buried.[c] **Jacob's . . there,** now quite dry, and closed by huge stone.[d] **sat thus,** *i. e.*, accordingly, being tired. **sixth hour,** 12 noon. **woman . . water,** as the present cust. is. **give,** "He asks of her, in order to have her ask of Him."

The model Teacher.—I. Observe our Lord's zeal: 1. He went to a most unwelcome neighborhood; 2. He was satisfied to teach only one scholar; 3. He labored with a disagreeable pupil. II. His tact: 1. He was ingenious in catching an illustration to interest her mind; 2. He was quick in turning the illustration so as to impress her conscience. III. His spirituality: 1. He carefully avoided all discussion of irrelevant matters; 2. He pressed home the one lesson persistently which he wished her to learn. *Dr. Robinson.*

Continuance in well-doing.—"What is wanting here?" said a courtier to his sovereign, with whom he was residing, amid the acclamations and splendor of a triumphal procession. "CONTINUANCE," replied the monarch. "So say I," adds Mr. James. "Tell me, if you will, of your youth, your health, the buoyancy of your spirits, your happy connections, your gay parties, your elegant pleasures, your fair prospects, and then ask me what is wanting. I reply, 'CONTINUANCE.' A single day may spoil everything; before to-morrow's sun shall rise you may be attacked by disease and death."

a Thomson, *L. and B.* 472, 473; but *Porter* identifies it with Shechem itself, *Hd.-book for Syria* 318; called by the Romans *Flavia Neapolis*, from which the present Arab name *Nablous*; see *Topics* i. 168, 170. It is about 34 m. N. of Jerus., and 15 m. S. of Samaria, betw. Mts. Gebal and Gerizim, at the entrance of wh. gorge is the well.

b Ge. xxxiii. 19.

c Jos. xxiv. 32.

d *Jacobus; Porter* 325; *Robinson* iii. 107–113; *Stanley* 147, 240, 428; *Bonar* 365–367.

living water

9, 10. thou . . Jew, this she knew fr. His accent, dress, etc. **dealings,**[e] no social intercourse; trade there might be (*v.* 8), though usually *that* was not permitted. **knewest,** what one does not know, oft. of more consequence than what is known. **gift . . God,**[f] the gift *par excellence*, the unspeakable gift.[g] **who . . saith,** etc., *the* gift, Himself. **living water,**[h] water of life.

Christ is the gift of God.—This is one of the sweetest names Christ bears—"the gift of God." "Thanks be unto God for His unspeakable gift"; "God so loved the world, that He gave his only begotten Son"; "The gift of God is eternal life." Whose gift is He? The gift of God. Some seem to think that no good thing can come from God. When they hear that God has kindled eternal fire for the wicked, they say, Can any good thing come from Him? But, ah! there is this and this good thing. Observe what the gift is—"The gift of God." He did not give a creature. He did not give an angel or seraph. He gave His Son. Why did He give this gift? "God so loved the world that He gave His only begotten Son," &c. Ah! here is the guilt of unbelief, that you do not take up what God has laid down. *McCheyne.*

Behold! the gift of God!—Perhaps there is no cry more striking than that of the Eastern water-carrier. "The gift of God," he says, as he goes along with his water skin on his shoulder. It is impossible to hear this cry without thinking of our Lord's words to the woman of Samaria: "If thou knewest the gift of God, and who it is that saith unto thee, Give Me to drink, thou wouldst have asked of Him, and He would have given thee living water." The water-carrier's cry in Egypt must always rouse a thoughtful mind to the recollection of the deep necessities of the people; of the thirst which they yet know not of, and the living water, which few, if any, have offered to the poor Moslems in that great city; and makes him wish and pray for the time when the sonorous cry of "*Ye aatee Alluh*" shall be the type of the cry of one bringing the living water of the Gospel, and saying, "Behold, the gift of God!"

e Ac. x. 28.

f Ep. ii. 8.

g 2 Co. ix. 15.

h Is. xii. 3; xli. 17, 18; Je. ii. 13; Zec. xiii. 1; xiv. 8; Re. xxii. 17.

"If, wearied with your spiritual journey, thou canst no go on, sit down; but let it be by the wayside. Wait; but let it be by Jacob's well. Ply the ordinances of God; and the God of ordinances will come to thee and bless thee." *Toplady.*

11—14. well . . deep, 75 ft. deep, when last measured, prob. much rubbish at the bottom; perfectly round, 9 ft. in dia., excavated in the rock; sides hewn smooth and regular. *Porter.* **that . . water,** *lit.*, "the water wh. is living."[i] **thirst again,** mere creature good never satisfies but for a brief season. **in him,**[j] an internal fountain of spiritual delight and refreshment. **well . . life,** the beginning on earth of the joy of heaven.

"When thou hast an opportunity of speaking a word for the good of another soul, defer not the doing of it till another time." *Corbet.*

i Is. xii. 3; Zec. xiv. 8; Ps. xxxvi. 9.

j Jo. xvii. 2, 3; Ro. vi. 23; Jo. vii. 38.

Nothing.—I. Do not all the streams of life flow from Him? II. Who filled the ocean from the hollow of His hand? III. Who causes the clouds and makes them treasures of His rain? IV. Who for thousands of years has opened fountains of joy in myriads of hearts? *Van Doren.*

"God gives His help, not by forcing, but by secretly inclining and changing

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the will, and bringing it with freedom and full consent to a conformity with his own." *Adam.*

Jos. Wars, iii. 7, 32.

See *Blunt's Scripture Coincidences*, 344.

"Hilly ways are wearisome ways and tire the ambitious man. Carnal pleasures are dirty ways, and tire the licentious man. Desires of gain are thorny ways, and tire the covetous man. Emulations of higher men are dark and blind ways, and tire the envious man. Every way, that is out of the way, wearies us." *Dr. Donne.*

"This well of the water of life is very deep, and we have nothing to draw with; therefore we must have our pipes and conduits to convey the same unto us; which are the Word of God preached, and the administration of the Sacraments." *Perkins.*

the true worship of the true God

a Jo. i. 48, 49.

b Jud. ix. 7; De. xii. 5—11: 1 K. ix. 3.

c Mal. i. 11; Ma. xviii. 20.

d 2 K. xvii. 29.

e Is. ii. 3; Ro. ix. 5.

f Phi. iii. 3.

"Avoid controversy in preaching, talking or writing; preach nothing down but the devil, and nothing up but Jesus Christ." *Rowland Hill.*

Refreshing water.—A little girl who had been instructed in a Sunday-school in the country was very fond of her Bible. There was a spring at a small distance from her cottage, from which the family supplied themselves with water. Her father had noticed that she was sometimes longer than necessary in going to the spring. One day he followed her unperceived, and observed her set down the pitcher and kneel to pray. He waited till she arose, and then, coming forward, said, "Well, my dear, was the water sweet?" "Yes, father," said she; "and if you were but to taste one drop of the water I have been tasting, you would never drink the waters of this world any more."

15—18. woman saith, *etc.*, how little did she understand the Lord! The water of life would not destroy bodily thirst. **hither,** *R.V.*, "all the way hither." **call . . husband,** He will convince her of sin, and excite *thirst* for saving knowledge. What can He mean by *husband!* does He know all? **that . . truly,** thou hast spoken truth, so far.

Christ's wise method.—"Sir, give me this water, that I thirst not, neither come hither to draw." In prompt response to her faith Jesus says, "Go, call thy husband, and come hither." The water which He means to give cannot be given before thirst for it is awakened. And in order to awaken her thirst He turns her back upon the shameful wretchedness of her life, that she may forget the water of Jacob's well in thirst for relief from shame and misery. In requiring her thus to face the facts of her guilty life, in encouraging her to bring clear before Him all her sinful entanglement, He responds to her request, and gives her the first draught of living water. For there is no abiding spiritual satisfaction which does not begin with a fair and frank consideration of our past, and which does not proceed upon the actual facts of our own life. *Dods.*

Sin must be confessed before salvation can be obtained.—There is no salvation till you confess your sin. There was a man in India who, one evening having nothing else to do, went to play at religion with the parson—as some of you have come here this afternoon. "Religion is all very well," began the officer, "but you must admit that there are difficulties—about the miracles, for instance." The chaplain knew his man, and quietly answered him, "Yes, there are some things in the Bible not very plain, I admit; but the seventh commandment is very plain." The man's temper rose, and he swung himself out of the tent; but a little later he came back, no longer to raise false difficulties, but to ask how a poor wicked British officer might be saved. *J. McNeill.*

19—23. perceive . . prophet,[a] a man who was divinely instructed in hidden things. She now addresses Him as one acquainted with the mind of God. **our fathers,** *etc.*,[b] she flies off fr. matters personal and moral to questions of ceremony, worship, and national prejudice. **Jesus saith,** *etc.*,[c] from forms, etc., Jesus would lead her back to essentials—heart matters. **neither,** God is not a local deity, confined to places, and times, and forms. **ye . . what,**[d] they accepted the Pentateuch, but rejected the Prophets, through whom the Messiah was revealed more fully. **salvation . . Jews,**[e] the Messiah was to be of the Jewish nation. **now is,** *etc.*, spiritual worship, *now*, *here*, and *everywhere*, the great requisite. **spirit,**[f] as dis. fr. mere form. **truth,** sincerity, with earnest desire to know and live acc. to truth.

The church of the future.—I. In this church ordinances will be hints, helps, but never authorities. They are like child's clothes which are necessary for the child, but are not the child; like school books, useful helps but not yokes. II. In this church not only may we expect great light on Scripture, but a reconciliation between revealed and scientific truth so that they will co-operate as parts of a common revelation. The distinction between secular and religious, revealed and natural, will be much narrowed if not entirely done away. All truth will be sacred. Nature and religion will stand upon a common level, not by lowering religion, but by lifting up our conceptions of nature. *Beecher.*—*Sinners avoid the truth.*—I could not help smiling as I read the nineteenth and twentieth verses. She is making a wild attempt to get away, to get off the hook. She tries to turn the subject by bringing up that old religious squabble. *J. McNeill.*

Whitefield's preaching.—The most memorable period of Mr. Whitefield's life was that of the holidays at Moorfields, in the year 1742. On Whit-Monday, at six o'clock in the morning, he commenced the work of that memorable day. At that early hour there were about ten thousand persons waiting, not for him, but for Satan's instruments to amuse them. He mounted his "field-pulpit," and addressed them from the

words, "As Moses lifted up the serpent in the wilderness, so shall the Son of Man be lifted up," &c. They gazed, they listened, they wept; all was hushed and solemn. At twelve o'clock he returned to the conflict, amid such a scene as, perhaps, never preacher encountered before. The worship of this world's god was at its zenith; drummers, trumpeters, merry-andrews, masters of puppet-shows, exhibitors of wild beasts, players, and the whole host of the ministers of folly and of sin were mustered, marshalled, and in full operation, among a multitude of twenty or thirty thousand human beings. At six o'clock in the evening he returned to the charge, when the numbers were vastly increased. On the opposite side of the fields Whitefield began to lift up his voice a third time. He says, "This Satan could not brook. One of his choicest servants was exhibiting, trumpeting on a large stage; but as soon as the people saw me in my black robes, and my pulpit, I think all, to a man, left him and came to me. I think I continued in praying, preaching, and singing (for the noise was too great at times to preach) about three hours." It appears from the facts just stated, that Whitefield, on that eventful day, must have stood in Moorfields not less, at the least, than seven hours; and it is highly probable that a large portion of his hearers listened to him throughout the whole period—during each of the three services. At the close—that is, a little after nine o'clock in the evening—he says,—"We retired to the Tabernacle, with my pockets full of notes from persons brought under concern, and read them amidst the praises and spiritual acclamations of thousands, who joined with the holy angels in rejoicing that so many sinners were snatched, in such an unexpected, unlikely place and manner, out of the very jaws of the devil. This was the beginning of the Tabernacle society. Three hundred and fifty awakened souls were received in one day."

24—26. Spirit,[a] *or*, "God is Spirit." **spirit . . truth** (see on *v.* 23). **Messias,** the Samaritans also expected one.[b] **he . . things,** an admission that there were many things they needed to be told. **I . . he,**[c] His previous disclosures of her life prepared her for this (*v.* 29).

True character of spiritual worship.—1. A right appreciation of God's character—(1) as a Spirit. The mind and pervading life of the universe. In this, however, only a God for the intellect, not for the heart. (2) As a father—a word uniting—Tenderness with reverence; and discipline with kindness. 2. Spiritual character. "In spirit and in truth." Holy character a kind of worship. Before a material God a material knee would have to bow; before a spiritual God nothing but prostration of spirit acceptable. *F. W. Robertson.*

The woman was blinded by her ignorance on a second point; she did not know who it was that said to her, "Give Me to drink." Until we know Christ we cannot know God: it is to Christ we owe all our best thoughts about God. This woman, when she had met the absolute goodness and kindness of Christ, had for ever different thoughts of God. So as we look at Christ our thought of God expands, and we learn to expect substantial good from Him. Yet often, like this woman, we are in Christ's presence without knowing it, and listen, like her, to His appeals without understanding the majesty of His person and the greatness of our opportunity. If the inquiry be more closely pressed, and if it be asked what this Samaritan woman would find to be living water to her, what it was which, after Christ had gone, would daily renew in her the purpose to live a better life and to bear her burden cheerfully and hopefully, it will be seen that it must have been simply the remembrance of Christ; the knowledge that in Christ God had sought her, had claimed her in the midst of her evil life for some better and holier thing, had, in a word, loved her through all her sin. *Dods.*

27—30. the woman, *R. V.*, "a woman."[d] **no . . said,** *etc.*, to the woman. **or,** *etc.*, to Jesus. Reverence and trust will check undue curiosity. **went . . city,** to publish the Messiah. **come, see,** she inflames their curiosity. **told . . did,** His superhuman knowledge convincing, as in the case of Nathanael. **is . . Christ,** *R. V.*, "Can this be the Christ?" who but He could know so much?[e]

It is through the inward spirit of things, and not through the outward form, that God is approached.—1. It is not the letter of any creed or ordinance, or even of the Bible, but the meaning and inner spirit which vivifies and explains everything. "The letter killeth, the Spirit giveth life." 2. The signs and ordinances of religion derive all their force from the directness with which they address our reason, conscience, and affections. The outward form may vary, but if the inward meaning is the same the essential grace is there. 3. God can be worshipped on

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Even to the chosen three Christ imparts no truths more profound than these. He admits this poor schismatic to the very fountain-head of religion.

"'Often, when a preacher has driven a nail in a sure place, instead of clinching it, and securing well the advantage, he hammers away till he breaks the head off, or splits the board.' Might not the same be said of some well-meaning but injudicious teachers in the Sabbath-School?" *W. Taylor.*

a 1 Co. iii. 17.

b "Proved by the fact that *Dositheus* rose among them, and pretended to be Christ." *Origen.*

c Jo. ix. 37; Mk. xiv. 61, 62.

"All the matter in the universe is but an atom to the soul, if once she plume herself for eternity and seek her refuge and her rest in God." *D. McNicholl.*

There is an excellent speech of Bernard, "Good art Thou, O Lord, to the soul that *seeks* Thee; what art Thou, then, to the soul that *finds* Thee?"

the woman returns to the city

d "No one salutes a woman." "He who instructs his dau. in the law is like one who acts the fool." *Talmud.*

e Col. ii. 3.

A man may hide God from himself, but he cannot hide himself from God.

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heath or mountain side or upper room as well as in the most splendid cathedral; but also in the cathedral as well as on the heath, &c. And that is the more spiritual aspect of religion which recognizes the possibility of both. Luther said, "Do not listen to those who open their mouths and call out, 'Spirit, Spirit, Spirit!' and then break down all the bridges by which the Spirit can enter." No! Make the best of all the gifts of God. They are all bridges, but only bridges. *Dean Stanley.*

"If He were never so weary with His travels and labors, yet if any occasion offered to save a lost soul, He would be sure to improve it." *Flavel.*

God will honor zeal.—While I was in London there was a man away off in India—a godly father—who had a son in London, and the father obtained a furlough and came right from India to England to see after his boy's spiritual welfare. Do you think God let that man come thus far without honoring that faith? No. He converted that son. *D. L. Moody.*

He discourses to the disciples

31—34. meanwhile, they being alone. **prayed . . eat,** absorbed by thoughts of His higher works, He needed to be urged. **meat . . of,** *she* forgot the claims of natural *thirst; He,* of *hunger.* **hath . . eat,** they, even, oft. interpreted His word literally.[a] **meat,**[b] His life, food, relish, sustenance. **to do,** *lit.*, "in order that I may do." **will . . me,**[c] His purpose in my life.

The Divine food of Christ and of man.—1. What is the true, the Divine food of man as man, called to be God's child; 2. Christ's life and work show us what we must put first; 3. It is our meat to help, bless, instruct, and save our fellow-men. *W. Smith.*

The joy of having found Christ.—No sooner do you pass the brow of the St. Gothard pass, on your way to Italy, than you perceive that, beyond all question, you are on the sunny side of the Alps. The wind ceases to be sharp and cutting, and a very few minutes' ride brings you into a balmy air which makes you forget that you are so greatly elevated above the sea level. He who climbs above the cares of the world, and turns his face to his God, has found the sunny side of life. The world's side of the hill is chill and freezing to a spiritual mind, but the Lord's presence gives a warmth of joy which turns winter into summer. Some pilgrims to heaven appear never to have passed the summit of religious difficulty; they are still toiling over the Devil's Bridge, or loitering at Andermatt, or plunging into the deep snowdrifts of their own personal unworthiness. *Spurgeon.*

"Looking steadfastly into the silent continents of death and eternity, a brave man's judgments about his own sorry work in the field of time are not apt to be too lenient." *Carlyle.*

a Ma. xvi. 6—8.

b Job xxiii. 12; Jo. vi. 38.

c Ps. xl. 7, 8; Lu. ii. 49; Jo. vi. 38—40; Jo. xvii. 4; xix. 30.

35—38. say, in the seed time. **four months,** betw. sowing and reaping. **and then,** and not bef. The operations in the nat. world depend on times and seasons. **white . . harvest,**[d] ingathering of souls in spiritual harvest, not dependent on set times, but on God's will. **reapeth . . wages,** as well as he that soweth. **gathereth . . eternal,**[e] Gospel dispensation the world's harvest, result of sowing of previous ages—prophets, etc. **he . . together,** all workers of all ages will, in the great harvest, rejoice in their work.[f] **herein,** there is also another analogy betw. nat. and spiritual husbandry; in the life of a generation, as well as in the life of the world. Sometimes one man both sows and reaps, sometimes **one soweth,**[g] and does not live to see the fruit. **another reapeth,** who did not sow the seed. The seed is not lost. **I sent,** *etc.*,[h] application of idea sugg. by *v.* 37.

d Ma. ix. 37; Ac. viii. 5, 6, 12.

e Ro. vi. 23; Da. xii. 3; 1 Co. iii. 7—9; 1 Th. ii. 19—20.

f Je. xliv. 4; Ma. iii. 1, 2; iv. 23.

g Mi. vi. 15.

h 1 Pe. i. 12.

"In his own generation the worker gets more honor than the thinker; but the next generation perhaps will reverse the precedence." *Anon.*

The ministry of woman.—I. Woman is ever foremost in all good. Charity has been her vocation from the days of Dorcas to those of Elizabeth Fry. "The Sisters of Mercy" were the stars that relieved the darkness of the Middle Ages. The most faithful friends of Christ were women. II. Woman has always most faith. "O woman! great is thy faith," the Saviour is saying still. If man be confident, woman is confiding. This is her weakness and her strength. III. Woman does speak more tenderly. In her tone of voice there is the key to unlock the human heart. IV. Woman has special influence over man, whether for good or for evil. Her moral force is greater than all the physical force of government. V. Woman owes much to Christ. To her the Gospel brought the promise and possession of the life that now is. *J. De Kewer Williams.*

To win a soul is your noblest prize, and the greater number you win, the greater and richer will be that "crown of rejoicing" which you will wear in the day of the Lord.

Sowing and reaping.—One day, the master of Lukman, an Eastern fabulist, said to him, "Go into such a field, and sow barley." Lukman sowed oats instead. At the time of harvest, his master went to the place, and seeing the green oats springing up, asked him, "Did I not tell you to sow barley here? Why, then, have you sown oats?" He answered, "I sowed oats in the hope that barley would grow up." His master said, "What foolish idea is this? Have you ever heard of the like?" Lukman replied, "You yourself are constantly sowing in the field of the world the seeds of evil, and yet expect to reap in the resurrection-day the fruits of

virtue. Therefore I thought also, I might get barley by sowing oats." The master was abashed at the reply, and set Lukman free.

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39—42. and, *etc.*, imagine the scene in the city, during this lesson at the well. **for . . woman** (*v.* 29), the scene of her wicked life becomes that of her work for Christ. **he . . days,** two precious days, all He could spare. **many more,** who were wise to improve the opportunity.[a] **bec. . . word,** what excitement for two days in this city! **we . . ourselves,** the words of others should ever lead to a similar result. **know,**[b] and have no doubt of it.

Personal experience eclipses human testimony.—1. It is far more convincing. 2. More complete. Testimony may tell you something about Christ, but not much compared with what you may learn by going to Him yourself. 3. More enduring. What you receive from others you may give up, but only experience can make you faithful unto death. In conclusion. It is a serious thing to reject the personal witness of others, but it is false not to try for yourself whether Jesus is what He professes to be. *Spurgeon.*

The pre-eminence of Christ.—"If any man thirst, let him come unto Me and drink." What man would dare to say of merely physical things, "If any man lacks knowledge, let him come to me?" Neither Humboldt, nor Liebig, nor Agassiz would dare to say this, even of the departments in which they are pre-eminent, how much less of the whole range of learning! Yet Christ, disdaining physical things, appeals at once to the soul with all its yearnings, its depths of despair, its claspings—like a mother feeling at midnight for the child whom death has taken,—its infinite outreachings, its longing for love, and peace and joy, which nothing can satisfy this side of the bosom of God, and says, "If any man thirst, let him come unto Me and drink." He stands over against whatever want there is in the human bosom, whatever hunger there is in the moral faculty, whatever need there is in the imagination, and says, "He that cometh to Me shall never hunger, and he that believeth on Me shall never thirst." *Beecher.*

[a] Ep. v. 16; Col. iv. 5.

[b] Jo. xvii. 3; 1 Ti. iv. 10; 1 Jo. iv. 14.

"That word, 'He told me,' etc., was a great argument; for by that they gathered that, though He knew her to be vile, yet He did not despise her, nor refuse to show how willing He was to communicate His grace unto her; and this fetched over first her, then them." *Bunyan.*

Let us not be desirous of making converts to a party so much as of bringing men to our Saviour, Christ.

He journeys into Galilee

43—45. two days, in Sychar. **Galilee,** avoiding Nazareth,[c] for the reason given in *v.* 44. **when . . Galilee,** the country generally. **seen,**[d] they had, therefore, good reason for receiving Him. **they . . feast,**[e] people who observe the law, more likely to honor Christ.

Christ as a prophet.—There are several names given to Christ as a prophet. He is called "the Counsellor;" "The Angel of the Covenant" (Mal. iii. 1); "A Lamp" (2 Sam. xxii. 19); "The Morning Star" (Rev. xxii. 16). Jesus Christ is the great Prophet of the Church; He is the best Teacher, He makes all other teaching effectual: Lu. xxiv. 45, "Then opened He their understanding." He did not only open the Scriptures, but opened their understanding. He teacheth to profit: "I am the Lord thy God, who teacheth thee to profit." *T. Watson.*

[c] Ma. xiii. 54—57; Mk. vi. 4; Lu. iv. 23, 24.

[d] Jo. ii. 23.

[e] De. xvi. 13.

Gratitude is the music of the heart, when its chords are swept by the breeze of kindness.

the nobleman's son cured

46, 47. nobleman, *see Gk.;* term used to dis. officers and kings, as Herod, fr. those of Ro., Cæsar's. **Capernaum.** If Cana=*Kâná el-Jelil*, and Capernaum =*Khan Minyeh*, or *Tell Hûm*, they were a short day's journey apart. **come down,** he thought this needful. Weak faith; yet strong enough to induce *him* to go to Jesus.

The nobleman of Capernaum.—I. The indigence of human greatness; II. The exercise of faith; III. The all-sufficiency of Jesus; IV. The progress of the Saviour's teaching. *Rev. R. Cecil.*

Physicians in the East.—No one is more sought after in the East than the *hakeem* or physician. Let it be known that one of a travelling party of Europeans is a doctor, and all the sick persons in the neighborhood make their way to his tent for free treatment. The lack of adequate medical facilities in the East is noted by every traveller; and it would hardly be possible to overestimate the amount of suffering caused by this lack. That is the reason why the Frankish *hakeem* can go safely where no other Frank dare go; and it may be said reverently that it is also one of the reasons why our Lord took upon Himself the character of a *hakeem* or healer. Those whom no other appeal would bring flocked to Him because they believed Him to be a powerful *hakeem*. It is also one of the reasons for the success of medical missions. *H. C. Trumbull.*

With men it is a good rule to try first, and then to trust; with God it is contrary. I will first trust Him, as most wise, omnipotent, merciful, and try Him afterward. I know it is as impossible for Him to deceive me, as to be deceived.

48—50. said . . him, for the good of others also. **except . . believe,**[f] not only did they demand mirs., but mirs. performed in a striking manner. **the . . saith,** this discussion ab. faith was as loss of time to him. **saith,**

[f] 1 Co. i. 22.

honoring even weak faith, and this father's great love. **go . . liveth,**[a] could Jesus command life and health at that great distance! what may not we expect? **believed . . word,** without the sign. His faith has increased. **went . . way,** his faith was practical.

The nobleman of Capernaum.—I. Even the noble have their trouble. 1. No earthly dignity lifts above the reach of trouble. 2. But troubles are not always calamities. To the true hearted they are instruments of good. Nobility must suffer that it may become more noble. II. Even the believing need undeceiving. 1. The nobleman was a believer. 2. There was strength and substance in his faith. 3. But even with this living faith the nobleman labored under misconceptions and infirmities. He located the Saviour's power too much in the outward. *Anon.*

Simple faith.—One day, when Napoleon I. was reviewing his troops in Paris, he let fall the reins of his horse from his hands upon the animal's neck, when the proud charger galloped away. Before the rider could recover the bridle, a common soldier ran out from the ranks, caught the reins, stopped the horse, and placed the bridle again in the hands of the Emperor. "Much obliged to you, captain," said Napoleon. The man *immediately* believed the chief, and said, "Of what regiment, sir?" Napoleon, delighted with his quick perception, and ready trust in his word, replied, "Of my Guards!" and rode away. As soon as the Emperor left, he laid down his gun saying, "He may take it who will;" and, instead of returning to the ranks whence he so suddenly issued, he started for the company of staff officers. They were amazed at his apparent rudeness, and disobedience of orders; and one of the generals contemptuously said, "What does this fellow want here?" "This fellow," replied the soldier proudly, "is a captain of the Guards." "You! my poor friend: you are mad to say so," was the answer of the superior officer. "*He* said it," replied the soldier, pointing to the Emperor, still in sight. "I ask your pardon, sir," said the general respectfully; "I was not aware of it." And so the soldier came duly to his post as a captain of Napoleon's Guards.

51—54. as . . going, so faith is rewarded in the way of obedience. **servants,** in ignorance of what had occ. at Cana. **inquired . . amend,** for confirmation of his faith, and instruction of theirs. **yesterday,** hence he was returning leisurely,[b] calmly trusting. **seventh . . him,** ab. one o'clock P.M. **himself . . house,**[c] to whom he told the story. **second,** the one at Cana being the first.

The nobleman's son healed.—I. The happy tidings with which he was greeted: 1. This announcement, however gratifying, did not take him by surprise; 2. Notwithstanding the confidence wh. the nobleman reposed in Jesus' power, his expectations after all were not equal to what actually transpired. II. The important results. As regards: 1. The nobleman himself; 2. The family. *Anon.*

The nobleman's faith.—Trouble led this courtly personage to Jesus. Had he lived without trial, he might have been forgetful of his God and Saviour; but sorrow came as an angel in disguise. The particular trial was the sickness of his child. No doubt he had tried all remedies, and now he turns to Jesus in desperate hope. How often does it happen that children are employed to do what angels cannot! *Spurgeon.*

CHAPTER THE FIFTH.

1—4. feast, it is doubtful what feast this was. **went up,** fr. Capernaum, where He called Ma.[d] **sheep market,**[e] *better,* sheep *gate*; *i.e.*, the gate nr. Temple through wh. sheep for sacrifices were brought, and supp. to be the gate now called St. Stephen's. **Bethesda** (*house of mercy*), prob. built by benevolent contributions. Name suited the work of Christ. **porches,**[f] or colonnades. **impotent,** feeble, sick, powerless. **waiting . . water,** these words and the whole of *v.* 4 are omitted in the *R. V.* They no doubt present the popular belief of the Jews. **moving,** some say the waters were *intermittent*, others that they were *mineral*, excluding the idea of mir. **angel,** *etc.*, thus superstition acc. for what occurred. **whole . . had,** mineral waters may be beneficial in *some*, certainly will not cure *all* diseases.

How many of us are lying like these men at Bethesda?—1. Some of us are paralyzed by sin, evil habits, worldliness. 2. Some are dumb who babble in the world

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a Ma. viii.13; Mk. vii. 29, 30; Lu. xvii. 14.

The words were a warning that His physical gifts were not the greatest He had to bestow, and that a faith which required to be buttressed by the sight of miracles was not the best kind of faith. *Dods.*

"Works without *faith*, are like a fish without water: it wants the element it should live in. A building without a basis cannot stand: faith is the foundation, and every good action is as a stone laid." *Feltham.*

"God loves and prizes the faith of man so highly, that sometimes He bids a miracle for it, rather than go without it." *Caryl.*

b Is. xxviii. 16.

c Ac. xvi. 34; xviii. 8.

"To restore life and health to a dying person at a distance, and by a simple act of volition, and at the same moment to have a perfect knowledge of his recovery, were surely most convincing proofs of Divine power and omniscience." *Tittman.*

Faith is the parent of good works, and the childr'n will bear a resemblance to the parent.

A.D. 28.

the pool of Bethesda

d Mk. ii. 13, 14.

e Ne. iii. 1; xii. 30.

f There are tops of two arched

but never speak to God. 3. Some are deaf who hear the offers of the market, yet cannot hear the offers of God. 4. Here in God's house of mercy there is a hospital for all manner of disease. *Buxton.*

The Pool of Bethesda.—This was probably a bath for unclean persons, for whose accommodation the "five porches," or cloistered walks, were erected. "Bethesda" means "house of mercy, grace, or goodness;" doubtless because many miserable objects there received mercy and healing. Athanasius speaks of the pool itself as still existing in his time, although the surrounding buildings were, as we might expect, in ruins. The place to which the name of the pool of Bethesda is now given is possibly the same thus mentioned. Chateaubriand thinks it offers the only example now left of the primitive architecture of the Jews at Jerusalem. In conformity with other travellers, he states that it is still to be seen near St. Stephen's gate. It is situated near the Temple, on the north, and is a reservoir one hundred and fifty feet long, and forty wide. *Kitto.*

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vaults at S. W. corner, one is 12 feet broad, the other ab. 20 feet. These are doorways to chambers, one of wh. Dr. Robinson traced for more than 100 ft. But he thinks Bethesda=Fount of the Virgin, or Solomon's Pool in the V. of Jehoshaphat.

5—7. certain man, doubtless well known. **thirty . . years,**[a] disease chronic, and to all app. incurable. **saw . . knew,**[b] needed not to be told. **wilt,** *etc.*, art thou willing? Are we *willing?* **no man,**[c] friend, or servant. **coming,** slowly, and painfully dragging himself along. **steppeth . . me,** hence less afflicted, but not willing to defer the cure for the benefit of a greater sufferer.

Suffering often makes people selfish. Perhaps the loving Lord intended to rebuke the spirit of selfishness by choosing out the friendless one.

Affliction sanctified.—1. Sickness is often God's discipline to prepare the mind to welcome Christ. 2. If we would be healed of our spiritual maladies we must be found where that healing is ordinarily bestowed. 3. The most desperate and lengthened cases are not beyond the reach of Christ's powers. 4. Copy the sympathy of Christ to the afflicted. Visit the fatherless and widows, the sick, &c. *Sherman.*

As the flower is before the fruit, so is faith before good works.

Man's extremity, God's opportunity.—One wintry day Hawthorne, the American author, went home with a heavy heart, having lost his government appointment. He cast himself down, as men generally do under similar circumstances, and assumed the very attitude of despondency. His wife soon discovered the cause of his distress. But instead of indulging in irrational hysterics, she kindles a bright fire, brings pen, ink, and paper, and then, lovingly laying her hand on his shoulder, exclaims, as she gazes cheerfully in his face, "Now you can write your book." The word wrought like a magic spell. He set to work, forgot his loss, wrote his book, made his reputation, and amassed a fortune. God-fearing women, go and do likewise! *W. J. Acomb.*

the impotent man

a Lu. viii. 43; xiii. 16.

b Ps. cxlii. 3.

c De. xxxii. 36; Ps. lxxii. 12; cxlii. 4; Ro. v. 6; 2 Co. i. 9, 10.

Jesus teaches us to look after those who have nobody to care for them. *T. Cuyler.*

8, 9. rise,[d] and with the command went power to obey. **bed,** mat, rug, or even outer garment. **walk,** he had not been able, hitherto, to crawl to the water. **took . . bed,** strength. **walked,** power to obey. **Sabbath,**[e] the day chosen for purpose of giving instruction concerning it.

The Bethesda miracle.—This event is typical—I. Of the lamentable condition in which man is placed by sin; II. Of the special means that are employed to rescue man from sin; III. Of the protracted period during which man is bound by sin; IV. Of the intimate knowledge Christ possesses of man's sin; V. Of the immediate release Christ gives man from sin. *J. Woodhouse.*

d Ma. ix. 6; Mk. ii. 11; Lu. v. 24.

e Jo. ix. 14.

Faith is strengthened by exercise.—As a weak limb grows stronger by exercise, so will your faith be strengthened by the very effort you make in stretching it out towards things unseen. How was it with him who had the withered hand? When Jesus said to him, "Stretch forth thine hand," did he reply, "I have no power to do so?" No; he made a great effort to thrust it forth; and in the act of so doing, Jesus gave the needed strength (Ma. xii. 10–13). And now I say to you, Go and do *thou* likewise. Stretch out the poor, weak hand of faith; and the more you do so, the stronger will it become. *Oxenden.*

"The ordinances are like the pool of Bethesda. At a certain time an angel came down and troubled the waters, and then they had a healing virtue in them. So the Spirit comes down at certain times in the Word and opens the heart, and then it becomes 'the power of God to salvation.'" *Flavel.*

10—13. the . . cured, why did they not condemn him bef. for coming to be cured? **it . . bed,**[g] what was he to do with it? **answered,** *etc.*, laid the onus on Christ, one with so much power would be able to reply to them. **what man,** strange that they do not dispute the cure. They were bent on punishing the violator of *their* Sabbath law. **Jesus,**[h] had gone, not waiting for thanks or praises, knowing too that a better opportunity would be furnished Him for instructing the man.

f Lu. xiii. 14.

g Je. xvii. 21; Ma. xii. 2.

h Jo. iv. 19; Lu. iv. 30.

The six cures performed by Jesus on the Sabbath were all unsought.—This is one special feature about them all. 1. The possessed man entreated Christ to leave

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"To keep the Sabbath in an idle manner is the Sabbath of oxen and asses; to keep it in a jovial manner, to see plays and sights, to be at cards and entertainments, is the Sabbath of the golden calf; but to keep it in surfeiting and drunkenness, in chambering and wantonness, this is the Sabbath of Satan, the devil's holiday." *Bp. Andrews.*

him alone. 2. The man with the withered hand did not think of cure. 3. The infirm woman did not hope for healing. 4. The man with the dropsy did not ask for the blessing. 5. The infirm man was too paralyzed to seek Christ. 6. It was an unheard-of thing that the eyes of a man born blind should be opened, and therefore he did not expect it. This also is the Sabbath; let us look to the Lord of the Sabbath. *Spurgeon.*

The power of envy.—We shall find it in Cain, the murderer, who slew his brother at the instigation of envy. We shall find it in the dark and gloomy and revengeful spirit of Saul, who, under the influence of envy, plotted for years the slaughter of David. We shall find it in the King of Israel, when he pined for the vineyard of Naboth, and shed his blood to gain it. Yea, it was envy that perpetrated that most atrocious crime ever planned in hell or executed on earth, on which the sun refused to look, and at which Nature gave signs of abhorrence by the rending of the rocks: I mean the crucifixion of Christ; for the Evangelist tells us, that, for envy, the Jews delivered our Lord. *James.*

14—16. findeth, had, too, a purpose in finding. **Temple,** how many whom God blesses every day are never found in God's house. **sin,** his disease may have been the consequence of sin. **worse,**[a] future punishment is a "worse thing" than any suffering in this world. **told . . whole,** an imprudent thing to do, but motive good. **sought,** for good evidence, etc., that they might act legally. **slay,** nothing less than His death would suffice.

gratitude and bigotry

[a] Le. xxvi. 23, 24.

"He takes off the burden of irremediableness and He reaches out His hand, in His ordinances, by wh. we may be disburdened of all our sins;—and then He lays on us the burden of repentance for ourselves, and the burden of retribution and thankfulness to Him, in them who are His, by our relieving of them in whom He suffers." *Dr. Donne.*

Irresolution the worst part of any malady (in melancholy, hypochondria, &c.):—It is itself disease. It aggravates the other diseases. It hinders the cure. It can make the cure uncertain again. *Lange.*

Sin no more.—Observe—I. That we have all sinned: 1. What is sin? 2. How does it appear that we have all sinned? II. Sin is the cause of God's judgments. III. How we are to conduct ourselves when delivered from any judgment: 1. We must resort to the public ordinances; 2. And endeavor to "sin no more." IV. God hath worse judgments in store if we go on sinning: 1. Temporal; 2. Spiritual; 3. Eternal. *Beveridge.*

Gratitude.—The Marshal D'Armont having taken Crodon, in Bretagne, during the League, gave orders to put every Spaniard to death who was found in the garrison. Though it was announced to be death to disobey the orders of the general, an English soldier ventured to save a Spaniard. He was arraigned for this offence before a court-martial, when he confessed the fact, and declared himself ready to suffer death, provided they would still save the life of the Spaniard. The marshal, being much surprised at such conduct, asked the soldier how he came to be so much interested in the preservation of the Spaniard. "Because, sir," replied he, "in a similar situation he once saved my life." The marshal, greatly pleased with the soldier, granted him pardon, saved the Spaniard's life, and highly commended them both. Oh that Christians never forgot Him who, while they were enemies, died for them.

17—19. answered, in reply to charge of Sabbath-breaking. **Father,**[b] who made, sanctified, and gave the day. **worketh,** on this day. Still ruling, sustaining all things; sending sunshine and shower.[c] **hitherto,** *R. V.*, "even until now," never ceasing. **I work,** how can it be wrong to do acts of mercy similar to those of My Father on this day. **therefore,** not attempting, and unable to reply. **but said also,** *etc.*, charge of blasphemy added to that of Sabbath-breaking. **then . . said,** *etc.*, works, the same in nature, and done with the same power, establish My Sonship; and vindicate My conduct in relation to this day. Unity of *being* and *action.*

the works of Christ and His Father

[b] Jo. ix. 4; xiv. 10.

[c] "What would become of the Sabbath unless God worked on the Sabbath." *Bengel.*

Christ's equality with the Father.—Show: I. How far the Jews were right in their interpretation of our Lord's words. II. What construction we must put upon them. We must regard them: 1. As an avowal of His own proper Divinity; 2. As a warrant to us to rely upon Him for all that we stand in need of. Learn: (1) To dismiss prejudice from your minds; (2) To exercise a simple faith in Christ. *Simeon.*

The fulness of the Godhead in Christ.—Consider what Christ is, and especially what He is to *you.* Consider what it is to have One who is in Himself the sum of all those excellences which, in their separate and scattered elements, you so much admire, and desire to see, among men. I not only think of God along that line of analogy which is derived from human nature and human character, but I love to think that there is in Him a perfection of those things which I see and admire in their simple forms in men. My God is, above all other things, a poet. I that admire Shakespeare, and Milton, and Chaucer, love to think that these were shoots thrown out, and that the great singer is my God. I follow the footsteps of men that

have walked in the way of beauty—the carvers, and painters, and builders, and makers of music—all the children of art, and I say, when we stand with God, we shall find Him to be the great architect, the great builder, the great moulder of beauty, the great painter. He lets us see from day to day something of the frescoes which He has painted in the heaven that is above our head with a prodigality that is amazing. And I love to think of God as the sum of all these excellences. *Beecher.*

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20—23. loveth, this unity marked by love. **showeth,** this so far fr. implying ignorance in Christ, and a progressive understanding of the Father's will, only illus. the condescension of Christ in using familiar terms when speaking of such high and heavenly things.[a] **for . . dead,**[b] the Son's doing of the Father's works should be carried even to the extent of raising the dead. None could reasonably deny that *that* was a Divine work. **but . . judgment,**[c] nor could any deny that judgment *might be,* when they saw that death *was* in the hands of the Son. **that . . Father,** to the same extent, and for the same reason. **honoreth . . him,** for I and My Father are one.

By His own purity, love, and goodness He knew what the Father's goodness willed. *Dods.*

"Faith keeps no holidays, but labors all her life, Sabbath-days and all." *Dr. Clerke.*

The judgment.—Men will have views very different from what they now have. I. THE MISER will see a life spent in gathering gold with terror. II. THE AMBITIOUS will wonder that he could barter his soul for office. III. THE SENSUALIST will dread to review his luxury and lewdness. IV. THE SOPHIST will argue no more against Divine truth. V. THE IMPENITENT will be amazed at his madness in clinging to his sins. VI. THE MOCKER will jest no more about sacred things. VII. THE PROFANE will howl over the folly that insulted God. *Van Doren.*

Our Redeemer is our Judge.—I have seen Dr. Glyn's poem, entitled, *The Day of Judgment.* Its chief deficiency is, that it neglects to ascribe proper honor to Christ. He should have made the most distinguishing figure throughout the whole piece. All judgment is committed to Him. It is Christ who will come in the clouds of heaven; we must all appear before the judgment-seat of Christ. This, to the believer, is a most delightful consideration,—*my Redeemer is my Judge!* He who died for me passes the final sentence. Look, how great is His Majesty and glory! so great is my atonement and propitiation. *Hervey.*

Christ the Fountain of life

a Jo. iii. 12, 35; Ma. iii. 17; Jo. xvii. 26.

b Lu. viii. 54; Jo. xi. 25; xvii. 2.

c Ma. xi. 27; Ac. xvii. 31; 2 Co. v. 10.

24—27. verily, verily, it is indeed most solemnly true. **hath,**[d] even now, possesses the germ, and the certainty of its future enjoyment. **is passed,**[e] not will pass. **death,** spiritual. **life,** spiritual and eternal. **verily,** this, also, another solemn and certain truth. **dead,**[f] some under physical, many in spiritual death. **voice . . God,** and such *hearing* will prove the Speaker Divine. **life . . Himself,** God the fountain of life. **Son . . Himself,**[g] and like the Father, the Son imparts life to the dead. **because . . man,** His humanity qualifies Him for the office of judge.

faith and life

d Jo. vi. 40, 47.

e 1 Jo. iii. 14.

f v. 28; Ep. ii. 1.

g 1 Co. xv. 45.

"This, if it be lawful to say so, is, in a certain sense, His oath." *Augustine.*

"He doth not say that he who thus believeth shall have, but that he hath, everlasting life; nor that he shall pass, but is passed already, from death to life, his faith being the very substance of it to him." *Bp. Beveridge.*

The dead shall hear His voice.—I. Describe four several kinds of death in Scripture: 1. Death spiritual; 2. Death temporal; 3. Death eternal; 4. Death unto sin. II. How the dead shall hear the voice of the Son of God: 1. The dead spiritually may hear—the threatenings of the law; 2. Judgments; 3. Mercies; 4. By the Spirit's operations on their consciences; 5. By His messengers. III. The dead temporarily shall hear in the day in which Christ shall come to judge the world. *Stevens.*

Christ will bring men to judgment.—A man goes into an inn, and as soon as he sits down he begins to order his wine, his dinner, his bed; there is no delicacy in season which he forgets to bespeak. He stops at the inn for some time. By and by the bill is forthcoming, and it takes him by surprise. "I never thought of that! I never thought of that!" "Why," says the landlord, "here is a man who is either a born fool or else a knave. What! never thought of the reckoning—never thought of settling with me!" After this fashion too many live. They eat and drink and sin, but they forget the inevitable hereafter, when for all the deeds done in the body the Lord will bring us into judgment. *Spurgeon.*

the resurrection

h Da. xii. 2; Ma. xxv. 46.

i v. 19.

j Ps. xl. 8; Ma. xxvi. 39; Jo. iv. 34; vi. 39.

k Pr. xxvii. 2; Jo. viii. 14; Re. iii. 14.

28—31. all . . graves, without exception. No annihilation. **hear,** while living, men may close their ears. The time coming when *all* must hear. **shall . . forth,** not only hear but obey. "All will be raised fr. the dead, but not all to life."[h] **damnation,** *R.V.*, "judgement." **I . . nothing,**[i] as a man, and if only a man. **hear . . judge,** "As the Father in Me speaks, so I hear and pronounce judgment." **seek . . will,**[j] as I might, if I were a selfish *man.* **but . . will . . me,** and who dwelleth in Me. **witness . . true,**[k] would not be regarded as *true* by you without evidence.

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The resurrection of the body.—I. It is possible. II. Probable. III. Certain. IV. The purpose or object of the resurrection: One object may be to make a signal exhibition of Jehovah's power. V. The time and mode of the resurrection. VI. The character of the bodies raised. *Brace.*

Christ, the Beginning and the End of the better life.—Much as my future includes all those elements which go to make the blessed fabric of earthly life, yet, after all, what in summer the sun is compared with all its earthly products—flowers, and leaves, and grass—that is Christ compared with all the products of Christ in my mind and in my soul. All the flowers and leaves of sympathy, all the twining joys that come from my heart as a Christian—these I take and hold in the future, but they are to me what the flowers and leaves of summer are compared with the sun that makes the summer. Christ is the Alpha and Omega, the Beginning and the End, of my better life. *Beecher.*

"Nothing in the whole world is really important, except so far as it may be brought to bear upon religion. This is the dictate of reason to every one who believes in a future state of retribution. Nothing in religion itself is important, except so far as it may be brought to bear upon practice." *Keble.*

the faithful witness

32—35. another,[a] even the Father, by a voice fr. heaven and by His mirs. **ye . . John,**[b] you believed in him. Had his testimony been *against* Me, you would have believed it. **he . . truth,** bore testimony to what he had seen and heard. **I . . man,** having Divine, I depend not on human testimony. Let My works speak. **but . . say,** I am meeting you on your own ground. **saved,**[c] by believing on the Son of God. **light,** a great, but not *the* light. **willing . . light,**[d] and *unwilling* when he pointed to the True Light.

The character of genuine reformers.—I. They impersonate some great tendency. II. They are men of fervid spirit. III. They are uncompromising in character. IV. The are men of pre-eminent courage. V. They exert an extraordinary influence. *Evans.*

Burning and shining lights.—Paul, Peter, James, or John—Andrew, Philip, Barnabas, or Stephen—each would be a burning and shining light: in one the lustre might dart from the pen, in another from the tongue. St. Bernard may illuminate a court, or Thomas à Kempis a cloister; Wickliffe may lighten a rectory or a kingdom; Luther may blaze over an age; Madame Chantal, the glorious Elizabeth of Hungary, or the lovely Florence Nightingale, may show how the Tabitha and Dorcas spirit is not confined to any age, to cottage, or to court. But the fact about Christianity is, that it turns all its possessors into burning and shining lights. *Paxton Hood.*

Responsibility for light.—The light in a lighthouse, through some derangement of the machinery, ceased to revolve as usual. When the keeper discovered it, he ran to the proper position, and by manual labor, kept steadily revolving the light, until weariness compelled him to call another to his relief. Then another took his turn; and so all night long the light was kept in motion. A stranger afterwards commenting on his solicitude, the man replied, "Why, sir, there may be a hundred seamen looking out from the darkness and storm to catch a glimpse at this light. If it do not move, it will be mistaken for another; and, in their uncertainty and danger, they may lose the channel, and be shipwrecked."

"Reason is the glory of human nature. He is next to the gods, whom reason and not passion impels." *Claudian.*

"Truth is that Eternal Word of the Father, which in the Son by the Holy Ghost is revealed to us, to be our guide back again to that bosom whence we and it came." *Herle.*

the greater witness

36—38. greater . . John, even My own omnipotence. **works,**[e] miracles, conclusive proofs of His Divinity. **Father . . Me,** this, a testimony wh. Jesus had in Himself; distinct fr. that wh. they had; yet confirmed by such as was within their reach. **word,** writings of prophets concerning the Christ. **abiding . . you,** in your heart and memory. **Him . . not,** as you could hardly help doing if you honestly compared Him with your own Scriptures.

Christ is not known by mere intellect.—I would not recommend you to enter into the realm of eternity intellectually, and reason as to how much it takes to make a Divine Being. You are audacious when you attempt to measure lines of latitude on objects that are infinite. You are not to treat it as an intellectual question at all; but you are to say, "Christ presented Himself to my enthusiasm, to my imagination, to my reason, to my affection, to my weakness, to my sin, to my sorrow, to my suffering, to all the pulsations and experiences of my life; and I feel that these things have an out-go over against something that there is in Him, and I will let them go. I feel that I need Him, and I will take Him; and if there is anything to be corrected, let it be corrected in the future, when we shall no longer see through a glass darkly, but face to face." All will be well if you give everything that you have to give to the Lord Jesus Christ. *Beecher.*

"He who will not reason is a bigot; and he who cannot is a fool; and he who dares not is a slave" *Byron.*

search the Scriptures

39—43. search,[f] *R. V.*, "ye search." To learn; not to judge. **think,** and think rightly. Are fully persuaded. **have . . life,**[g] knowledge of salvation. **they . . Me,**[h] He challenges them to judge of Him by their own Scriptures, in

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[a] Jo. viii. 18; Ac. x. 43; 1 Jo. v. 7—9.

[b] Jo. i. 17, 32.

[c] Jo. xx. 31; Ro. iii. 3.

[d] Ma. xxi. 26; Mk. vi. 20.

[e] Jo. iii. 2; x. 25; xiv. 11; xv. 24.

[f] Is. viii. 20; xxxiv. 16; Lu. xvi. 29.

[g] Lu. xxiv. 27; 1 Pe. i. 10, 11.

[h] Jo. iii. 19.

wh. they professed to believe. **life,** the true life here and hereafter. **honour . . men,**[a] this false Christ did. His kingdom was not of this world. **not . . you,** for such love would beget love to His Son. **come . . name,** and with clearest proof. **receive,** as one of themselves.

How can men come to Christ?—1. With prayer. Prayer gives insight to the searcher, and opens up the depths. 2. With an upright intention of submitting to the will of God. Not with the desire to nourish preoccupied fancies; nor as a controversialist for polemical weapons, but to know what God has said. 3. Regularly and diligently. *T. Snell.*

A search-warrant.—A Roman Catholic priest in Ireland recently discovered a peasant reading the Bible, and reproved him for daring to peruse a book forbidden to the laity. The peasant proceeded to justify himself by a reference to the contents of the Book and the holy doctrines which it taught. The priest replied that the doctrines could only be understood by the learned, and that ignorant men would wrest them to their own destruction. "But," said the peasant, "I am authorized, your reverence, to read the Bible; I have a search-warrant." "What do you mean, sir?" said the priest in anger. "Why," replied the peasant, "Jesus Christ says, 'Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of Me." Of course the argument was unanswerable.

44—47. how . . another,[b] mutual flatterers and deceivers. **honour . . only,**[c] true honor, based on character. **I . . Father,** I came to save, not to condemn. **there . . one,**[d] no need of another. **Moses . . trust,** *R. V.*, "Moses, on whom ye have set your hope." The law condemned them, and its teacher was on the side of Christ. **Moses . . Me,** his writings full of Christ; types, etc., pointed to Christ. **wrote . . Me,**[e] "nowhere did he not write of Christ." **but if,** *etc.,*[f] Moses and Christ must be *both* accepted, or *both* rejected. The full acceptance of either involves the acceptance of the other.

Faith incompatible with the love of man's applause.—I. What are we to understand by "believing" in Christ: 1. An acceptance of Him, as He is set forth in the Holy Scripture; 2. A surrender of ourselves to Him, as His obedient followers. II. Who they are who are declared incapable of exercising it. III. Whence their incapacity arises. The wish for men's applause: 1. Unfits them for discerning truth; 2. Indisposes them for walking according to the light they have; 3. Leads them into courses directly contrary to the truth. *Simeon.*

Experimental evidence.—Not long ago a certain infidel lecturer gave an opportunity to persons to reply to him after his oration, and he was of course expecting that one or two rashly zealous young men would rise to advance the common arguments for Christianity, which he was quite prepared, by hook or crook, to battle with or laugh down. Instead of reasoners, an old lady, carrying a basket, wearing an ancient bonnet, and altogether dressed in an antique fashion, which marked both her age and her poverty, came upon the platform. Putting down her basket and umbrella, she began and said, "I paid threepence to hear something better than Jesus Christ, and I have not heard it. Now, let me tell you what religion has done for me, and then tell me something better, or else you've cheated me out of the threepence which I paid to come in. Now," she said, "I have been a widow thirty years, and I was left with ten children, and I trusted in the Lord Jesus Christ in the depth of poverty, and He appeared for me and comforted me, and helped me to bring up my children so that they have grown up and turned out respectable. None of you can tell what the troubles of a poor lone woman are, but the Lord has made His grace all-sufficient. I was often very sore pressed, but my prayers were heard by my Father in heaven, and I was always delivered. Now, you are going to tell me something better than that—better for a poor woman like me! When I lay very sick, I thought I was dying, and my heart was ready to break at leaving my poor fatherless boys and girls, and there was nothing kept me up but the thought of Jesus and His faithful love to my poor soul; and you tell me it was all nonsense. Those who are young and foolish may believe you, but after what I have gone through, I know there is a reality in religion and it is no fancy. Tell me something better than what God has done for me, or else, I tell you, you have cheated me out of my threepence. Tell me something better." The lecturer was a good hand at an argument, but such a mode of controversy was novel, and therefore he gave up the contest, and merely said, "Really, the dear old woman was so happy in her delusion, he should not like to undeceive her." "No," she said, "that won't do. Truth is truth, and your laughing can't alter it. Jesus Christ has been all this to me, and I

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a v. 34; 1 Th. ii. 6.

"I commit my soul to the mercy of God, through our Lord and Saviour Jesus Christ, and I exhort my dr. children humbly to try to guide themselves by the teaching of the N. Testament in its expressed spirit, and to put no faith in any man's new construction of its letter here or there." *Charles Dickens. From his last Will.*

"The O. T. has no true relish if Christ be not perceived in it." *Augustine.*

honor from man and God

b Jo. xii. 43.

c Ro. ii. 10.

d Ro. ii. 12.

e Ge. iii. 15; xii. 3; xxiii. 18; xxvi. 4; xlix. 10; Nu. xxi. 9; De. xviii. 15—18.

f Lu. xvi. 31.

"Than these words what can be a stronger proof of the believing, here spoken of, being a moral disposition of the sublimest kind, since our Lord in these expressions makes it imply, essentially, both the most heroic dereliction and the most spiritual preference that could be made by man in this world?" *A. Knox.*

"It is lawful for us o render 'honor to whom it is due'; but we are forbidden to seek it for ourselves." *Basil.*

"Christ was in the faith of the Patriarchs, like corn in the ear; in the faith of the Law, like corn grown into flow-

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er; but since the Incarnation, He is in our faith completely, as wh. corn is made into bread." *Bernard.*

"The eyes that have seen Jesus, find all objects but Jesus unworthy of their regard." *Augustine.*

Bethsaida

Ma. xiv. 13—21; Mk. vi. 30—44; Lu. ix. 10—17; Jo. vi. 1—14.

a Ma. xiv. 15; Mk. vi. 34; Lu. ix. 12.

"His will was by humility to prepare the way for His exaltation." *Augustine.*

feeding the five thousand

b Jo. xiv. 8, 9.

c Nu. xi. 21, 22; 2 K. iv. 43.

d "The fields were in their freshest dress—everything luxuriant in the genial sun, after the the copious showers." *Jacobus.*

"*Loaves and fishes.*—Idle and indecent applications of sentences, taken fr. the Scriptures, is a mode of merriment which a good man dreads for its profaneness; and a witty man disdains for its easiness and vulgarity." *Johnson.*

the fragments

e Ge. xlix. 10; De. xviii. 15—18.

"They had come 'taking no thought,' for three days at least, of 'what they should eat, or what they should drink,' only anxious to hear the Word of Life, only 'seek-

could not sit down in the hall and hear you talk against Him without speaking up for Him, and asking you whether you could tell me something better than what He has done for me. I've tried and proved Him, and that's more than you have."

CHAPTER THE SIXTH.

1—4. after . . things,[a] at least a year aft. the healing at Bethesda. The words of last chap. deliv. in Jerus. **miracles,** *R. V.*, "signs," of wh. He wrought many in Galilee. **mountain,** chain of hills on ea. side of sea. **Passover,** the *third.* A year bef. His death.

The multitude following Jesus.—I. The further Christ removes from us, the more closely should we endeavor to follow Him. II. Poor people cannot do better than hang upon God. III. God makes us own our human impotence, before He shows His omnipotence. *Quesnel.*

The Divinity of Christ.—Our Saviour drew men round about Him, making it impossible for them to break away from Him, and rendering it necessary that they should centre their being on Him, and, by every instinct of affection and spiritual life, as it were, call Him their all, as they did; and I regard the attempt to disenchant the Christian world, and take from them their faith in the Divinity of Christ, as infernal robbery. It is not robbing Christ of His crown, but it is robbing me of my hope. It is not degrading heaven, but it is making the earth an Aceldama. It is not taking anything from the dignity of the Saviour, who stands in sufficiency and power; but it is taking away that on which the soul rests. It is making the world say, as was said by Mary in the garden: "They have taken away my Lord, and I know not where they have laid Him." *Beecher.*

5—10. Philip, some say bec. he was of Bethsaida, and would be more likely to know. **prove him,** test his faith.[b] **knew . . do,** comfort of the distressed,—Jesus knows, and knows what to do. **200 pennyworth,**[c] perh. this was the sum they had with them. **one . . saith,** hence the inquiry, though addressed to Philip for a special purpose, was intended for all. **lad,** who had charge of it for the company to wh. he belonged. **much grass,** mo. of March. Vernal rains over.[d] **sat down,** in ranks, or companies (*Mk.*, *Lu.*).

Was the answer right?—No. 1. Because it only told what *wouldn't* be enough. 2. Because it wasn't a reply to the question that Jesus had asked. Jesus did not say, "How much money is required?" If Philip had learned his lessons properly, he would simply have said, "Thou who canst raise the dead, Thou canst create bread." Conclusion: 1. Do not leave Jesus out of your calculations. 2. Look the question carefully, "Whence shall *we?*" Philip hadn't noticed that; but it makes matters much simpler, for if Jesus is going to help there won't be much difficulty. *J. R. Howatt.*

A short sermon.—An aged clergyman, who had engaged to preach a charity sermon for some orphan children, on rising to deliver his discourse, from a failure of strength, was unable to proceed. He stretched out his feeble arm over the group of orphans, and turning to the audience, addressed them in these affecting words: "Whence shall we buy bread that these may eat," and then sat down. The words went home to the hearts of the people, and a large collection was given. *Whitecross.*

11—14. distributed . . disciples, *R. V.*, "distrib. to them th. were set down." **baskets,** the wallet which every Jew carried when on a journey. **then . . men,** the 5,000. **said,** to one another. The one subject of their general conversation. Jo. alone records this effect of the mir. **that . . world,**[e] they at least applied the writings of Moses to Christ.

I. Whatever we have is the gift of God: money, talents, time, influence. II. Whatsoever good things God has given us, we must give them also to others. Nothing is given exclusively for self. III. No gift must be undervalued because it is small. IV. There is a hungry multitude around us waiting for our gift. 1. Some are starving for want of peace and comfort in religion—neighbors, friends, members of our own families. 2. Some are starving for want of a little kindly sympathy. 3. Some are starving in sickness and pain for the want of loving help and ministry. *Buxton.*

Arabs' respect for bread.—Arabs have a strong respect for wheat in any shape. If a morsel of bread fall to the ground, an Arab will gather it up with his right hand,

kiss it, touch his forehead with it, and place it in a recess or on a wall, where the fowls of the air may find it: for they say, "We must not tread under foot the gift of God." I have seen this reverence exhibited constantly by all classes of the people, by masters, servants, and even by little children, Moslems and Christians. *Miss Rogers' Domestic Life in Palestine.—Fragments of time.*—John Foster has set forth its sinfulness in the following striking way: "If a person were so foolish as to throw away a valuable piece of money into a pit, or in the sea, he would not *literally* throw away anything but the metal; but *virtually* he would throw away whatever best thing it would have purchased, as bread, clothing, refreshments, medicine for the sick, instructive books, etc. Even so, a person wasting time throws away, not the time itself only, but the opportunities and the privileges which that time presents."

15—18. Jesus . . king, another result of mir. of loaves and fishes. **alone,** for prayer. **disciples,** whom He had constrained to leave Him. **ship,** *R. V.*, "boat;" also in *vv.* 19, 21.

Christ stilling the storm of passion.—I. How fierce the waves that threaten our peace and well being! Passion, appetite, lust, pride, desire, fear. What power but Christ's can walk these waves? But let Him enter and these billows know their Lord. II. What miracles of mercy has He not wrought in these subject souls! (1) Here was intemperance or lust. No love could stem the torrent; but Christ entered and appetite was quelled and all is now pure and peaceful. (2) In that spirit passion raged; Christ entered and vengeance has given place to love and forgiveness. III. In every soul into which He enters, He walks as sovereign. The forces of character mould themselves at His command. *A. P. Peabody.*

Necessity of prayer.—When Maimon went one day to Hillel, he was sitting in his garden, under the shade of a palm-tree, meditating. Maimon said, "Master, about what are you meditating?" Then Hillel said, "I have a friend who lives upon the produce of his estate. Till now he has carefully cultivated it, and it has well repaid his toil; but now he has thrown away the plough and hoe, and is determined to leave the field to itself: so that he is sure to come to want and misery." "Has he gone mad?" said the young man; "or fallen into despondency?" "Neither," said Hillel; "he is of a pious disposition, and well grounded in learning, both human and Divine; but he says, 'The Lord is omnipotent, and can easily give us nourishment without our bending our head to the ground; and as He is gracious, He will bless my table and open His hand.' And who can contradict him?" "Why," said the young man; "is not that tempting God? Have you not told him so?" Then Hillel smiled, and said, "I will tell him so. You, dear Maimon, are the friend I am speaking of." "I?" said Maimon, and started back. But the old man replied, "Are you not tempting the Lord? Is prayer less than work? and are spiritual blessings inferior to the fruit of the field? And He who tells you to stoop your head to the earth for the sake of earthly fruit,—is He not the same who tells you to lift your head towards heaven to receive His heavenly blessing?" Thus spake Hillel, and looked up to heaven; and Maimon went away and prayed, and his life became a very godly one.

19—21. five and twenty . . thirty, three or four ms., *i.e.*, ab. half way across the sea. **see . . sea,** ab. the fourth watch, Ma. xiv. 25. **afraid,** thinking they saw a spirit (*Ma.*, *Mk.*). **but . . saith,** *etc.*[a]

The lesson.—1. They kept on rowing. That is, they did precisely what they would have done if Jesus had arrived. 2. They headed the boat for Capernaum. That was what He bade them do (see Ma. xiv. 22). 3. They bailed out the water if any rushed into the boat. All the worldliness in the world's sea cannot sink Christ's Church, if only the waves are kept on the outside of it. 4. They strained their eyes in every direction for the least sign of Christ's coming. *C. S. Robinson.*

Needless fear.—Human beings often undergo much needless fear, because they are afraid to search out all the facts. For fear of finding the fact worse than they fear, they often fear what is much worse than the fact. They go on through life thinking they have seen a ghost, and miserable in the thought: whereas, if they had but screwed their courage to the point of examining, they would have found it was no more than a table-cloth drying upon a line between two poles. Oh that we could all for ever get rid of this moral cowardice! If you think there is something the matter with your heart, you go to the doctor and let him examine. Probably there is nothing earthly wrong. And even if there be, it is better to know the worst than live on week after week in a vague, wretched fear. Let us do the like with our religious difficulties. The very worst thing you can do is to lock the closet door

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ing the Kingdom of Heaven;' and now the meaner things, according to the promise of the Saviour, were 'added unto them.'" *R. C. Trench.*

See *Dr. Hanna's Ministry in Galilee*, 227.

Jesus declines a kingship

Ma. xiv. 22—36; Mk. vi. 45—56; Lu. ix. 18—21.

"The Spirit of the Lord will talk with anyone who will go silently and alone up the mountain-side, and there watch the sun rise or the stars shine forth, and bending reverently his head, let the curtain clouds shut him into the sanctuary of the sacred solitude." *H. Bower.*

"The acceptance of an earthly kingdom had been inconsistent with the establishment of His everlasting monarchy; and he declined the danger of popular tumult and private assassination, that He might die in the character of a criminal by a judiciary process and a public execution." *Bishop Horsley.*

"He hath infinite power and authority *in* this world, but it was not *of* this world, but of an eternal kingdom." *Augustine.*

Jesus walks on the sea

a Ps. xxxv. 3; Is. xliii. 1, 2; Re. i. 17, 18.

"God often leads the Christian down the shore to the borders of the sea; it is his duty to go

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straight forward and walk upon it. Faith can enable him to do even this." *H. Bower.*

"We follow Him with fear and distrust through the deep waters of affliction, tho. those waters are 'a wall unto us on the right hand and on the left.'" *Bp. Medley.*

the people seek Jesus

"To seek God is to desire happiness; to find Him is that happiness." *Augustine.*

"Among all the things we seek for, only God is never sought in vain, even when we imagine we cannot find Him." *Bernard.*

"The same words of the Lord Jesus can inspire His servants with joy, and strike terror into the wicked. These few words, 'It is I,' in a moment freed the hearts of the disciples from fear; and, on another occasion, the same words fill'd the hearts of his enemies with consternation." *Rambach.*

See *A. J. Morris'* "*Words for Heart and Life*," 117.

labor for the better food

a Je. xv. 16; Jo. iv. 14; *vv.* 54, 58.

b Ps. ii. 7; xl. 7; Is. xlii. 1; Jo. viii. 18; Ac. ii. 22; 2 Pe. i. 17.

"It is not by the multiplicity of the things we do that we advance in holiness, but by the fervor and purity of intention with which we do them." *Francis de Sales.*

when you think probably there is a skeleton within. Fling it wide open; search with a lamp into every corner. A hundred to one there is no skeleton there at all. But from youth to age we must be battling with the dastardly tendency to walk away from the white donkey in the shadow, which we ought to walk up to. I have seen a little child who had cut her finger, entreat that it might just be tied up, without ever being looked at; she was afraid to look at it. But when it *was* looked at, and washed and sorted, she saw how little a thing it was for all the blood that came from it, and about nine-tenths of her fear fled away. *Boyd.*

22—24. people . . sea, whence first the boat, and aft. our Lord had departed. **one . . entered,** and wh. they saw far out on the water. **other boats,** wh. explains how the people got over the sea. **shipping,** in these "other boats." **seeking . . Jesus,** what are seas, etc., to earnest seekers?

Seeking for Jesus.—I. THE CHARACTER OF THE STATE DESCRIBED. 1. It has a large amount of hopefulness in it. The face is turned in the right direction. 2. There is much that is doubtful. The seeker disobeys the great command of the Gospel, which is to believe. II. THE PERPLEXITIES OF THIS STATE. Seekers are very often perplexed. 1. As a result of their ignorance of the way of salvation, which is to take God at His word, and to believe that Christ is what He is—the Atonement for sin. 2. The mind is usually harassed with a thousand questions. 3. It is also much grieved to find that it cannot even now cease from sin, as though this could be before pardon. III. THE DANGERS OF THIS STATE. 1. There is the peril of despair. 2. Seeking may die out in indifference. 3. Something short of Christ may be taken up. IV. DIRECTIONS FOR SEEKERS. 1. Give attention to the object of faith. Christ as presented in the Gospel. 2. Clear away everything that would hinder your believing. (1) Cherished sin. (2) Evil company. 3. Remember that, till you have believed, your danger is of the most imminent kind. *Spurgeon.*

Seeking the Saviour.—It befell me, about two years ago, to visit a friend, and spend the night with him, in a manufacturing village in New England. I had never been in the place. I supposed that when I arrived at the station-house I should find a hack that could take me directly to the clergyman's residence. But it was an unusual train that I was on, and there were no hacks there; so I had to walk. The distance to the village was three miles; but before I reached it I walked at least thirteen miles. I got there at a time of night when all sensible men were in bed. I knew nothing about the place, and did not know where to go. I could not see any church, or store, or hotel. I wandered about for nearly half-an-hour; and at the end of that time I knew no better where I was than I did when I began my search. I never felt so helpless as I did then. I began to think I should be obliged to sleep out of doors. But as I was shooting down a certain street, almost aimless, I saw a light; and on going to the house from which it proceeded, and ringing at the door, I found that it was the very house which I was seeking. I thought a great many profitable things that night. Among the rest, I thought that I was, for all the world, like men that I had seen trying to go about the streets of Jerusalem at night, with nobody to tell them the way, and with no chart of the city, who would turn first to the right and then to the left, without seeming to have any object except that of finding a place where their souls could put up and rest. It is pitiful to see a man whose mind is troubled, whose conscience is against him, and who yearns for spiritual rest, going hither and thither, up and down, saying, "Have ye seen my Lord and Master? Can ye tell me where He tarries whom my soul delights in?" *Beecher.*

25—27. when . . hither, they might well wonder: still it was idle curiosity. **answered,** but does not explain. **not . . miracles,** *R.V.*, signs, and desire to learn the great truth they proved. **because . . filled,** they saw in His presence a pledge that temporal need would be supplied. **labour not,** not chiefly. **meat . . perisheth,** and wh. meets only a lower and passing need. **but . . that,**[a] spiritual food. **for . . sealed,**[b] set the stamp and seal of Divine authority to His person and work.

The true aim of life.—I. Is not the attainment of material good. Multitudes live as if it were. Nor is this mistake confined to the prosperous merchant; it is found among the poor. Strenuous efforts are put forth, but only for that which perisheth. II. Consists in the attainment of spiritual life in Christ. He is the true food of the soul. Eternal life is the result of receiving Him as the Living Bread. III. To teach this was the aim of Christ's mission. "Sealed." The impress of the Father's will is in His life and words. He was sealed—1. By His miracles. 2. By His teaching. 3. By His resurrection. *Anon.*

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A destructive concern about present things.—It is said that among the recent discoveries at Pompeii was a woman in the act of gathering in her apron, rings, bracelets, and other valuable articles of jewelry. It would seem that some wealthy persons, aware of the coming destruction, had made their escape, and left these things behind as worthless in comparison with life; but she, hoping to save both, delayed the time of her flight, and, alas! was overwhelmed in the terrific judgment, and so lost her life and her jewels. How forcibly may this remind us of covetous worldlings, who, while God's people in the last day shall make haste, like Lot, to escape to the mountain of the Lord, shall be seeking and toiling to accumulate the perishable things of earth, when the conflagration of the world shall break upon them, and they and their possessions shall be consumed together. *John Bate.*

"The service of God is the only thing which makes life valuable. Pleasure is vanity. Business is weariness. Ambition is disappointment." *Bp. Medley.*

28—31. what . . do, the "labor" sets them thinking. **works . . God,** *i.e.*, works pleasing to God. **this,**[a] pre-eminently. The great thing required of every man. **sign,**[b] had He not but yesterday wrought a wonderful mir.? **manna,**[c] *lit.*, *the* manna; by wh. above 2,000,000 were fed daily for many years.

the people demand a sign

a 1 Jo. iii. 23.

b Ma. xii. 38; 1 Co. i. 22.

c Ex. xvi. 4, 15; Nu. xi. 7; 1 Co. x. 3.

The necessity of faith in Christ.—Show—I. What is that work which God more particularly requires of us. II. Why it has this great pre-eminence above all other works: 1. It is that for which Christ Himself "was sent" into the world; 2. It is that, without which, all other graces will be of no avail; 3. And which will secure, for everyone that possesses it, all the blessings both of grace and glory.

Fall of manna in Turkey.—The *Courrier de Constantinople* communicates the interesting news of a rain of manna having fallen at Yenishebir, by which the inhabitants of that place have been plentifully provided with food of the form of a hazel nut, but capable of being ground into meal. Two pounds sold there for twelve piastres, while the bread prepared from this mysterious product of heaven is said to be most excellent.

"They forgot that their fathers disbelieved Moses almost from the time of their eating the manna, as is set forth in the very psalm to which they refer. *Stier.*

32—34. Moses . . not, *R.V.*, "it was not Moses that gave you"; he was but a man, an instrument, whom they accredited with being the cause. **Father,**[d] who gave the manna. **true bread,** of wh. the manna and other bread are types. These, perishing, material; that, enduring, spiritual. **bread . . God,**[e] for all, from heaven. **He,** *or* that. **evermore . . bread,** they are still thinking of material bread, and would like to have it *given*.

the Bread of Life

d Ga. iv. 4.

e vv. 48, 58.

Bread the symbol of Christ.—He is to the soul what bread is to the body—its food. I. Bread is necessary food. Other things may be dispensed with, but all need bread. II. It is food that suits all—old and young, weak and strong. III. It is the most nourishing kind of food; nothing does so much good or is so indispensable to bodily development. IV. It is food that we need daily. Other foods are at best only occasionally required. V. It is the only food we are never tired of; hence it is on every table, unlike every other kind of food. *Bp. Ryle.*

"When our hearts are full of God, sending up holy desires to the throne of grace, we are then in our highest state; we are upon the utmost heights of human greatness; we are not before kings and princes, but in the presence and audience of the Lord of all the world, and can be no higher till death be swallowed up of victory." *W. Law.*

The highest truth of all, is, that Jesus Christ is the bread and water, without which man cannot live. He never says that He is a luxury which the rich only can afford. An adventurer would not have seen in metaphors so humble a philosophy so profound. Man needs Christ as a necessity and not as a luxury. You may be pleased to have flowers, but you must have bread. Jesus has often been presented as an ornament, a phenomenon; but He preached Himself, and would have others preach Him, as bread and water. What has been the effect of omitting to declare Christ as bread and water? Leaving the simplicity of Christ, we have elaborated theological sciences, worked out a cunning symbolism. Poor souls are left to believe that they can only get to Christ through priests, catechisms, and ecclesiastical mumbling. Take the pure Bible and read it for thyself, and thou shalt see the Lord and eat heavenly bread. *Parker.*

35—37. I . . Life,[f] He had led His previous discourse up to this, as the crown and climax. **to . . on,** *Gk.*, προς . . εἰς. Not suf. to come *to* Christ, must be engrafted *into* Him. **all . . me,**[g] His work shall proceed notwithstanding this lack of faith. **I . . out,**[h] whoever he may be, however apparently worthless.

none cast out who come to Jesus

f Jo. iv. 14; vii. 38; Is. lv. 1—3

g Ma. xxiv. 24; 1 Pe. i. 2; 2 Ti. ii. 19.

h He. vii. 25; Jo. xvii. 2, 6, 9, 11, 24; Is. i. 18; lv. 7; Ma. xi. 28; Lu. xxiii. 42, 43.

Whosoever will.—Apply these words: 1. To the debtor—He will be their Surety; 2. To the prisoner—He will be their Redeemer; 3. To the sick—He will be their Healer; 4. To the accused—He will be their Advocate; 5. To the condemned—He will be their Saviour; 6. To the miserable—He will be their Comforter. *Wythe.*

Hope of the guilty.—A clergyman was called to visit a poor dying woman, who was quite ignorant of the truth. After conversing with her on the depravity of

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"He that cometh shall never hunger, is he that eateth this bread th. giveth life; and he that believeth shall never thirst, is he that drinketh; to let us see that eating Him, and drinking Him, coming to Him, and believing on Him, are all the same thing." *Dr. Allestry.*

human nature, and the way of salvation by Jesus Christ, that it was all of grace, and that there was no limitation as to person or state; the woman listened to every word with great attention; the tears began to trickle down her cheeks; and at last she said, "I know nothing of the man of whom you have been speaking;" immediately adding, "I was never brought up in the way of religion; never taught to know a letter of a book, nor attend any place of worship." The clergyman, visiting her next day, began to discourse upon the suitableness, the ability and willingness of Jesus to save perishing sinners. "And do you think, sir," said she, "He will save such a vile wretch as I am?" He observed, the promise ran thus: "Him that cometh to Me, I will in no wise cast out." Here she found a basis to rest on. Her knowledge of Divine things rapidly increased; and her fervent devotions seemed now to be the perpetual breathings of her soul. She solicited the company of Christian friends to converse and pray with her, and gave evident marks of being a subject of that grace to which she had so long been a stranger.

none whom the Father gives to Christ are lost

38—40. I came, *etc.* (Jo. v. 30). **will . . me,**[a] and fr. the life of Christ we may learn the tenderness of that will of God,—His willingness to save. **everyone,**[b] without exception. **seeth . . believeth,**[c] not seeing *without* believing, nor believing without the fruits of faith.

God's unalterable decree in relation to man.—God decrees—I. The well-being of mankind. II. A settled condition for man's well-being. This condition is faith in Christ, as—1. The Divine; 2. The all-efficient; 3. The only Redeemer. *Thomas.*

None rejected by Christ.—"It is said of the senate of Athens, that once upon occasion they were constrained to sit in the open fields, and being there set in the open fields, a poor chased bird, a sparrow or the like, chased by the birds of prey, came flying to the bosom of one of the senators for rescue from their talons; the senator being of a churlish disposition, he takes the poor little chased bird and throws it from him upon the ground, and so killed the bird; whereupon the senate made an order that he should die himself; they would not have a man so churlish to be one of the senators." Christ will never cast away any who seek shelter in His bosom. The desire of such is beautifully expressed by Charles Wesley in the hymn beginning—

"Jesus, lover of my soul,
Let me to Thy bosom fly!"

and it is said that the sentiment of the hymn was suggested by a sparrow, when persued by a hawk, taking refuge in his bosom as he was dressing one morning near to an open window.

41, 42. murmured . . because, *etc.*, they murmured at everything, as they did in case of Moses. Resemblance to modern sceptics and rejectors of Christ. **I . . heaven,** they would not admit His Divine origin and heavenly mission. **is . . Joseph,**[d] His earthly connections did not disprove one of His Divine works. **how . . saith,** it might have helped them out of their dif. if they had compared *this* son of Joseph and Mary with other sons of other parents.

the Jews murmur

The offence of the Jews on account of our Lord's humble origin.—I. An offence: 1. In the terrestrial state and existence; 2. In His human lowliness; 3. In His relations. II. Yet an offence which will leave us self-condemned. III. A most fatal offence, since unbelief deprives us of the blessing of Christ's wondrous works. *Lange.*

Coming to Christ.—When Christ tells men to come unto Him, He is addressing them in their alienated condition; when He tells tells them that they will not come unless the Father draw them, He is but cheering and confirming their Christward desires. The statement is equivalent to this: "I am so unlike what all men have expected, and I have commenced my work in so unlikely a manner, that no man could possibly come unto such a poor, friendless, homeless man, except My Father draw him. I present no external charms, I can appeal to no sordid motives; if any man, therefore, feels the slightest drawing towards Me, he may regard the inclination as Divinely inspired; for no man cometh unto such a person as I am except the Father, which hath sent Me, draw him." In this view we have the meaning of the expression, "My Father worketh hitherto, and I work." Men are moved by opposites. While there is a falsehood in extremes, there is a moral leverage in them also. The servant is on the road to mastery; the humble man is travelling to the throne; decomposition is a step towards reproduction; so this lowly, outcast Christ, by the very depth of His humiliation, lifts society towards the altitude of heaven.

a Ps. xl. 7, 8.

b Ma. xviii. 14; Jo. x. 38; xvii. 12; xviii. 9; 2 Ti. ii. 19.

c vv. 47, 54; Jo. iii. 15, 16.

"God was made man in order that each sense of man's nature might in Him find its peculiar blessedness, that the eye of the mind might be refreshed with the contemplation of His Divinity, and the eye of the body with the sight of His humanity." *Augustine.*

d Ma. xiii. 55; Mk. vi. 3; Lu. iv. 22.

"They saw that His coming down from heaven implied some extraordinary mode of coming into the world." *Alford.*

"There is nothing so truly reasonable, as to exclude reason fr. the province of faith; and nothing so truly irrational, as to lose sight of reason, in things which are not necessarily of faith. The two excesses are equally dangerous, to shut out

He could not have done this work at any of the intermediate points of the social scale; He must go down until there was no man below Him—until "He was despised and rejected of men;" so that, by an action on His part from the depth, and a concurrent action on His Father's part from heaven, He could say, "My Father worketh hitherto, and I work; no man cometh unto Me, except the Father draw him." *Dr. Parker.*

43—47. murmur . . yourselves, it will not help you; or alter the facts. **can come,** his heart refuses, till touched by heavenly mercy. **Father . . draw,**[a] power of Divine grace. Our need of it proved. **written,** in substance.[b] **taught . . God,**[c] the Holy Spirit, the Great Teacher. **heard,** the sayings of God concerning the Messiah. **learned,** their true meaning as to His nature and kingdom. **cometh . . me,** as the predicted Christ. **save . . God,**[d] who came fr. Father's bosom. **hath**[e] **. . life,** is already in possession of it, both by title, foretaste, and earnest.

The teaching of the Holy Spirit.—I. Some of these great truths taught us in God's Holy Word. II. Remarks upon this subject: 1. True religion begins with experience; 2. That the peculiar knowledge real Christians have, is taught them not by men but by the Holy Ghost; 3. We see how it is that children, poor persons, those of little learning, and small ability, embrace the Gospel. *Dr. Edwards.*

Christ, here and in heaven.—One of the missionaries in the East Indies being called to visit the death-bed of one of the native Christians, inquired into the state of her mind. She replied, "Happy! happy! I have Christ *here*," laying her hand on the Bible, "and Christ *here*," pressing it to her heart, "and Christ *there*," pointing upwards to heaven. Happy Christian! to whatever part of the universe she might be removed, the Lord of the universe was with her, and she was secure of a home.

48—52. I . . Life,[f] whom the manna typified. **dead,**[g] it nourished their bodies for a time. **not die,**[h] he who receives the living bread, possesses everlasting life. **flesh . . life,**[i] the death of Christ, the life of all who believe. **How,**[j] ah! *how* indeed? It seemed impossible to their carnal minds.

The Living Bread.—This bread—I. Has a wonderful power to strengthen. II. To satisfy. III. To save. Application: (1) We ought to use it ourselves; (2) We ought to give it to others. *Soul food.*—I. Is provided for man: 1. It satisfies the hunger; 2. It invigorates the powers of the soul. II. Requires the chief labor of man, because—1. It is indispensable to our well-being; 2. It can only be obtained by the most earnest efforts. III. Is the gift of Christ. By his—1. Teaching; 2. Spirit. *Dr. Thomas.*

Christ alone is the bread of life.—Some have tried to stay their hunger by the narcotics of scepticism, and others have endeavored to feed upon the drugs of fatalism. Many stave off hunger by indifference, like the bears in winter, who are not hungry, because they are asleep. But depend upon it the only way to meet hunger is to get bread, and the only way to meet your soul's want is to get Christ, in whom there is enough and to spare, but nowhere else. *Spurgeon.*

53—56. eat . . flesh, *etc.*,[k] live upon Him *daily* by faith. **no . . you,** no real spiritual life, the beginning and pledge of eternal life, without union with Christ. **indeed,**[l] really and truly food for the soul, as bread, or manna for the body. **dwelleth,**[m] this reception of Christ, by faith, secures a *vital* union with Him *now* and for *ever*.

Food for the soul.—I. What is here understood by flesh and blood? We must take these words in a spiritual sense. II. In what sense are His flesh and blood said to be meat and drink? III. How is it called meat indeed, and drink indeed? IV. Learn to labor for the meat that endureth. *Beveridge, Theo. Thes.* i. 348.

Figurative teaching of Christ.—He (Christ) struck the commonest and most familiar affairs of daily life with His image and superscription; and I verily believe that there was not an office of life that His disciples could perform which was not associated, by His appropriation of it, to His royalty and His relations to them. He declared that He was bread. You know how the body is sustained by bread and meat. He told them that their souls were sustained in the same way, and that they were to eat Him. So strong were the figures which He employed, that some churches, taking them literally, and stumbling over them, have taught that the bread taken at Communion was actually Christ's body, or that Christ was present in it. How strong may we conceive the impression to have been which this declaration made, when we

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reason, or to make it all in all. Faith tells us what the senses cannot tell; but it never contradicts them—it is above, and not against them." *Pascal.*

none can come but whom the Father draws

a Song i. 4.

b Je. xxxi. 34; Mi. iv. 1—4; Is. liv. 13.

c Ma. xi. 27.

d Lu. x. 22.

e v. 40.

"God draws all who are willing to be drawn; but He does not draw others; as the magnet draws not everything, but it draws iron." *Chrysostom.*

"The outward means of drawing is by the Word; it is the sound of that harp that brings the stones of this spiritual building." *Abp. Leighton.*

I am that Bread of Life

f vv. 33, 35, 51.

g Zec. i. 5.

h v. 58.

i He. x. 5; x. 20; Jo. iii. 16; 1 Jo. ii. 2.

j Jo. iii. 9.

Perhaps the Gospel has come to be looked upon too exclusively as a remedial scheme, and too little as the means of maintaining spiritual health. *Dods.*

no life without union with Christ

k Ma. xxvi. 26—28.

l Ps. iv. 7.

m Jo. xv. 4; 1 Jo. iii. 24; iv. 15, 16.

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We know we sh'd be more helpful to others; but in presence of the sorrowful we seem to have no word of comfort; lives are trifled away at our side, and we are conscious of no ability to elevate and dignify. The habit grows upon us of expecting rather to get good than to do good. We feed too little on the bread fr. heaven to have strength for helping others." *Dods.*

See *Butler's "Harrow Sermons,"* 21.

consider that the early Christians celebrated the Lord's Supper every evening, instead of monthly or quarterly, as we do, on the ground that the Sacrament belonged to the individual and the household, and not *to the Church;* on the ground that it did not belong exclusively to the ecclesiastical system, but was a part of that system by which Christ had stamped Himself on everything. If they partook of water, He was the "water of life." If they beheld the trees, He had appropriated them in some way to suggest Himself. If they saw the vine, that spoke of Him. If they looked at the stars, they symbolized Him by night, as did the sun by day. If they went forth into the fields where the flocks were, He was a Shepherd. If they came to the house, it was the door that He had taken, saying, "I am the Door." Or, if they went through the street, along the beaten path, He said, "I am the Way." There was almost nothing that Christ had not stamped with His signet-ring, so that, when they looked at it, it suggested Him to them.

57—59. live . . Father, *R.V.*, "live because of the Father;" and no one could touch *that* life, or interfere with that vital union. **live . . Me,**[a] *R.V.*, "he also shall live bec. of Me," now and for ever. **dead,**[b] manna for the body only. **bread . . ever,** spiritual food, for the believer's spiritual and immortal nature. **synagogue,** these mysteries were for *all*, not elders, and rulers, and disc. only. **taught,** publicly.

The life of the soul.—Mr. Flavel, in the preface to his *Treatise on the Soul of Man*, speaking of his inattention to his spiritual interests, says, "I studied to know many other things, but I knew not myself. It was with me, as with a servant to whom the master committed two things—the child and the child's clothes: the servant is very careful of the clothes; brushes and washes, starches and irons them, and keeps them safe and clean; but the child is forgotten and lost. My body, which is but the garment of my soul, I kept and nourished with excessive care; but my soul was long forgotten, and had been lost for ever, as others daily are, had not God roused it, by the convictions of His Spirit, out of that deep oblivion and deadly slumber."

union of Christ with the Father

a 1 Co. xv. 22.

b vv. 49—51.

"As the Son is made known by the attribute of wisdom, the Holy Ghost by the attribute of love, so the Father is represented by the attribute of life." *Bp. Brownrig.*

60—62. hard,[c] difficult of comprehension and reception. **who . . hear,** endure, receive. **offend,** cause you to stumble. **what,** if even a *word* is an offence. **see,** not be simply *told* of it, but *see* it? Will that convince you of My heavenly origin and nature? **ascend,**[d] bodily.

a hard saying and a harder

c "It was in their *hearts*, and not in the *saying*, that the hardness lay." *Calvin.*

d Jo. iii. 13; Mk. xvi. 19; Ep. iv. 8—10.

The Gospel a ground of offence.—I. What was the saying at which they were so greatly offended? II. Why was it that it proved so offensive to them? Because of—1. The strangeness of the image; 2. The sublimity of the sentiments contained in it; 3. The meanness of Him who promulgated these sentiments; 4. The contrariety of the sentiments to all the notions they had ever imbibed. *Simeon.*

"We must change to accommodate ourselves to the Gospel: the Gospel will never change to accommodate itself to us." *Boys.*

They are spirit and life.—How the spiritual can be joined to the material we can't explain. Where are the cords which bind this earth to yonder sun? What is it that gives the minute seed the power to develop? Life. But what is life? The chemist says a grain of wheat is so much carbon, etc. I ask him to make one, and he takes the various substances in their due proportions, and the result looks like a grain of wheat. It has the same color, weight, form. But plant it—it will not grow. But the grain that God made, though kept in Egypt's catacombs for three thousand years, will, because it has life. So with the words of Christ. They are like other words, but God has joined with them a spirit and life which affect the heart of man. *Bp. Simpson.*

63—65. spirit,[e] the voice seems to contain a compar. betw. the rela. wh. the spirit or vital principle bears to the body of a man, and the quickening power wh. the words of Christ exert upon the soul. *J. J. Owen.* **quickeneth,**[f] produceth life. **words . . spirit,** endowed by the Spirit[g] with a quickening—life-giving—power, when received into believing hearts. **believe not,** the fault was in *them*, not in the *words*. **knew,**[h] both rejecters of His doctrines, and betrayer of His Person. **therefore,**[i] bec. He knew how deeply-rooted their obstinacy was. **no . . Father,** only a Divine power could overcome their resistance.

the life-giving Spirit

e 2 Co. iii. 6.

f 1 Co. xv. 45.

g Ep. vi. 17; He. iv. 12.

h Ro. viii. 29; 2 Ti. ii. 19.

i vv. 44, 45.

Christianity a vital force.—Most have some conception of a character. With one it is wealth, with another learning, with others art, eloquence, home life. But these are not you. There is a living, controlling being behind all achievements: character is the fashioning of that. I urge you, therefore, to accept the Christian ideal—the man in Christ Jesus—because—1. The Divine power, as a living influence

on your souls, is the only reconstructive force adequate to your needs. Those ideals which men form, exterior to themselves, have no transforming power upon their dispositions. What man needs is a perfect control of his animal nature, his selfishness, pride, sensuality. 2. This developiug power reveals the only harmonizing elements around which all of a man's nature can reorganize itself. Love is the only point of crystallization. *Beecher.*

"*Who should betray Him.*"—Imagination reverts to the period of childhood; think of him as the fair boy, whose presence gladdens the house of Simon of Kinoth. Who cd. have anticipated, watching the romp of the bright-eyed child, th. over him, long years after, the incarnate truth wd. say, "Better th. he had never been born"? *Marshall Lang.*

66, 67. disciples,[a] who, by their conduct, showed that the union of wh. He had spoken did not exist in their case. **twelve,** whose reply, even though they had much to learn, showed the *dif.* betw. men who were *called* and *drawn*, and those who followed fr. motives of curiosity.

The touching appeal.—I. The fact recorded: 1. The designation given to them; 2. Their number was considerable; 3. The period of their desertion. II. The appeal which is made. "Then said Jesus," etc.: 1. Touching; 2. Seasonable; 3. Important. III. The answer given.

Image of friendship.—One morning in spring, two youths were walking arm in arm in a wood. "Let us try," said the one to the other, "to find the image of our friendship; for man loves to find the picture of his own life in nature." "Behold the ivy clinging to the young oak! The tree grows in youthful beauty and vigor, like the column of a temple which youths and virgins have adorned with the first foliage of spring. The tender ivy clings to the oak, as if it strove to become one with the tree; but for the oak, it would creep in the dust." *Krummacher.—The loss of a friend.*—The loss of my friend, as it shall moderately grieve me, so it shall another way much benefit me in recompense of his want; for it shall make me think more often and seriously of earth and of heaven,—of earth, for his body which is reposed in it; of heaven, for his soul which possesseth it before me: of earth, to put me in mind of my like frailty and mortality; of heaven, to make me desire, and after a sort emulate, his happiness and glory. *Bp. Hall.*

68—71. then . . Peter, always ready to speak or act. **whom,** of all guides and teachers. **Thou,** and Thou *alone*. **words,**[b] the gift and the power too. **eternal life,** the life we most need to be instructed about. **sure,** fr. what we have *seen*, as well as heard. **Christ . . God,**[c] the true Messiah, the Divine Saviour of the world. **one . . devil,**[d] yet even he chosen not that Christ did not know him, but that He would have testimony to His innocence borne by one who knew Him well; and esp. bec. He would have His Father's will fulfilled to the letter.

"*To whom shall we go?*"—There are those within the enclosures of the Church who have come to an intelligent conviction that they have neither part nor lot in the kingdom of Christ. To such as are ready to admit that they belong to this description of persons, I would say,—I. Look diligently, cautiously, intelligently into the reasons which led you to such a decision. II. Be grateful to God that your eyes have been opened to see your true condition before it was too late. III. It is important for you to understand that you cannot retreat to the world. IV. Begin now, begin anew those very acts which are necessary to pardon and life, in the case of those who have made no pretensions to religion. V. Be confident of this, that if you ask for mercy on the same terms in which all must plead for it, with a broken heart and a contrite spirit, you will be forgiven.

The twofold life of man.—Man is a creature of two worlds. In this world he is at his least estate. There be plants that require two summers to grow in. They make their root in the first one; they make their blossom in the second. And no man can wisely treat such a plant as that who treats it only for one summer. The hollyhock is a familiar instance. If you plant the seed now, no amount of nourishment shall drive it forward to blossom before the frost overtakes it. You have leaves the first season, and that is all. But if you carry it through the winter, knowing its double nature, nourishing it and strengthening it, and planting again in the coming spring, you shall see it lift up its gorgeous spire, stately and glowing, among the noblest objects of beauty in the garden. Man is a creature that grows by leaf and root in this life only, and he that has an ideal of life that encompasses only this life, lives only for leaves. No man lives for blossoms that does not take in two lives, and

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"We should aspire to know the hidden rich things of God that are wrapped up in His ordinances. We stick in the shell and surface of them, and seek no further; that makes them unbeautiful and unsavory to us, and that use of them turns them into an empty sound." *Abp. Leighton.*

"Grant me but these two things: that God has a true freedom in doing good, and man a true freedom in doing evil." *Dr. Jackson.*

Jesus forsaken by some of His disciples

a Zeph. i. 6; Lu. ix. 62; He. x. 38.

The dividing point: In the State of Ohio there is a court-house that stands in such a way that the raindrops that fall on the north side go into Lake Ontario and the Gulf of St. Lawrence, while those that fall on the south side go into the Mississippi and the Gulf of Mexico. Just a little puff of wind determines the destiny of a raindrop for two thousand miles. And how small apparently the influence wh. decides whether the current of our lives shall flow towards Christ or away from Him. *Jenkins.*

Simon Peter's confession

b Ac. v. 20; vii. 38.

c Ma. xvi. 16; Jo. i. 29; xi. 27.

d Jo. xiii. 27.

"Let Him alone to dwell and rule within me; and

that has not in his ideal, therefore, not only the elements that give respectability here, but that give dignity, and power, and spiritual purity in the life that is to come. *Beecher.*

CHAPTER THE SEVENTH.

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1—5. walked . . Galilee, had been in Galilee bef. this. Now He confined Himself, until the time of His offering arrived, to G. **because . . him,** *bef.* the fit time He would not hazard His life, nor at the time seek to save it. **tabernacles,**[a] tents (*see* on Lu. ix. 51—56). **brethren,** these may have been sons of Joseph and Mary younger than our Lord, or sons of Joseph by a former marriage. **depart,** *etc.*, they wished the question of Jesus' Messiahship to be brought to a decisive issue. **for,** *etc.*, a specious argument. **seeketh,** He did not *seek* in their way and time.

An unsuccessful ministry.—I. The unsuccessfulness of our Saviour's ministry: 1. Its causes; 2. The lessons which it suggests. II. Infidelity existing in the most favorable circumstances to belief, because of—1. Prejudice; 2. Intellectual pride; 3. Hardness of heart. *D. Lewis.*

Self-revelation.—Cnidius, a skilful architect, building a watch-tower for the King of Egypt, caused his own name to be engraved upon a stone in the wall in great letters, and afterwards covered it with lime and mortar, and upon the outside of that wrote the name of the King of Egypt in golden letters, as pretending that all was done for his honor and glory. But herein was his cunning, he very well knew that the dashing of the water would in a little while consume the plastering (as it did) and then his name and memory should abide to after generations. Thus there be many in this world, who pretend to seek only the glory of God, the good of His Church, and the happiness of the state; but if there were a window to look into their hearts we should find nothing there within but self-seeking. *Spencer.*

6—9. time,[b] *see Gk.*, καιρὸς, fruit-gathering time; it was neither *fear*, nor *policy* that prevented; but His perfect knowledge of the future. **your . . ready,** for going to Jerus. or elsewhere. **world,**[c] to whom you belong. **cannot . . you,** without hating itself. **time . . come,** when that time had come He was as fully bent on going as now on staying away. **abode,** *etc.*, still doing His Father's will.

The unbelief of Christ's brethren.—I. Christ owed next to nothing to man's sympathy. II. He owed nothing to man's help. III. But to Himself His work had an exceeding cost. *Mathematicus.*

To-day and to-morrow.—Life is but a handbreadth. Each year is not so much as the bead that the beauty wears about her neck. Pearl though it be, or iron, it soon passes away. The places that know you will soon know you no more for ever. The cares that made you fret yesterday are already below the horizon. The troubles that make you anxious to-day will not be troubles when you meet them. But what if they were? A cloud no bigger than a man's hand is swelling and filling the whole heaven. What then? To-day its bolts may smite you; but to-morrow you will be in heaven. Your children have died and have gone home; but what of that? Soon you will follow them. Your friends have gone on before; but what of that? You will soon be with them. Your life is full of troubles and mischiefs; but what of that? Those mischiefs and troubles are nearly over—nearer than you think. The glorious future is almost yours. *H. W. Beecher.*

10—13. when, some time aft. **secret,** not with the usual companies, or caravans. It is not meant that He went "by stealth;" but simply that He preferred some other than the usual manner. **then,**[d] the arrival of the caravan led them to expect Him. **Jews,** *i.e.*, rulers. **murmuring,**[e] whispering, privately. **people,** the people generally. **good,** honest, well-intentioned. **deceiveth,** *R. V.*, "leadeth the multitude astray." A man of false pretences. **openly,** esp. in His favor. **fear . . Jews,** whose persecuting rage might extend to the suspected friends of Jesus.

Popular opinion.—1. How entirely the things of God are mistaken by the world, and not only by the profligate, but by the simply unbelieving. 2. How foolish for the people of God to be led by the world's opinion. 3. How it requires sympathy with

let him never go forth from my heart, who for my sake refused to come down fr. the cross." *Abp. Leighton.*

See A. Tholuck, D.D., Light fr. the Cross.

the Feast of Tabernacles

Lu. ix. 51—56.

a Le. xxiii. 34.

Jewry, old word =Judæa, country of Jews; strictly, as here, *Judæa*. In middle ages the term was applied to Jews' quarter in a city (see Chaucer's Prioress's Tale, 14,900). The name is still retained in "Old *Jewry*," London.

"There is such a kind of difference betwixt virtue shaded by a private, and shining forth in a public life, as there is betwixt a candle carried aloft in the open air and enclosed in a lanthorn; in the former place it gives more light, but in the latter it is in less danger of being blown out." *R. Boyle.*

b Jo. ii. 4; viii. 20.

c Jo. xv. 19.

"They have kind high priests. If I would speak what the Papists wished to hear, I could as easily go to Magdeburg or Rome, as bishop." *Luther.*

"I trust nor hopes of preferment, nor any desires of worldly wealth, nor affectation of popularity, by handling more plausible or time-serving arguments, will ever draw me away." *Dr. Jackson.*

Jesus goes to the feast privately

d Jo. xi. 56.

e Jo. ix. 16.

the mind of Jesus to detect and repel the mind of the world. 4. What mischief results from ignorant or bad advice, even when well meant and of friends. 5. What a warning against what is merely colorably good! 6. What little importance is to be attached to the terrible formula, "What will the world say?" 7. Beware of mistaking the end of your position, life, gifts, none of which is given to gain the world's praise. 8. Beware of reasoning on the world's principles. 9. Be wary when a course of action has as its simple end your own honor. 10. In all solicitations of the world go down into the mind of God and your relationship with Him, and judge each by the light you have of them. *P. B. Power.*

The conflict of opinion.—As we gaze on some broad river, pouring itself forth into the bosom of the infinite ocean, scarce a murmur reaches the ear to tell of the meeting of the waters. The stream flows ever onward, majestic in its calmness and its silence. Yet, if we trace it backwards to the far-off mountains where it has its birth, we encounter it in moods tempestuous and turbulent. Here tearing wildly through some dark ravine, there dashing madly over some steep precipice; yet ever onwards, and ever broader, deeper, calmer, till in its might it marches unvexed and undisturbed. And likened to this may be the conflict of opinion which takes place in the breast of some earnest man who has anxiously confronted the great problems of life, death, time, fate—who has determined to attempt for himself their solution. Now in wandering mazes entirely lost—now clutching eagerly at some shadow which eludes his grasp—now shrinking in horror from conclusions which present themselves to his mind; yet always struggling, always enduring. At length light comes—firm ground is reached. And how welcome is that light, none know, save they who have groped in darkness; how welcome is that firm standing-place, none know, save they who have floundered about in the bogs and quagmires of error. *W. Bebbington.*

14—16. midst . . feast, good opportunity for teaching. **Temple,** the most public place, many people there, rulers, etc. **marvelled,**[a] not only at his boldness, but esp. at His manner of teaching. **letters,** learning. Prob. the question was asked in contempt. **learned,** in their schools; where, in truth, the teachers needed to be taught by Him. **answered,** justifying His manner and theme. Even supposing they were true teachers, how narrow of them to suppose that another equally true teacher could not teach in any style but theirs. **doctrine,** *R. V.*, teaching.[b] **His . . me,** He had learned of the God of all grace and wisdom.

The help of opposition.—A certain amount of opposition is a great help to a man. Kites rise *against* and not *with* the wind. Even a head wind is better than none. No man ever worked his passage anywhere in a dead calm. Let no man wax pale, therefore, because of opposition. Opposition is what he wants and must have, to be good for anything. Hardship is the native soil of manhood and self-reliance. He that cannot abide the storm without flinching or quailing, strips himself in the sunshine, and lies down by the wayside to be overlooked and forgotten. He who but braces himself to the struggle when the winds blow, gives up when they have done, and falls asleep in the stillness that follows. *J. Neal.*

17—19. will do, *R. V.*, willeth to do. **doctrine,**[c] *R. V.*, teaching. Capacity for Divine knowledge depends much on inclination. **of himself,**[d] His own authority; a self-sent, unauthorized teacher. **seeketh . . glory,**[e] or he would not speak at all. **true,** worthy of trust; not a self-seeker. **Moses,**[f] they made Christ's teaching a question of authority; pretending they would obey if He proved His authority. Now, they did not dispute the authority of M., yet did not obey his law. **why . . kill,**[g] hating truth, etc., under a hypocritical pretence of regard for authority.

Saving knowledge the result of personal obedience.—I. The folly of objecting to religion—the Christian religion—because it contains some mysteries which the teachers of the Gospel cannot solve: 1. This is aggravated when those mysteries are imputed as a fault to Him who utters them; 2. There is nothing obscure or perplexing in the road to heaven. II. The sure means of obtaining for ourselves an interest and a portion in its promises: 1. By tasting its sweetness; 2. By discerning the bitter consequences of neglecting it. *T. Dale.*

Unsanctified reason: an allegory.—I saw a very young child one day, with the pieces of a large dissected map in a confused pile before him. The child's father was standing behind him, though the little one did not know it, and was watching him with a father's interest. The little fellow took up a piece of the map in one hand, and looked at its curious shape—its point projecting here, and its indentations run-

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"Censure no man, detract fr. no man, praise no man before his face, traduce no man behind his back. Observe thyself as thy greatest enemy, so shalt thou become thy greatest friend." *F. Quarles.*

"Descant not on other men's deeds, but consider thine own; forget other men's faults, and remember thine own." *Abp. Leighton.*

"Opinion is a medium between knowledge and ignorance." *Plato.*

"To maintain an opinion because it is thine, and not because it is true, is to prefer thyself above the truth." *Venning.*

Jesus teaches in the Temple

a Ma. xiii. 54.

b Jo. viii. 28; xii. 49.

"Thou seest some turn their back upon the public assemblies under a pretence of sinful mixtures there that would defile them. Did our Lord Jesus do this? O Christian, study Christ's life more and thou wilt soon learn to mend thine own." *Gurnall.*

He charges them with seeking His life

c Jo. viii. 43.

d Jo. viii. 45.

e Pr. xxv. 27.

f Jo. i. 17; Ga. iii. 19; Ro. iii. 10—13.

"Unless you believe you will not understand." *Augustine.*

g Ma. xii. 14; Jo. v. 16, 18.

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"This is that grand contradiction, that fatal paradox in the life of man: his very being consists in rationality, his acting is contrary to all the reason in the world. Man only was created under the law of reason man only maintains a constant opposition to the law and reason of his creation." *Bp. S. Ward.*

He who knows mere Linnæan names, but has never seen a flower, is as reliable in botany as he is in theology who can descant upon supralapsarianism, but has never known the love of Christ in his heart. True religion is more than doctrine; something must be known and felt. *Spurgeon.*

inconsistent view of the Sabbath

a Jo. viii. 48.

b Jo. v. 8.

"There is no part of a man's nature wh. the Gospel does not purify, no relation of his life wh. it does not hallow. . . Christ did not cast six devils out of Mary Magdalene and leave one; He cast out all the seven. He did not partly cure the lame man at the pool of Bethesda; He made him every whit whole." *A. W. Hare.*

on forming opinions

c v. 48.

d Ma. xiii. 55.

"Think, ye are men; deem it not impossible for you to err. Sift impartially your own heart, whether it be force of reasoning in like a bay there—and wondered what these angles and points could all mean. He then took up another piece in his hand, and tried to fit them to one another: but they were not *meant* to fit, and he could not join them. He then threw down that piece and took up another, which, as he thought, seemed more likely to dovetail, but it was no better. He looked at both pieces, and then, thinking that one would fit the other exactly if only a little corner, which provokingly stood out, were broken off, he snapped it off and put the pieces together; still they did not fit. He succeeded, indeed, in placing a few of the larger and more simple parts together—some of the long, straight, outline pieces which formed the outside—but after trying for some time he gave it up. "My dear little child," said the father, as the child turned to go away, "you should not have broken off those points and snapped that piece of the map in half. There is not a single piece which has not its own place in that map, and which is not meant to fill that place; and if a single corner, however small, is broken off, the whole is made incomplete. Though *you* cannot see why these pieces are shaped as they are, *because you are a child*, he who made the map made it as a whole, and made every *separate piece* so that it exactly fits its next pieces, and *all* the pieces so that they can be joined together." That little child is unsanctified Reason, judging the deep things of God. It takes up the separate parts of God's great plan; and because it cannot *understand how they can be joined*, concludes that they are not *meant to fit*, and throws aside one and mutilates another. . . . The Bible *must* perplex all system-makers; but to the simple-minded and humble, who know that they "know nothing yet as they ought to know," and "know (at best) but in part," each portion is plain when they TRY TO DO IT; and, while they can no more measure its depths with their mind than fathom the Straits of Gibraltar with a packthread, they work more earnestly because they know and feel that God is working in them, "both to will and do" what is well-pleasing in His own sight. *W. W. Champneys.*

20—23. people,[a] who could not believe *their* rulers had such a purpose. **done . . work,** at the pool of Bethesda. **angry,**[b] yet wh. work is the more Sabbatical of the two? The one speaks of law, the other of mercy.

The enmity of the wicked no dishonor.—1. Being hated by society is not always a proof of hate-worthiness. Here is one, "who did no sin," hated with a mortal hate. "Marvel not if the world hate you, it hated Me before it hated you." 2. Being hated by society is no reason for neglecting our mission. Though Christ knew that in the leading men there flamed the fiercest indignation towards Him, yet He enters the Temple on a great public occasion and fearlessly delivers His message. *D. Thomas.*

Unconscious prejudice.—Persons often, from some cause or other, are under the influence of prejudice without even knowing it. "Men," said a late writer, "in general, and particularly professional men, view objects through the media of their own pursuits, and express themselves accordingly. A gentleman was thrown from a very restive horse in Hyde Park, and had the misfortune to break one of his legs. A crowd instantly collected around him, in which were a riding-master, a painter, a mathematician, a lawyer, and a clergyman. 'If this unfortunate man,' said the riding-master, 'had taken a few lessons in my school, that accident would not have happened.' 'How finely the figure was fore-shortened in falling!' said the painter. 'He made a parabolic curve,' said the mathematician. 'It is a hundred to one,' said the lawyer, 'if he has made his will.' 'Run for a surgeon,' said the clergyman, 'and let us assist the poor man in getting home.'" *T. Hughes.*

24—27. but . . judgement, acc. to nature, spirit, intention. **some . . Jerusalem,** who knew the rulers better than the people (*v.* 20) who prob. coming fr. the country, had a traditional reverence for the rulers. **say nothing,** officially, by way of silencing Him, or, give no order for His arrest. **rulers . . Christ,**[c] have they changed their views? **howbeit,**[d] whatever the rulers do. **we . . is,** important knowledge to establish the claims of Christ. **but . . is,** this remark shows how little they knew the Scriptures, wh. are so distinct on these points.

How to judge righteously.—I. How can we best form a righteous judgment? 1. All judicial decisions are supposed to be based on evidence; 2. With upright intentions. II. What considerations may urge us to this Christian duty? 1. The eternal rule of Christian rectitude; 2. The remembrance of our own infirmities; 3. The retributive justice of God.

False appearances.—If you go into a churchyard some snowy day, when the snow has been falling thick enough to cover every monument and tombstone, how

beautiful and white does everything appear! But remove the snow, dig down beneath, and you find rottenness and putrefaction "dead men's bones, and all uncleanness." How like that churchyard on such a day is the mere professor—fair outside; sinful, unholy within! The grass grows green upon the sides of a mountain that holds a volcano in its bowels. *Guthrie.*

28—31. then, *R. V.*, "therefore." **as he taught,** *R. V.*, "teaching and saying;" this implies speaking in a solemn manner and w. an elevation of voice. *Vincent.* **and . . myself,**[a] being *what* you know me to be, coming *whence* you know, it should be plain that I am what I profess to be. **true,**[b] *see Gk.*, genuine, original; [c] *i. e.*, I am sent fr. no delegated authority, no human court or assembly. **whom . . not,**[d] do not truly know Him. **know,**[e] intimate relation. **from Him,** eternal Sonship. **sought,**[f] opportunity. **man . . him,** bec., as it seemed to them, the opportunity was wanting. **because,** *etc.*, the true reason unknown to them. **said,** their common sense a better guide than the quibbles of others.

Their knowledge of His origin was—1. Ostensibly complete. 2. Essentially erroneous, since they had no acquaintance with His higher nature. Their ignorance of God. "Whom ye know not." As a consequence, their non-recognition of Him. Lessons: 1. The true humanity of Jesus. 2. To know Christ after the flesh only is to be ignorant of Him in reality. 3. No one knows Christ who recognizes not His Divine origin and mission. 4. A knowledge of the Father necessary to a true acquaintance with the Son (Ma. xi. 27). *T. Whitelaw.*

Tact and skill essential in judging.—An ingenious device is attributed in the Talmud to King Solomon. The Queen of Sheba, attracted by the reputation of his wisdom, one day presented herself before him, holding in her hands two wreaths, the one of exquisite natural flowers, the other of artificial. The artificial wreath was arranged with so much taste and skill, the delicate form of the flowers so perfectly imitated, and the minutest shades of color so wonderfully blended, that the wise king, at the distance at which they were held, was unable to determine which was really the work of the Divine Artist. For a moment he seemed baffled; the Jewish court looked on in melancholy astonishment; then his eyes turned towards a window, near which a swarm of bees was hovering. He commanded it to be opened; the bees rushed into the court, and immediately alighted on one of the wreaths; whilst not a single one fixed on the other. Thus was the great monarch's wisdom vindicated, and a lesson taught, capable of various applications, in elucidation of the text. *D'Israeli's Cur. of Lit.*

32—36. murmured, whispered among themselves. **sent . . take,** alarmed by these popular views. **Jesus,**[g] aware of these plots. **them,** continuing His address to the people. **I go,** *etc.*, ref. to His ascension. **seek,**[h] as Messiah, when too late. **where . . am,** in My heavenly kingdom. **ye . . come,** rejection of Christ on earth excludes fr. His presence in heaven. **whither . . Him,** they did not know that He ref. to removal fr. earth. **dispersed,**[i] *R. V.*, dispersion among the Greeks. Jews scattered among the Gentiles. **what manner,** *etc.*, what does it mean? What is His purpose?

Christ's words imply that—1. The day of grace to all is of limited duration. 2. Those who improve that day so as to find Christ will ultimately be with Him. 3. To such as find Christ, death will be going home. 4. Those who reject Christ here will not be able to accept Him hereafter. 5. Christ's sayings are enigmas to those who do not wish to understand Him. 6. Scoffing at good men marks the last stage of depravity. *T. Whitelaw.*

Experience better than theory.—I have bought tropical morning-glory seeds for the green-house with the assurance of the seedsman that I could not raise them out of doors. I *did* raise them out of doors; that is the answer I gave to him. "But," he says, "it is impossible, in our summer, to raise them;" but I *did* it. "The summer is not long enough, or warm enough, to raise them here." I *have raised* them, and I shall not give up my argument upon that question. If a man says that there never was a Christ, or that He was only a man, I answer that I have found Him, of whom Moses and the prophets spake. I have asked Him, "What wilt Thou?" and He has told me; I have put my soul and my heart, as He has commanded me, into His hand. Will any man now undertake to reason me out of the result? I *know* in whom I have trusted, and know what He has done for me. Is the music of my life, the inspiration of every faculty, the transformation of my views, the regeneration of my hopes—are these nothing? Am I to go back eighteen hundred

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ing or vehemency of affection which hath bred and still doth feed these opinions in you. If truth do anywhere manifest itself, seek not to smother it with glorying delusion; acknowledge the greatness thereof, and think it your best victory when the same doth prevail over you." *Hooker.*

because of His miracles some believe

a Jo. v. 43.

b Ro. iii. 4.

c Jo. xv.—"*true* vine," *see Gk.*

d Jo. i. 18; viii. 55.

e Ma. xi. 27; Jo. x. 15.

f Mk. xi. 18; Lu. xx. 19; Jo. viii. 37.

Apelles, the painter, much lamented if he should escape but one day without drawing some picture outline; so ought a Christian to be sorry if any day should pass without doing some good work or exercise. *Cawdray.*

His departure and its consequences

g Jo. xiii. 33; xvi. 16.

h Ho. v. 6; Jo. viii. 21.

i Is. xi. 12; Ja. i. 1; 1 Pe. i. 1.

"To feel the pains, but not the guilt of sin, is the wretched state of judicially-hardened sinners in this world; to feel both pain and guilt, without hope of mercy, is the desperate state of the damned." *Wogan.*

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the great day of the feast

years, with the sceptical philosopher, to reason about Jerusalem, and about the Lord Jesus Christ, and not reason upon my own actual daily positive experience? *H. W. Beecher.*

37—39. last . . feast,[a] the feast itself was called the *greatest*, this *eighth* day, celebrated with great pomp. **thirst . . drink,** all. to water drawn in golden vase fr. Siloam, at foot of Mt. Sion. by priests, and poured on the gt. altar, when the people sang the gt. Hallel,[b] acc. to words of Isaiah,[c] as a *memorial* of the smitten rock,[d] and *typical* of living water of the Spirit wh. would be poured forth when the *true Rock*[e] had been smitten.[f] **he . . said,**[g] *etc.*, he shall have a perennial fount of refreshment in himself. **Spirit . . receive,**[h] the indwelling Spirit, Comforter,[i] earnest of inheritance.

[a] Nu. xxix. 13—36; Is. lv. 1.

"Jesus stood and cried." Surely we ought to entreat Him to let us come. When a man has charity to give, does he entreat people to accept it? How strange that you should be so unwilling and Christ so anxious! *Spurgeon.*

[b] Pss. cxiii.—cxviii.

[c] Is. xii. 3.

[d] Nu. xx. 8—11.

[e] 1 Co. x. 4.

[f] *See Wordsworth in loc.*

[g] Pr. xviii. 4; Is. lviii. 11; Jo. iv. 14.

[h] Is. xliv. 3; Joel ii. 28; Jo. xvi. 7; Ac. ii. 17, 33.

[i] Jo. xiv. 16; xv. 26.

Humanity is the subject of intense spiritual desires.—I. There is the thirst of the intellect—the desire for truth. II. The thirst of the conscience. III. The thirst of the heart. Jesus in the Gospel meets these varied wants. He is urgent to meet them. Christ in meeting this thirst purposes to make us a blessing to others. *T. Binney.*

The progeny of faith and works.—From that union have sprung up a glorious progeny. All the mighty deeds which have ennobled and elevated humanity own that parentage. Faith and action have been the source, under God, of everything good and great and enduring in the Church of Christ: the very Church itself exists through them. Its model men were men of faith and action. Such have ever been God's true evangelists. Such was Luther, the flaming iconoclast of Europe; to-day writing theses and commentaries, and to-morrow translating the Scriptures, or hurling fresh invective against the black domination of the Man of Sin. Such were Baxter, the indefatigable pastor; Edwards, the perpetual thinker; Neander, the perpetual student; Owen, the perpetual writer; Knox, the untiring reformer; Whitefield, the untiring preacher; and Chalmers, who appears to have been pastor, preacher, writer, thinker, and reformer, all in one. A faith sound as that of the Westminster Assembly will not save the dying world around us unless it flows out into action. *T. L. Cuyler.*

various opinions concerning Christ

40—44. many, *R. V.*, some, not all. **prophet,** *the* predicted one.[j] **Christ,** for some held that *that* p. was not Christ. **shall . . Galilee,** wh. may explain the objection of *v.* 27. **hath . . said,** *etc.*,[k] and judging by hearsay or appearances, they did not examine *His* agreement with the known predictions. **division,** two parties; one altogether opposed; the other favorable but still divided in opinion, *vv.* 40—42. **some,** of those who were opposed. Prob. the officers also who had been sent (*v.* 32). **no . . him,** two reasons, fear of people, and *v.* 46.

[j] De. xviii. 15—18; Jo. vi. 14.

[k] *Cf.* Ps cxxxii. 11; Je. xxiii. 5; Mi. v. 2; Lu. ii. 4; 1 S. xvi. 1, 5.

This is the Christ.—1. The power of Christ's words over honest and sincere hearts. 2. The doctrine of Christ an argument for His divinity. 3. The superior religious instincts of the masses as distinguished from the classes. 4. The certainty that Christ and His cause will never lack defenders. 5. The downward course of those who wilfully oppose Christ. *Whitelaw.*

"The precept is given, that the help may be sought of Him who gives it." *Leo.*

never man spake like this man

Thoughtless reading of the Bible.—You get up in the morning, and you say, "It is the calm of the morning, and I am going over into the city where I shall be tempted, and I must read a little before I start." You do not know exactly where you will read, but you must read somewhere. So you turn over the leaves at random. You happen to stop in the Book of Acts. When you have read eight, or ten, or twelve verses, you think you will stop. Then you say to yourself, "This is rather pinching the matter; the chapter is not very long, so I guess I will read it to the end." The next day, quite having forgotten what you read yesterday, you read a chapter near the beginning of the Gospels. But you do not go back to that spot for months. You do not join what you read on to what you have read. *Beecher.*

45—49. why, *etc.*, a question that, to this day, may be pertinently put to sceptics and others, whose reply, if they spoke the truth, would be the same. **never,**[l] in all time and in all the world, or in our experience. **man,** who was only a man. **spake,** and His deeds *spake* louder still. **deceived,** *R. V.*, "led astray." Little did they know how *self*-deceived they themselves were. **rulers,**[m] their unbelief might be accounted for;[n] but some, even of them, had. **this people,** spoken contemptuously of people whom they ought to have pitied, if they were deluded. **cursed,** *R. V.*, "accursed." Their greatest curse was having such rulers.

[l] Lu. iv. 22.

[m] Je. v. 4, 5.

[n] Jo. xii. 42; 1 Co. i. 26.

The Holy Spirit sustains the inward life of believers:—Grace in the saints is not like light in the sun, that springs fr. itself, but like the light of a lamp that is constantly fed with

The great orator.—I. "Never," etc., when you consider the matter of His speech: 1. He speaks of a sinful past forgiven; 2. Of a miserable present made happy; 3. Of an awful future averted. II. "Never," etc., when you consider the manner of His speech: 1. He has authority without arrogance; 2. Tenderness without unfaithfulness; 3. Wisdom without pedantry; 4. Earnestness without extravagance; 5. Personality without malice. *Stems and Twigs.*

Why have ye not brought Him?—Many have been asked this, and the answer has been and still is, "Never man spake like this man." "Our Lord found many a topic of discourse in the scenes around Him. Even the humblest objects shone in His hands as I have seen a fragment of broken glass, as it caught the sunbeam, light up, flashing like a diamond. A little child, which He takes from his mother's side and holds up blushing in his arms before the astonished audience, is the text for a sermon on humility. A husbandman on a neighboring height, between Him and the sky, who strides with long and measured steps over the field he sows, supplies a text from which He discourses on the Gospel and its effects on different classes of hearers. In a woman baking; in two women who sit by some cottage door grinding at a mill; in an old strong tower, perched on a rock, whence it looks across the brawling torrent to the ruined and roofless gable of a house swept away by mountain floods—Jesus found texts. From the birds that sung above His head, and the lilies that blossomed at His feet, He discoursed on the care of God—these His texts, and providence His theme." *Dr. Guthrie.*

50—53. Nicodemus,[a] one of these very *rulers.* **judge,**[b] these rulers had prejudged the whole case. **hear,** for defence, etc. **doeth,** Nicodemus would draw attention to what had convinced him. **answered,** but their reply was a taunt, not an argument. **Galilee,**[c] they *assume* that Jesus was a Galilean, and challenge Him to vindicate His claims. False premises lead to erroneous conclusions.

The Sanhedrin and the Saviour.—I. The distracted council. II. The tranquil Saviour. Describe the Mount of Olives and its history: 1. This was doubtless a season of prayer; 2. It was probably a season of meditation. Learn to go in spirit to the Mount of Olives and hold communion with the sufferings of the Saviour. *Preachers' Portfolio.*

Judging wrongly.—An evil judgment taken up yesterday prepares another to-day, and this another to-morrow, and so a vast complicated web of false judgments, in the name of reason, is spread over all the subjects of knowledge. We fall into a state thus of general confusion, in which even the distinctions of knowledge are lost. Presenting our little mirror to the clear light of God, we might have received true images of things, and gotten by degrees a glorious wealth of knowledge; but we break the mirror in the perversity of our sin, and offer only the shivered fragments to the light, when, of course, we see distinctly nothing. Then, probably enough, we begin to sympathize with ourselves and justify the ignorance we are in, wondering, if there be a God, that He should be so dark to us, or that He should fall behind these walls of silence and suffer Himself to be only doubtfully guessed through fogs of ignorance and obscurity. *Dr. Bushnell.*

CHAPTER THE EIGHTH.

1, 2. [Most Biblical scholars are agreed in regarding John vii. 53, and viii. 1—11, as not a part of John's Gospel, while it is highly probable th. the narrative is true. It may have been a part of St. John's oral teaching, wh. later found its way into the text. *G. M. A.*] Not found in many MSS. or old versions. Not commented on by ancient fathers.[d] Dif. in style fr. rest of Jo.'s Gospel. It is found in some old MSS. and versions,[e] commented on or quoted by some fathers.[f] **Jesus . . Olives,** as was His wont, meditation, prayer. **early,**[g] eager to renew His work, and finish His course. **Temple,** sure of an audience, braving all danger.

Teaching in the Temple.—Notice—I. The time of His teaching—"early in the morning." II. The place—in the Temple. III. The teacher—Christ, the great Redeemer of His people. IV. The audience—all the people: 1. A vast; 2. A varied; 3. An attentive congregation. *Anon.*

We must do good against great opposition.—That is a poor engine that can only drive water through pipes down hill. Those vast giants of iron at the Ridgeway waterworks, which supply Brooklyn day and night, easily lifting a ton of water

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supplies of oil, otherwise the weak light will fade and die. *Van Doren.*

The Holy Spirit must be received by us:—The sea enters into the rivers before the rivers can enter into the sea. In like manner God comes to us before we can go to Him, and heaven enters into our souls before we can enter into heaven. *Drelincourt.*

Nicodemus on justice

a Jo. iii. 2.

b Pr. xviii. 13.

But Jesus—where did He find the lofty morality of wh. He alone gave both the lesson and the example? From the midst of a furious fanaticism proceeds the purest wisdom; among the vilest of the people appears the most heroic and virtuous simplicity. If Socrates lives and dies like a philosopher, Jesus lives and dies like a God. *J. J. Rousseau.*

c Is. ix. 1, 2.

In every life there is such a moment quick with spiritual issues. Shall we follow Christ to Olivet or go to our own house? *Frere.*

early in the Temple

d As *Origen, Cyril, Chrysostom,* etc. See *Wordsworth.*

e Arabic, Persian, Coptic, Syriac, etc.

f Augustine, Ambrose, Jerome, etc. It is also treated as genuine in the *Apostolic Constitutions* ii. 24.

g Lu. xix. 41.

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"None will have such a dreadful parting with the Lord at the last day as will those who, by profession, went halfway with Him, and then left Him." *Gurnall.*

at every gush, so that all the many thirsty faucet mouths throughout our streets cannot exhaust their fulness; those are the engines that I admire. *Beecher.—Perseverance in doing good.*—An old man in Watton, whom Mr. Thornton had in vain urged to come to church, was taken ill and confined to his bed. Mr. Thornton went to the cottage, and asked to see him. The old man, hearing his voice below, answered in no very courteous tone, "I don't want *you* here, you may go away." The following day, the curate was again at the foot of the stairs. "Well, my friend, may I come up to-day, and sit beside you?" Again he received the same reply, "I don't want *you* here." Twenty-one days successively Mr. T. paid his visit to the cottage, and on the twenty-second his perseverance was rewarded. He was permitted to enter the room of the aged sufferer, to read the Bible, and pray by his bedside. The poor man recovered, and became one of the most regular attendants at the house of God. *Life of Rev. S. Thornton.*

the woman taken in adultery

3—5. and . . brought, *etc.*, to see whether, as in His doctrines, they could find anything against Him in the application of the law. **say . . act,** no doubt whatever of her guilt. **Moses**[a] **. . Thou,** they would place Him at variance with Moses; and thus excite the people against Him.

The woman taken in adultery.—I. The vilest sinners are often the greatest accusers. II. The severest judge of sinners is their own conscience. III. The greatest friend of sinners is Jesus Christ: 1. He declines pronouncing a judicial condemnation; 2. He discharges them with a merciful admonition. *Homilist.*

Paraded piety unreal.—In the olden times, even the best rooms were usually of bare brick or stone, damp and mouldy, but over these in great houses, when the family was resident, were hung up arras, or hangings of rich material, between which and the wall persons might conceal themselves, so that literally walls had ears. It is to be feared that many a brave show of godliness is but an arras to conceal rank hypocrisy; and this accounts for some men's religion being but occasional, since it is folded up or exposed to view as need may demand. Is there no room for conscience to pry between thy feigned profession and thy real ungodliness, and bear witness against thee? *Spurgeon.*

a Le. xx. 10.

Christ is greater than His teaching: Christ's claims are essentially different in kind as well as degree from those of Socrates. He is the grandest of Teachers, but He is more; He is the Saviour of the world and the King of the new heavenly kingdom. His chief mission lay not in His preaching, but in His doing the work of the kingdom of God. It does not centre in the Sermon on the Mount, but in the death on Calvary. *Adeney.*

6—8. accuse, bec. He must decide against the law, wh. inflicted death; or against the Roms., who suffered them not to put anyone to death, and who would still less have allowed it for such a crime as adultery, wh. was not a capital offence among them. *Greenleaf.* Or, if he said *yea*, they would charge him with inconsistency in preaching compassion, and not showing it: if *nay*, with opposing Moses.[b] **wrote . . ground,** unwilling to give attention to their malicious questions. **as . . not,** omitted in *R.V.* **continued,** they thought He was conscious of being in a difficulty. **said . . stone,**[c] wh. they could not do, because they were conscious sinners. **again,** *etc.*, turning in contempt fr. those who thus trifled with a great sin, a Divine law, and the Lord of Truth.

The training of men is more important than the publication of ideas.—Socrates resembles Christ in writing nothing and being chiefly concerned with the work of training the characters of disciples. 1. All Christian work must have this practical aim. In the mission, the Church, the Sunday-school, the kind of teaching must be the training of souls. The teacher who simply propagates ideas is as sounding brass. 2. Christ's work in us is personal and spiritual. We may study His sayings, but we shall be no Christians till our lives are quickened by His life. *W. F. Adeney.*

The beauty of conscience.—There is great beauty in conscience. When it tempers the speech, and makes it true and just; when it tempers the actions and makes them noble and right; when it produces fairness, and honor, and just judgments—how beautiful are all the direct and indirect influences of a Christian conscience in a man! But it sometimes leads Christian men to a sphere of uncharitable judgment. It inspires a high conception of what is right, and men take that conception as a rule by which to measure the conduct of their fellow-men, without consideration of their organizations, without making allowance for their weaknesses, without sympathy with them. There are many men that, adhering strictly to God's ideal rectitude, fail to have sympathy with poor, crippled, and broken-down human nature; and they go aside and away from God just in proportion as they do this. It was this cruelty that brought down from our Saviour His most vehement denunciations; for vice and crime were not regarded by Christ as being as guilty as moral purity without any heart, without any sympathy, without any charitable judgment. *H. W. Beecher.*

b This is the view of *Augustine, Luther, Calvin, etc.*

c De. xvii. 7; Ro. ii. 1, 22.

To subject this woman to the superfluous horror of this odious publicity—to drag her fresh from the agony of detection into the sacred precincts of the Temple—showed a brutality of heart and conscience wh. could not but prove revolting to One who was infinitely tender because infinitely pure. *Archdeacon Farrar.*

"Nothing more disposes us to show mercy to others, than the consideration of our own dang'r." *Augustine.*

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9—11. **eldest,** who, having lived longest, had prob. more sins to remember. **Jesus . . woman,** "mercy and misery." **where,** few would accuse others if only the innocent might. **thee**[a] **. . more,**[b] hence He condemned *sin*, while He pardoned the *sinner*.

Jesus indisposed to condemn the sinner.—I. The text neither affirms nor insinuates that our Lord had no grounds on which He might have justly condemned her, had He been disposed so to do. II. Direct your attention to that decision which the text reports the Saviour to have given in the case of this poor sinner—"Where are thine accusers?" III. The admonition given to this poor sinner—"Go and sin no more."

The joy of Divine forgiveness.—So I saw in my dream that just as Christian came up to the cross, his burden loosed from off his shoulder, and fell from off his back and began to tumble, and so continued to do it till it came to the mouth of the sepulchre, where it fell in, and I saw it no more. *Then* was Christian glad and lightsome, and said with a merry heart, "He hath given me rest by His sorrow, and life by His death." Then he stood still awhile to look and wonder, for it was very surprising to him, that the sight of the cross should thus ease him of his burden; he looked therefore and looked again, even till the springs that were in his head sent the water down his cheeks. Now as he stood looking and weeping, behold three shining ones came to him, and saluted him with "Peace be to thee." So the first said to him, "Thy sins be forgiven thee;" the second stripped him of his rags and clothed him with a change of raiment; the third also set a mark on his forehead, and gave him a roll with a seal upon it, which he bade him look on as he ran, and that he should give it in at the celestial gate; so they went on their way. Then Christian gave three leaps for joy, and went on singing. *John Bunyan.*

power of conscience

a Jo. iii. 17.

b Jo. v. 14.

Care for the fallen: A writer relates that during a conversat'n with George Eliot, not long before her death, a vase toppled over on the mantelpiece. The great authoress quickly and unconsciously put out her hand to stop its fall. "I hope," said she, replacing it, "that the time will come when we shall instinctively hold up the man or woman who begins to fall as naturally and unconsciously as we arrest a falling piece of furniture." *Baxendale.*

12, 13. **light,**[c] the *true* l. **followeth,**[d] to none else is the light of the *highest* use. **darkness,** ignorance, sin, danger. **said,**[e] He is now charged with being a self-witness.

The world's light.—I. The Divine Light revealing humanity to itself: 1. In its actual and degraded condition; 2. In its ennobled and ideal state. II. The Divine Light revealing itself to humanity: 1. In its hatred of sin; 2. In His love for the sinner; 3. As the Guide unto all truth. *S. Slocombe.*

The beauty of light.—The value and excellence of the photographer's plate which is hidden within the camera does not consist in what it is, but upon its susceptibility when the object-glass of the camera is open to that light which streams upon it. If it is unprepared, and is like the common glass, all beauty might sit before it, and no change would be produced by the streaming of light. The glass might be as good in the first case as in the second, with the exception that, when it is prepared, the photographer's glass reveals the impression of beauty made upon it by the light. *Beecher.*—*Light on the way home.*—On the banks of the Ganges, at certain seasons, large numbers of priests may be seen engaged in lighting small lamps, and then sending them afloat on the surface of the river. When asked what they are doing, they will reply, "We are trying to give light to our departed friends. You know that the other world is all dark, that they have no light there, and we are lighting these lamps to try to dispel the darkness which surrounds our departed friends." And this is all that heathenism can do for its votaries; but "he that followeth Me," says Jesus, "shall not walk in darkness, but shall have the Light of life."

the Light of the world

c Jo. i. 4; ix. 5; Is. lx. 1; xlii. 6; xlix. 6; Mal. iv. 2.

d Jo. xii. 35, 46.

e Jo. v. 31.

"O Lord, be Thou light unto mine eyes, music to my ears, sweetness unto my taste, and a full contentment to my heart; be Thou my sunshine in the day, my food at the table, my repose in the night season, my clothing in nakedness, and my success in all necessities." *Bp. Cosin.*

14—16. **though,** even if it were as you say. **true,** and none the less true, even if no witness beside myself. **know,** *etc.*, I have absolute, distinct, certain knowledge. **whence . . whither,**[f] His origin, incarnation, etc., mysteries to them. **judge,** even Divine things, sacred mysteries. **flesh,** worldly standard. **judge . . man,**[g] though the Judge of all, His time for official judging had not yet come. His work was then to *save*. **true,**[h] for the same reason that His record is true, *i.e.*, bec. of His certain knowledge. **not alone,**[i] though He had few human followers. **I . . Father,** united in one person.

Christ's mission not to judge, but save

f Jo. vii. 29.

g Jo. iii. 17; xii. 47.

h 1 S. xvi. 7.

i v 29; Jo. xvi. 32.

"A good judge does nothing of his will, or the purpose of his private choice,

The theory which alone satisfies all the conditions of the case.—In these phenomena—1. We find evidence of a personality altogether unique. There are contrasts, but there is a unity about the Person, and a consistency in the life which make us feel confident of the truthfulness of the Bible record. All things fall into their place when we are taught that Christ is at once the Son of God and the Son of Man. 2. The origin of this unique personality must be traced to God. The human race could produce no such being. 3. The purpose for which such a unique being was sent by

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God must have been to accomplish some special work. (1) A mere teacher or reformer might have been only man. (2) God would not have become man for His own sake. (3) His mission therefore must have been for man, to establish some new, or modify some old relation between God and man. Such an object is declared by Scripture to have been sought by God and accomplished by Christ, and for this such a Personality as has been described was suited and designed. *Ll. D. Bevan.*

Internal evidence of the Divinity of Christ.—As there can be no argument of chemistry in proof of odors like a present perfume itself; as the shining of the stars is a better proof of their existence than the figures of an astronomer; as the restored health of his patients is a better argument of skill in a physician than labored examinations and certificates; as the testimony of the almanac that summer comes with June is not so convincing as is the coming of summer itself in the sky, in the air, in the fields, on hill and mountain; so the power of Christ upon the human soul is to the soul evidence of His Divinity, based upon a living experience, and transcending in conclusiveness any convictions of the intellect alone, founded upon a contemplation of mere ideas, however just and sound. *H. W. Beecher.*

but pronounces according to the law and public right; he obeys the sanctions of the law, giving no way to his own will; he brings nothing from home prepared and deliberated; but, as he hears, so he judges." *Ambrose.*

17—20. in . . law,[a] in which they boasted and trusted. **two,** wh. num. He has. **where . . Father?**[b] some[c] think the Jews meant a human father in thus speaking. **Me . . Father also,**[d] both bec. He is *one* with the Father, and the *way* to the Father. **man . . come,**[e] they were not wanting in evil purpose, but in *power* and *permission.*

the law of evidence

a De. xvii. 6; xix. 15.

b Jo. v. 37; *cf.* xvi. 3; xvii. 25.

c Augustine (*Stier*, iv. 370).

d Jo. xiv. 7, 9.

e Jo. vii. 30.

Jesus at the bar of human prejudice.—I. The court—the Temple. II. The judges—the Pharisees who had prejudged the case. III. The witnesses: 1. The Father—the God of truth; 2. Christ—the Truth. IV. Their testimony—that Christ was the Son of God. V. The verdict—that Christ was guilty of blasphemy.

The restraining power of God's moral government of the world.—1. It is not always a matter of consciousness. Sometimes, it may be, men feel that they are reined in, some mysterious power preventing them from doing what they desire. But as a rule the restraining force is so subtle, so delicate, that men are unconscious of it. 2. It interferes not with human freedom. A man is not free from the guilt of a wrong act because he has not the power or the opportunity to embody it. The guilt is in the desire, the volition. "As a man thinketh in his heart, so is he." At first sight it seems morally absurd that God should restrain a man from committing a crime, and yet hold him guilty for it. The solution is here: the crime is in the wish. 3. It is an incalculable advantage to the race. What was in the Alexanders, the Caligulas, the Napoleons, the Lauds, and the Bonners, is for the most part in every unregenerate soul. Were there no restraining hand upon depraved hearts, all social decency, order, peace, and enjoyment would be at an end. The world would be a pandemonium. We rejoice that He who reigns in the ocean and keeps it within bounds, holds in the passions and impulses of the depraved soul. "The king's heart is in the hand of the Lord." *D. Thomas.*

Dying in sin:—Charles IX. (who gave order for the massacre on St. Bartholomew's day, 1575) expired bathed in his own blood from his veins, whilst he said, "What blood—what murders—I kn'w not where I am—how will all this end! What shall I do? I am lost forever. I know it." Francis Spira, an Italian apostate, exclaimed, just before death, "My sin is greater than the mercy of God. I have denied Christ voluntarily; I feel that He hardens me, and allows me no hope." Hobbes—"I am taking a fearful leap into the dark." *Talmage.*

21—24. I . . way, I pursue My course to the end—death, and aft. to heaven. **seek me**[f] (*see notes* vii. 33). **die . . sins,**[g] *R. V.*, "sin;" the condition of estrangement from God. **ye . . come,**[h] He foresaw that they would die impenitent. **kill himself,** another wresting of His words. **beneath . . above,** He and they belonged to dif. worlds, were governed by dif. motives. **therefore,** *etc.*,[i] bec. He, the Divine, the Heaven-sent, the only Saviour, was rejected by them. **I am he,** "he" is not in the original. Vincent thinks it better not to supply it, leaving the words the solemn expression of His absolute Divine being. Cf. John viii. 28, 58; xiii. 19.

seeking Christ in vain

f Jo. vii. 34.

g Job xx. 11; Ps. lxxiii. 18—20; Pr. xiv. 32; Is. lxv. 20; Ep. ii. 1.

h Lu. xvi. 26.

i Mk. xvi. 16.

Danger of rejecting Christ.—I. What is comprehended in the faith here spoken of: 1. A full persuasion of His Messiahship; 2. A cordial acceptance of Him under that character; 3. An entire devotion to Him, as His disciples. II. The importance of it to our eternal welfare. *Simeon.*

Death of a rejecter of Christ.—Voltaire spent his whole life in malignant but vain attempts to ridicule and overturn Christianity. He was the idol of a large portion of the French nation; but just when they were decreeing new honors for him, and loading him with fresh applause, then the hour of his ignominy and shame was fully come. In a moment the approach of death dissipated his delusive dreams, and filled his guilty soul with inexpressible horror. As if moved by magic, conscience started from her long slumbers, and unfolded before him the broad extended roll of all his crimes. Ah! whither could he fly for relief? Fury and despair succeeded each other

by turns, and he had more the appearance of a demon than a man. To his physician he said, "Doctor, I will give you half of what I am worth, if you will give me six months' life." The doctor answered, "Sir, you cannot live six weeks." Voltaire replied, "Then shall I go to hell, and you shall go with me;" and soon after expired. *Whitecross.*

25—29. who . . thou? insolent repetition of question. No need to ask at all. They might *see.* **saith . . same,** He has but one reply. **many things,** what He had told them was little as comp. with what He might have told had they received Him. **I . . world,** He yet speaks to the world wherever His Gospel is preached. **understood,** *R. V.*, "perceived." **lifted up,**[a] on the cross. **then,** not before:[b] some knew *then*,[c] and many directly aft.[d] **with me,** proved by His words, deeds, character. **for,** *etc.*, for the same reason God is with all His faithful servants.

Christ forecasting His death and destiny.—I. This language reveals sublime heroism of soul in the prospect of a terrible death. II. It expresses unshaken faith in the triumph of His cause. III. It implies a principle of conduct common in all history. Goodness, disregarded when living, and appreciated when gone. *Homilist.*

The Divine Fatherhood.—This word "Father" signifieth that we are Christ's brothers, and that God is our Father. He is the eldest Son, He is the Son of God by nature, we are His sons by adoption through His goodness, therefore He bids us call Him our Father, who is to be had in fresh memory and great reputation. For here we are admonished that we are "reconciled unto God." . . . So that it is a word of much importance and great reputation; for it confirms our faith when we call Him Father. Therefore our Saviour, when He teaches us to call God Father, teaches us to understand the fatherly affection which God bears towards us; which makes us bold and hearty to call upon Him, knowing that He bears a good will towards us, and that He will surely hear our prayers. *Latimer.*

30—32. spake . . words, bringing by means of them His works to their recollection. **many . . him,**[e] His patience and forbearance being additional proofs of His Divinity. **continue,**[f] *R. V.*, "abide." **then . . indeed,** *R. V.*, "truly;" but not if ye are emotional, transient believers. **know,**[g] increase in knowledge and experience. **free,**[h] fr. error, prejudice, sin.

Know the truth.—The word KNOW carries us back to the dawn of history. 1. Two possibilities are placed before men—life or knowledge. Full of life, he chooses knowledge at the risk of life. 2. The race is true to its head—exploration, geographical, scientific, philosophical. 3. Yet men were then setting up altars to the unknown God: men now to God unknowable. The great Teacher says: "Ye shall know." 4. The promise implies that man can trust himself and the results of his research and experience. *Gifford.*

As He spake these words many believed on Him.—The force of truth.—A woman in Scotland, who was determined, as far as possible, not to have anything to do with religion, threw her Bible and all the tracts she could find in her house into the fire. One of the tracts fell down out of the flames, so she picked it up and thrust it in again. A second time it slipped down, and once more she put it back. Again her evil intention was frustrated, but the next time she was more successful, though even then only half of it was consumed. Taking up the portion that fell out of the fire, she exclaimed, "Surely the devil is in that tract, for it won't burn." Her curiosity was excited; she began to read it, and it was the means of her conversion. *Spurgeon.*

33—37. they, prob. those who did *not* believe. **Abraham's seed,** unworthy descendants of the "friend of God." **never . . man,**[i] strange forgetfulness both of their *past* history and present state. **whosoever . . sin,**[j] He spoke of a more degrading bondage and a higher freedom than they imagined. **and,** another reply to their boast. **servant,**[k] *R. V.*, bondservant, prob. ref. to Ishmael. **abideth . . ever,** being cast out, *his* descs. not to be regarded as the *true* seed. **son,** prob. ref. to Isaac—the *free.* **son . . indeed,** vital union with Christ alone the ground of true sonship and real freedom;[l] in the higher, spiritual sense—that to wh. the figure now passes. **know,** and admit. **seed,** acc. to the flesh; but I speak of a higher relation.

Ye shall know the truth and the truth shall make you free.—1. Three mighty thoughts—knowledge, truth, freedom. 2. Men claim to be free born or to attain freedom at a great price; yet he who sins is a slave of sin. (1) Political freedom is but

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"Infidelity makes the death of Christ to be no more than the death of an ordinary man." *Dr. Hammond.*

Jesus was not alone

a Jo. iii. 14; xii. 32.

b 1 Co. ii. 8.

c Ma. xxvii. 54; Lu. xxiii. 47.

d Ac. ii. 41; xxi 20.

"Do you seek any further reward beyond that of having pleased God? In truth, you do not know how great a good it is to please Him." *Chrysostom.*

"God finds pleasure in us when we find pleasure in God." *Augustine.*

freedom through the truth

e Jo. x. 42.

f Ro. ii. 7; Col. i. 23; He. x. 38, 39.

g Ho. vi. 3.

h Ps. cxix. 45; Jo. xvii. 17; Ro. vi. 14; viii. 21; Ja. i. 25; ii. 12.

"To come to Christ is no one transient act, to be done once only in a man's life. What He calls 'coming to Him' He elsewhere expresses by 'abiding in Him,' and by 'continuing in His Word.'" *Bp. Beveridge.*

Abraham's seed

i Le. xxv. 42.

j Ro. vi. 16, 20; 2 Pe. ii. 19.

k Ga. iv. 30; Ro. ix. 6—12.

l Ro. viii. 2.

"The wages that sin bargains with the sinner are life, pleasure, and profit; but

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the wages it pays him are death, torment, and destruction. He that would understand the falsehood and deceit of sin, must compare the promises and the payment together." *Dr. South.*

August 1, 1834, was the day on which 700,000 English colonial slaves were made free. Throughout the colonies the churches and chapels were thrown open, and the slaves crowded into them on the evening of 31st July. As the hour of midnight approached they fell upon their knees and awaited the solemn moment, all hushed in silent prayer. When 12 o'clock sounded, they sprang upon their feet, and through every island rang the glad sound of thanksgiving to the Father of all, for the chains were broken and the slaves were free.

children resemble the Father

a Jo. xiv. 10, 24.

b Mi. iii. 9.

c Ro. ii. 28, 29; ix. 7, Ga. iii. 7, 29.

d Ro. iv. 12.

e Is. lxiii. 16; lxiv. 8.

"They said this because the worship of idols is often called in the Prophets fornication; for the same reason they add, 'We have one Father, even God.'" *Isidore Clarius.*

"You are the *first* of your line," sneered an opponent to Cicero. He retorted, "And you are the *last* of yours."

the bark, intellectual freedom but the fibre, of the tree spiritual: freedom is the sap. Men contend for bark and fibre, Christ gives the sap. Sometimes we have political freedom, but formal, sapless, as dead as telegraph poles strung with the wires of politicians. 3. Circumstances cannot fetter freedom or confer it. Joseph was as free in the dungeon as on the throne. "Stone walls do not a prison make, nor iron bars a cage." The Israelites in the desert were a nation of slaves despite their liberty. It matters not where I place my watch, so I wind it, it is really free; if I interfere with the works, wherever it may be, it is in bondage. So of man—bind, chain, imprison; if the soul be in sympathy with God, sustained by truth, you have a free man; if the reverse, you have a slave. John, though in prison, was free; Herod, though on a throne, was a slave. Freedom, like the kingdom of heaven, is within. *Gifford.*

Freedom only to be found in God.—Last summer the good ship *Wieland* brought over a large number of caged birds. When we were about mid-ocean one restless bird escaped from his cage. In ecstacy he swept through the air, away and away from his prison. How he bounded with outspread wings! Freedom! How sweet he thought it! Across the pathless waste he entirely disappeared. But after hours had passed, to our amazement, he appeared again, struggling towards the ship with heavy wing. Panting and breathless, he settled upon the deck. Far, far over the boundless deep, how eagerly, how painfully had he sought the ship again, now no longer a prison, but his dear home. As I watched him nestle down on the deck, I thought of the restless human heart that breaks away from the restraints of religion. With buoyant wing he bounds away from church the *prison*, and God the *prison*. But if he is not lost on the remorseless deep, he comes back again with panting, eager heart, to Church the *home*, and God the *home*. The Church is not a prison to any man. It gives the most perfect freedom in all that is *good* and all that is *safe*. It gives him liberty to do what is *right;* and to do what is *wrong* there is no rightful place to any man in all the boundless universe. *R. S. Barrett.*

38—41. I . . Father,[a] mercy, truth, love. **ye . . father** (*v.* 44), envy, murder, etc. **father,**[b] assuming that He ref. to Abraham. **saith,**[c] showing that true sons should resemble their father. **seek . . me,** shrink not fr. greatest crime. **told . . truth,** they would have fawned upon the speaker of a flattering falsehood. **this . . Abraham,**[d] who, with less evidence, believed God even when obedience seemed to imperil all his hope. **Father . . God,**[e] catching His idea of a spiritual relation, they now claim to be the children of God equally with Abraham.

The true method of becoming free.—1. Slavery requires two parties—the tyrant who domineers, and the slave who submits. The true remedy therefore is to teach men not to submit to unlawful authority: and this is what Christ came to do. What is freedom? To have the proper use of one's powers and faculties. The condition of the free action of the understanding is that the animal appetites be restrained within certain limits. If a man give way to his thirst for drink, then his intellect ceases to act freely, and thus he is a slave. And so with the other passions. 2. Christ offers to set us free. (1) By setting before us the only Being who has a right to control our thoughts, and by demanding that we should fear Him and no one else. Out of this springs all true freedom. This is what gave boldness to the early Christians. "We ought to obey God rather than man." (2) By supplying the only adequate motive—love to God and man. *White.*

The last days of Thomas Paine.—Stephen Grellet, the French Quaker, who devoted his life to works of Christian philanthropy in Europe and America, has left on record some notes of the latter days of Tom Paine. This miserable infidel, after diffusing his unbelief in Britain and America, died in the latter country. Grellet, hearing that Paine was ill, resolved to see him. He found the unhappy man in most destitute circumstances, neglected and forsaken by his friends and his companions, with no one to care for him. Grellet had much of his Master's compassion for the lost; he became a good Samaritan, even to one who had bitterly opposed the God of heaven. He provided him with a nurse, and supplied a variety of necessaries for the sick man. "Paine was mostly," records Grellet, "in a state of stupor; but something that had passed between us had made such an impression upon him that, some days after my departure, he sent for me, and on being told that I was gone from home, he sent for another friend. This induced a valuable young friend (Mary Roscoe), who had resided in my family, and continued at Greenwich during part of my absence, frequently to go and take him some little refreshment suitable for an invalid, furnished by a neighbor. Once, when he was there, three of his deistical

associates came to the door, and, in a loud unfeeling manner, said, 'Tom Paine, it is said you are turning a Christian, but we hope you will die as you have lived;' and then went away. On which, turning to Mary Roscoe, he said, 'You see what miserable comforters they are.' Once, he asked her if she had ever read any of his writings; and on being told that she had read but very little of them, he inquired what she thought of them, adding, 'from such a one as you I expect a correct answer.' She told him she had commenced reading *The Age of Reason;* but it had so distressed her that she threw it into the fire. 'I wish all had done as you,' replied Paine; 'for if the devil has ever had any agency in any work, he has had it in my writing that book.' Miss Roscoe stated that, when going to carry him some refreshment, she repeatedly heard him uttering the language, 'O Lord, Lord, God,' or, 'Lord Jesus, have mercy on me.'"

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"As we are obliged to obey the divine law, though our will murmur against it; so are we obliged to believe the Word of God, though our reason be shocked at it; for if we should believe only such things as are agreeable to our reason, we assent to the matter, not to the author; which is no more than we do to a suspected witness." *Bacon.*

42—44. ye . . me,[a] the Son of God: His beloved Son. **understand,** apprehend the true meaning. **because . . word,**[b] hear it, that is, with the inner ear. The heart affects the hearing *now* as *then.* **father . . devil,**[c] as *they* spoke of spiritual relationship, He names their spiritual father. **will do,** *R. V.*, "it is your will to do." **and . . do,** like begets like. **murderer,** they seek to kill Jesus, animated by their father's spirit. **truth,**[d] truthfulness. **lie . . own,** his nature, essentially false.

the children of the devil

a Mal. i. 6; 1 Jo. v. 1.

b Is. vi. 9. "Ye are not able bec. the preponderating bias of the heart draws it to evil." *Melancthon.* "By putting the question, He intends to take out of their hands what was the subject of their continual boasting, that they were led by reason and judgment to oppose Him." *Calvin.*

c Ma. xiii. 38; 1 Jo. iii. 8.

d Jude 6.

The Fatherhood of God in spirit and truth.—Consider—I. The doctrine of the Divine Fatherhood as taught in Scripture, and still further developed and interpreted by our Lord. II. The immediate practical application of the truth, given in our Lord's words. Note—1. That God's dealings with all men are designed to bring us to the full knowledge of Him in Christ; 2. That if we do give our hearts to learn what God is thus teaching us, we shall, by a Divine attraction and an effectual leading, be brought to Christ. *W. Smith.*

Two fatherless children.—Of Mr. Haynes, the colored preacher, it is said, that some time after the publication of his sermon on the text, "Ye shall not surely die," two reckless young men having agreed together to try his wit, one of them said, "Father Haynes, have you heard the good news?" "No," said Mr. Haynes, "what is it?" "It is great news indeed," said the other, "and, if true, your business is done." "What is it?" again inquired Mr. Haynes. "Why," said the first, "the devil is dead." In a moment, the old gentleman replied, lifting up both hands, and placing them on the heads of the young men, and in a tone of solemn concern, "Oh, poor fatherless children! what will become of you!"

The only reason why so many are against the Bible is because they know the Bible is against them. *Bowes.*

45—47. truth . . not,[e] yet how oft. will men, on small grounds, believe a fiction. **convinceth,**[f] *R. V.*, "convicteth." **if . . truth,** as I certainly am likely to do, as one who cannot be proved to be guilty of any sin. **God . . words,** *i.e.*, the words I speak to you (*vv.* 38, 40). **hear . . God,** your moral condition and relation hinder you.

the innocence of Christ

e Ga. iv. 16; 2 Th. ii. 10.

f He. iv. 15.

Unbelief traced to its source.—I. The prevalence of unbelief: 1. Men believed not even our Lord Himself; 2. Nor are His servants believed at this day. II. The source from whence it flows: 1. You will not inquire into what you hear; 2. You are averse to the truth, as far as it comes before you; 3. You are determined to hold fast your lusts, which are condemned by it. *C. Simeon.*

Wickedness of unbelief.—The late Dr. Heugh, of Glasgow, a short time before he breathed his last, said, "There is nothing I feel more than the criminality of not trusting Christ without doubt—without doubt. Oh, to think what Christ is, what He did, and whom He did it for, and *then* not to believe Him, not to trust Him! There is no wickedness like the wickedness of unbelief!" *If we love God, we shall receive Christ.*—If a child were far away in India, and he had not heard from home for some time, and he at last received a letter, how sweet it would be! It comes from father. How pleased he is to get it! But suppose a messenger should come and say, "I come from your father," why, he would at once feel the deepest interest in him. Would you shut your door against your father's messenger? No: but you would say, "Come in, though it be in the middle of the night, I shall always have an ear for you." Shall we not thus welcome Jesus? *Spurgeon.*

"Once wedded fast to some dear falsehood, hug it to the last."

48—51. answered, ironically, railing. **Samaritan,** yes, truly "the Good Samaritan." **devil,**[g] reckless charge of people who knew not what to say. **Jesus,** *etc.*, note the mildness of His reply, as compared with what He might have said and done. **ye . . me,** and hence God is dishonored. **seek . . glory,**[h] otherwise He would flatter the people. **One,** *i. e.*, God. **judgeth,** betw. Me and

Jesus sought not His glory

g Jo. vii. 20.

h Jo. v. 41.

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Scepticism is not intellectual only, it is moral also—a chronic atrophy and disease of the whole soul. A man lives by believing something, not by debating and arguing about many things. A sad case for him when all he can manage to believe is something he can button in his pocket—something he can eat and digest. Lower than that he will not get. *Carlyle.*

"All the objections against the Trinity proceed from hence, that men discourse about an infinite being as they would about a finite one, without considering the difference of the subject they are upon, and what an immense dispr'portion there is." *J. Seed.*

"Christianity, which is always true to the heart, knows no abstract virtues, but virtues resulting from our wants, and useful to all." *Chateaubriand.*

you. **death,** the d. of the body is not reckoned as d. any more than the *life of the body* is *life* in our Lord's discourses. *Alford.*

The saving effect of observing Christ's sayings.—I. What we are to understand by the expression, keeping Christ's saying: 1. It implies attention; 2. And putting it before all maxims of mere morality. II. The special privilege that such an obedient believer has, in that he shall never see death. *R. Cecil.*

A letter to M. Ernest Renan.—Renan having said, in his "Life of Jesus," that the proper way of proving the reality of a miracle is to show one; a pamphleteer "shows" him one in a letter "upon the Establishment of the Christian Religion," as follows:—"Sir,—Permit me to-day to draw your attention again to the establishment of the Christian religion, a fact upon which we naturally differ in opinion. Like you, I have striven to identify its cause with the mere forces of man. I have failed in my endeavor. The supernatural, then, has been the only conducting thread which has helped me to escape from the labyrinth where I see you continually seeking to rectify yourself, without ever doing it, and condemned to escape therefrom only when you shall have proved that there is nothing miraculous in the establishment of Christianity. Pardon this little digression. I go straight to the work. There is a religion called the Christian, whose founder was Jesus, named the Christ. This religion, which has lasted eighteen centuries, and which calls itself the natural development of that Judaism which ascends near to the cradle of the world, had the Apostles for its first propagators. When these men wished to establish it they had for adversaries—the national pride of the Jews; the implacable hatred of the Sanhedrin; the brutal despotism of the Roman emperors; the railleries and attacks of the philosophers: the libertinism and caste-spirit of the Pagan priests; the savage and cruel ignorance of the masses; the faggot, and bloody games of the circus. They had an enemy in—every miser; every debauched man; every drunkard; every thief; every murderer; every proud man; every slanderer; every liar. Not one of the vices, in fact, which abuse our poor humanity which did not constitute itself their adversary. To combat so many enemies, and surmount so many obstacles, they had only their poverty; their obscurity; their weakness; their fewness; the Cross. If you had been their contemporary at the moment when they began their work, and Peter had said to you, 'Join with us, for we are going to the conquest of the world; before our word Pagan temples shall crumble, and their idols shall fall upon their faces; the philosophers shall be convinced of their folly; from the throne of Cæsar we shall hurl the Roman eagle, and in its place we shall plant the Cross; we shall be the teachers of the world; the ignorant and the learned will declare themselves our disciples;' as you are tolerant from nature and principle, you would have defended him before the Sanhedrin, and have counselled it to shut up the fisherman of Bethsaida and his companions in a madhouse. And yet, sir, what you would have thought a notable madness, is to-day a startling reality with which I leave you face to face." *Evang. Witness.*

52—55. now . . know, so they made the charge without knowing bef. They jumped at the conclusion that He ref. to bodily death, and thought they could refute Him. **whom . . thyself?** the *great* have died; how wilt Thou keep Thy followers fr. dying? **your God,** *i.e.*, the God of Israel; identified by Christ as His Father. **known him,** truly; in that sense in wh. *alone* God can be known. **know . . not,** as wrong for a true son to *deny*, as for a hypocrite to *claim* this relation.

Jesus before Abraham

"A disposition to dispute the truth will never be blessed with the grace of truth." *Bp. Wilson.*

"The more they hear, the worse they are. First, they *thought* Christ had a devil; then they *said* it; last of all, they *knew* it." *Culman.*

The reproach of the Jews—Thou hast a devil.—The reproach of Christ, our honor. A reproach—I. For us; II. Of us; III. To us. *Enmity against Christ.*—I. It shows ingratitude; II. Betrays folly; III. Prepares for perdition. *Rautenbery.*

Mistake of the intellect.—In the early ministry of Dr. Chalmers, he had been given to scientific studies, and published a pamphlet in which he reflected severely upon such ministers as did not do the same. Years after, this pamphlet was cast up to him in the General Assembly, to show his inconsistency in then urging what he now discarded. Having acknowledged himself the author of the pamphlet, he added, "Alas, sirs! so I thought in my ignorance and pride. I have now no reserve in declaring that the sentiment was wrong; and, in giving utterance to it, I penned what was outrageously wrong. Strangely blinded that I was! What, sir, is the object of mathematical science?—magnitude, and the proportions of magnitude. But, then, sir, I had *forgotten two magnitudes. I thought not of the littleness of time: I recklessly thought not of the greatness of eternity.*"

56—59. rejoiced,[a] in strong hope. **saw,**[b] with the eye of faith. **glad**[c] (the word Isaac = *laughter*), the view of Messiah's day—the time when the true Lamb was offered—when God gave His Son—cheered him. **hast . . seen,** Jesus had doubtless; but He had not said this. **before . . . am,**[d] He asserts His essential pre-existence. **took . . stones,** constituting themselves judge, jury, and executioners; ab. to inflict lynch-law on Christ. They held Him guilty of blasphemy. **going . . by,** the *R. V.* omits these words.

Christian piety in relation to the future.—I. Christian piety turns the soul towards the future. II. It fastens the soul upon Christ in the future. III. It brings joy to the soul from the future. *Homilist.*

In chap. 8, John traces the course of popular opinion from a somewhat hopeless perplexity to a furious hostility that at last broke out in actual violence (v. 59); Jesus did not indeed immediately retire as if further efforts to induce faith were useless, but when the storm broke out a second time (ch. x. 39, 40) He finally withdrew. What grounds of faith had Jesus presented, and what were the real reasons for His rejection? Jesus declared that He was upon earth and accessible, and had come to make God's presence felt and His will known, and that the true believer must so trust in Christ, that whatever Christ says He is, the believer must accept. It was "eternal life" which He constantly proclaimed. Jesus presented reasons why open-minded persons should trust Him. I. He was endorsed by John as the one sent from God. II. He expected that His claim to have come forth from God would be believed on His own word, because His character and bearing were truth-compelling; His works of compassion were also full of significance and easily understood. The true reasons of Jesus' rejection were—I. That He disappointed the popular Messianic expectation. II. The blindness induced by alienation from the Divine.

CHAPTER THE NINTH.

1—3. man, begging (*v.* 8). **blind . . birth,** chronic blindness. Man well known. **disciples,** who yet clung to old beliefs. **who,** *etc.*, it was com. believed that special calamities were evidences of special sin. This the misapplication of a truth—sin the root of all evil. **neither . . sinned,** so as to cause this affliction. All have sinned. **works . . him,**[e] by the mir. I will perform.

Opening the eyes of one blind from his birth.—I. The preliminaries of this memorable miracle: 1. A strange question; 2. A conclusive reply; 3. A solemn reflection; 4. A glorious announcement. II. The peculiar manner in which it was wrought: 1. The action; 2. The command—(1) To try the man's faith; (2) To give greater publicity to the miracle; 3. The result. III. The various inquiries and disputes which this miracle occasioned.

I never saw till I was blind.—"Went to see Lady Ross's grounds. Here also I saw blind men weaving. May I never forget the following fact! One of the blind men, on being interrogated with respect to his knowledge of spiritual things, answered, 'I never saw till I was blind; nor did I ever know contentment when I had my eyesight, as I do now that I have lost it: I can truly affirm, though few know how to credit me, that I would on no account change my present situation and circumstances with any that I ever enjoyed before I was blind.' He had enjoyed eyesight till twenty-five, and had been blind now about three years. My soul," Mr. Simeon adds, "was much affected and comforted with his declaration. Surely there is a reality in religion!" *Rev. C. Simeon's Journal of a Tour through Scotland.*

On my bended knee
I recognize thy purpose clearly shown;
My vision thou hast dimmed, that I may see
Thyself, thyself alone.
Miss E. Lloyd, on Milton's Blindness.

4—7. I must, *R. V.*, we must. **day,** what I have to do in this present life I must finish. **night,** of death, when My earthly mission will be over. **man . . work,** but Jesus is still at work. **light,**[f] His presence, the world's daytime. **spat**[g] **. . clay,** not to aid Himself, but to help the weak faith of the man. **wash,** a further test of faith. **Siloam,**[h] (*sent*). There is yet, E. of the Kidron, a village of Siloam, or *Silwân*. **came seeing,** obedience of faith rewarded, and work of God manifested.

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Abraham saw the day of Christ

a Lu. xx. 37, 38.

b He. xi. 13; Ge. xv. 6; Ro. iv. 3.

c Ga. iii. 16; *cf.* Ge. xxii. 1—13.

d Ex. iii. 14; Is. xliii. 13; Jo. i. 1, 2; Col. i. 17; Re. i. 8.

"As man, He fled from the stones; but woe unto them from whose stony hearts Christ fleeth." *Augustine.*

a man blind from his birth

Sufferings "are the shavings and sawdust and general disorder of the carpenter's workshop, which are necessarily thrown off in the making of the needful article. It is to it, to the finished work, we must look, and not to the shavings, if we would understand the actual state of things around us." *Expositor's Bible.*

e Jo. xi. 4.

"Before a confessed and unconquerable difficulty (such as the origin and extent of evil) my mind reposes as quietly as in possession of a discovered truth." *Dr. Arnold.*

the blind man cured

f Jo. i. 5, 9; viii. 12; xii. 35, 46.

g Mk. viii. 23.

h Ne. iii. 15.

Find out what people see, and you will know what they are. People mostly see what they look for: and th'y look for what they want. It is curious to listen to the account of

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what people have seen: how some saw a dress, and some a face, and some saw nothing. *Pearce.*

"As Christ made the blind man see by applying clay to his eyes, so He hath made us to see what we could not by applying His body made of clay, and setting it before our eyes." *Wm. Austin.*

Has it not been said in scores of good books that the subject was born of "poor but pious parents"? Why, indeed, the but? "Of rich but pious parents" is a phrase I never heard, and yet it were the greater wonder. *Pearce.*

examination of the blind man

"Philosophy may infuse stubbornness," said Cecil, 'but religion only can give patience." If correct estimates of worldly and unworldly treasures can be gained only in the white heat of furnace pains, then these are well. Every untoward condition of our human life has some beneficent and glorious possibility in it. God only knows what that is. He only can bring it out. *De Witt S. Clarke.*

"His whole life upon earth was for our correction and discipline." *Augustine.*

Lessons from the healing of the blind man.—I. Very little knowledge of Christ is sufficient for salvation. A child knows more than that beggar did of Christ, but he knew enough to do as he was bidden, and that was enough to save him. Christ did not wait until he fully apprehended His character before He healed him. "He that willeth to do His will shall know," &c. II. There is one class in this story who made themselves the world's laughing-stock—the Pharisees. They would not believe their own eyes. They were so eager to establish their point that they made themselves ridiculous. There are many people now who disbelieve in the face of stronger evidence, and who do not believe for the same reason as the Pharisees—because they will not. III. An ounce of experience is worth a ton of theory. The blind man, alone and ignorant, had the advantage of the whole college of rabbis because he had experience on his side. He could establish a fact when they could only ask questions. It is better to know one thing than to guess a good many. *Anon.*

Living to do good.—An eminent divine, suffering under chronic disease, consulted three physicians, who declared, on being questioned by the sick man, that his disease would be followed by death in a shorter or longer time, according to the manner in which he lived: but they unanimously advised him to give up his office, because, in his situation, mental agitation would be fatal to him. "If I give myself to repose," inquired the divine, "how long, gentlemen, will you guarantee my life?" "Six years," answered the doctors. "And if I continue in office?" "Three years at most." "Your servant, gentlemen," he replied: "I should prefer living two or three years in doing some good, to living six in idleness." What a contrast to this is the thoughtless saying, "A short life and a merry one!"

8—12. said, *etc.*, the cure had altered his appearance. **some . . others,** none were certain; or prob. liked to admit that a cure had been wrought. **but . . he,** this should settle all doubts. **how,** and *how* it may be asked, could one who was blind tell precisely when the cure was being wrought? **answered,** stating the simple facts of the case, and no more. **where . . he?** they, too, were blind, but unwilling to be cured.

1. Let us learn that the supreme business of life is unselfish service, and that the time for service is now. 2. Let us learn the wisdom and power of Jesus' method in reaching men. He authenticates Himself to men by His works as well as by His word. Bring men face to face with Jesus; then they too, like the blind man who was healed, will at last say, "Lord, I believe." 3. Finally, let us learn the true nature of faith. Faith is not mere credulity, it is an attitude and an act of the soul. Its object is not a proposition, but a person. It reposes not on greatness or power alone, but on goodness. *Anon.*

The Pool of Siloam.—The water of the Pool of Siloam flows out through a small channel cut or worn in the rock, and descends to refresh the gardens which are planted below on terraces, illustrating the expression, "a fountain of gardens;" for a fountain in such a situation waters many gardens. These are the remains of the *king's garden* mentioned by Nehemiah and Josephus. Leaving the pool, we proceeded up the valley of Jehoshaphat, with the village of Siloam on our right, which literally hangs upon the steep brow of the Mount of Offence. We came to the spring or fountain-head of Siloam, beneath the rocky side of Moriah. We came to a wide cavern, partly or entirely hewn out by the hands of man, and descending two flights of steps cut in the rock, worn smooth and white like marble, we came to the water. From this point it flows through the subterranean canal already mentioned, and supplies the pool of Siloam. But it flows in such perfect stillness that it seemed to us to be a standing pool, until we put our hands into it and felt the gentle current pressing them aside. Nothing could be more descriptive of the flow of these waters than the words of Isaiah,—"The waters of Shiloah that go softly." Wild flowers, and, among other plants, the caper tree, grow luxuriantly around Siloam. *McCheyne.*

The consecration of life to great designs.—Aurungzebe, an Indian prince, had lived, as other Oriental monarchs do, in selfish and sensual indulgences. In a farewell letter to his son he says: "I came a stranger into the world, and a stranger I go out of it. I know nothing about myself, what I am or what is my destiny. My life has been passed vainly, and now the breath which rose is gone, and has left not even a hope behind." This is in every respect just what the Christian idea of life is not. A Christian life in its true conception is a great and a good one. It is devoted to objects worthy of a man. Dr. Arnold expresses it in brief when he says: "I feel more and more the need of intercourse with men who take life in earnest. It is painful to me to be always on the surface of things. Not that I wish for much of what is called religious conversation. That is often apt to be on the surface. But I want a sign

which one catches by a sort of masonry, that a man knows what he is about in life. When I find this, it opens my heart with as fresh a sympathy as when I was twenty years younger." *Austin Phelps.*

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he is questioned by the Pharisees

13—15. Pharisees, who would be willing judges of the act in relation to the time. **sabbath-day . . eyes,** how many have since received sight on that day of wh. Jesus is the Lord. **asked,** *etc.*, not to learn whether there was evidence of Christ's Divinity, but to prove Him a Sabbath-breaker.[a]

Facts not theories.—I. The question proposed: 1. What was designed—(1) To criminate Jesus; (2) To baffle the man; 2. What was admitted—(1) That the man had been blind; (2) That he now saw. II. The answer given. It contained: 1. A simple statement of what was done—(1) Jesus' acts; (2) His own obedience; (3) The result; 2. No explanation offered. This was beyond—(1) His knowledge; (2) The scope of the question. Learn—Let men in stating their experience keep to the simple facts of the case.

The blind taught to see.—"Only in February last that poor blind fellow who sits on the form there was utterly ignorant. See how his delicate fingers run over the raised types of his Bible, and he reads aloud and blesses God in his heart for the precious news, and for those who gave him the avenue for truth to his heart. 'Jesus Christ will be the first person I shall ever see,' he says, 'for my eyes will be opened in heaven.' Thus even this man becomes a missionary. At the annual examination of this school, one of the scholars said, 'I am a little blind boy. Once I could see; but then I fell asleep—a long, long sleep—I thought I should never awake. And I slept till a kind gentleman, called Mr. Mott, came and opened my eyes—not these eyes,' pointing to his sightless eyeballs, 'but *these*,' lifting up his tiny fingers—'*these* eyes; and oh! they see such sweet words of Jesus, and how He loved the blind.'"[b]

16—19. man . . day, their bigotry prevented them fr. seeing, or their malice fr. admitting, that the cure proved the contrary. **others,**[c] having more shrewdness or honesty. **division,**[d] so the world is still divided, not through lack of evidence, but by presence of evil motives, etc. **He . . prophet,**[e] and, as such, has a Divine commission. **Jews . . believe,**[f] unbelief leads to sifting of evidence, and further manifesting of truth. Thus sceptics, yet unwittingly, aid the cause of truth. **parents,** who certainly knew, but not better than the man, who said, "I am He." **how . . see?** the parents, alarmed (*v.* 22), might have taken refuge in a lie.

The Bible.—I. It is a fact that bad men dislike it, avoid it and are afraid of it. As a practical argument this amounts to a great deal. If a ruler is a terror to evil doers, the presumption is that he represents the spirit of justice; and if the Bible is avoided by bad men, the presumption is that its moral tone is intolerable to their reproachful consciences. II. It is a fact that where it is received and thoroughly acted upon, the result is a purified morality. III. It is a fact that it compels those who really believe it to exert themselves in every possible way for the good of mankind. It allows no ignoble ease, smites every self-indulgent excuse, and approves all labor for others. IV. It is a fact that in those countries that are noted for allowing the free use of the Bible, liberty, education, science, are held in the highest honor. This is not a matter of speculation. It is proved in England, Germany, and America. *Parker.*

a division among them

a **Lightfoot** shows that the Jews were forbidden to prepare medicines on the Sabbath, or even to use spittle for curing the eyes.

"Plain truth must have plain words. She is innocent, and accounts it no shame to be seen naked: whereas, the hypocrite or double-dealer shelters and hides himself in ambiguities and reserves." *Palmer.*

b J. Magregor, Rob Roy on the Jordan. Descrip. of Mr. Mott's Mission to the Blind at Beirût.

c v. 31; Jo. iii. 2.

d Jo. vii. 12—43.

e Jo. iv. 19.

f Is. xxvi. 11.

More miracles are recorded as to the blind than any other disease. One of palsy, one of dropsy, two of leprosy, two of fever. Three dead were raised, but four blind were restored to sight. Isaiah alludes oftener to curing the blind than to the removal of any other form of misery. *Van Doren.*

the parents of the blind man

20—23. know . . son, and are willing to acknowledge him. **that . . blind,** a fact that had long caused them bitter sorrow. **he . . age,** a proper legal witness therefore. **feared,**[g] how fear of persecution operates to stifle truth and conscience! **already,** having prejudged the case. **any man,** not allowing to others the right of judging claimed by themselves. **put out,** *etc.*,[h] ex-synagogued. Dif. degrees of excommunication. This prob. the first. Expelled fr. s. for thirty days. Not to approach wife or friends within four cubits.

Second and third degrees of excommunication.—But if at the end of thirty days his repentance was not declared, he was then subject to the *Cherem* or curse. This is supposed to be the same as the "delivering over unto Satan" mentioned by the Apostle. His offence was proclaimed in the synagogue to which he belonged; and at the time of pronouncing the curse, lamps or candles were lighted, which, at its conclusion, were extinguished, to express that the excommunicated person was then excluded from the light of heaven. The person thus publicly cursed might neither teach others nor they teach him; but by study and research he might teach himself, that, haply, he might be convinced of the guilt or error into which he had fallen. His

g Pr. xxix. 25; Jo. vii. 13; xii. 42.

h v. 34; xvi. 2.

"There is no word or action but may be taken with two hands, either with the right hand of charitable construction or the

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sinister interpretation of malice and suspicion, and all things do succeed as they are taken. To construe an evil action well is but a pleasing and profitable deceit to myself; but to misconstrue a good thing is a treble wrong to myself, the action, and the author." *Bp. Hall.*

"There is an odious spirit in many men, who are bett'r pleas'd to detect a fault than commend a virtue." *Lord Capel.*

will ye also be His disciples?

a Jos. vii. 19; Ezr. x. 11; Ps. l. 14, 15.

"They attempt to prepossess and move him, as an unlearned man, by the weight of their authority, that he should call Jesus a sinner, and not avow Him as the Son of God." *Bengel.*

God heareth not sinners

b 1 Pe. ii. 23.

c Ps. cili. 7; He. iii. 5.

d Jo. viii. 14.

e Jo. iii. 10.

f Ps. cxix. 18; Is. xxix. 18, 19; xxxv. 5; 2 Co. iv. 6.

g Job. xxvii. 9; Ps. lxvi. 18; Pr. xxviii. 9; Is. i. 15; Je. xi. 11; Ez. viii. 18; Mi. iii. 4; Zec. vii. 13.

h Ps. xxxiv. 15; Pr. xv. 29.

What the blind man knew he knew thoroughly. About this one article he had no question. There was no "if" or "perhaps" about it,

effects were confiscated; his male children were not admitted to circumcision; he might neither hire nor be hired: no one might trade with him, or employ him in any business, unless it was a very little, to afford him the barest possible means of subsistence; and if, finally, he died without repentance, stones were cast at his bier, to denote that he had deserved to be stoned. He was not honored with a common burial; none followed him to the grave; none lamented him. The third and last degree of excommunication was the great anathema; which was inflicted on those offenders who had repeatedly refused to comply with the sentence of the court in the former instances, and who had manifested other marks of a contumacious and impenitent disposition. This was attended with corporal punishment, and sometimes with banishment or death. *Responsibility to God.*—Daniel Webster was present one day at a dinner-party given at Astor House by some New York friends, and, in order to draw him out, one of the company put to him the following question: "Would you please tell us, Mr. Webster, what was the most important thought that ever occupied your mind?" Mr. Webster merely raised his head, and passing his hand slowly over his forehead, said, "Is there any one here who doesn't know me?" "No, sir," was the reply; "we all know you, and are your friends." "Then," said he, looking over the table, "the most important thought that ever occupied my mind was that of my individual responsibility to God." Upon which subject he then spoke for twenty minutes. *Mackay.*

24—27. give . . praise,[a] these words a form of adjuration to tell the truth—"Remember that you are in God's presence and speak as unto Him." **answered,** keeping himself to simple facts. **one . . know,** the most blessed thing that he could know. **said . . again,** as anxious by cross-examination to shake his evidence, or elicit more concerning the act in relation to the time. **will . . disciples?** ironical.

The blind man's creed.—I. It was short—only one article. II. It was founded in experience—I know I see. III. It was personal and peculiar. IV. It did not embarrass itself with matter foreign to the main point. *C. H. Parkhurst.*

Influence of prejudice.—A gentleman was one day stoutly asserting that there were no gold fields except in Mexico and Peru. A nugget dug up in California was presented to him as evidence against his positive assertion. He was not in the least disconcerted. This metal, sir, is, I own, extremely like gold; and you tell me that it passes as such in the market, having been declared by the assayers to be indistinguishable from the precious metal. All this I will not dispute. Nevertheless, the metal is not gold, but *auruminium:* it cannot be gold, *because* gold comes only from Mexico and Peru." In vain was he informed that the geological formation was similar in California and Peru, and the metals similar. He had fixed in his mind the conclusion that gold existed *only* in Mexico and Peru: this was a law of Nature. He had no reason to give why it should be so; but such had been the admitted fact for many years, and from it he could not swerve. *Lewes.*

28—33. reviled,[b] irritated by his question. **thou . . disciple,** of wh. they had no proof. **Moses' discs.,** and as stiff-necked as those that meekest of men had when living. **we . . Moses,**[c] how did they know, but by his works and words? **know . . is,**[d] yet they had one of His *works* bef. them then. **marvelous,**[e] altogether inexplicable. Blinding nature of sin. **hath . . eyes,**[f] and they were now the *blind* men. **now,** as a matter of plainest common sense. **God . . sinners,**[g] He would not countenance a bad man by giving him such power. **him . . heareth,**[h] and He evidently heareth Christ. **since . . began,** not even in times of Moses. **opened . . blind,** a particular sign of the Messiah, predicted of Him, and expected at His hands. **if this,** *etc.*, He could do no more than any other man—than yourselves, for example.

The blind beggar.—1. A whole chapter is taken up with this poor man. This is unusual. Though an author be inspired, we can tell what he enjoys. 2. In some unusual way the blind man was wrought into the plan of Christ's ministry. He had been born blind, and remained so that when Jesus passed by he might be ready to be healed by Him. All lives and events are wrought into that scheme. 3. The blind man was the first confessor. He was the sort of person that our Lord found it pleasant to do something for. Unlike Naaman, willingness was one characteristic of him, sturdiness was another. He spoke his mind at the risk of excommunication. *Parkhurst.*

A strange disciple.—One day, as Mr. Whitefield walked alone, a sailor, apparently a little intoxicated, frequently stumbled in Mr. Whitefield's way, who, notwith-

standing, took no notice of him; at length he so much interrupted the way as to prevent Mr. Whitefield getting forward. On which he took him by the shoulder, and thrust him to one side. "What do you mean?" said the sailor: "don't you know I am one of your disciples?" "I am afraid of that," replied the good man; "had you been one of my Master's I should have had better hopes of you."

34—38. thou . . sins,[a] in all. to former blindness. (*See on vv.* 1—3). **found him,** blessed are the persecuted.[b] **said,**[c] anxious to confer a greater good than bodily sight. **Son . . God,** the Messiah, who is not merely the Son of David. **that . . might,** willingness to believe. **hast . . seen,** the first thou didst see when thine eyes were opened. **said . . believe,** emphatically, heartily. **worshipped,**[d] bowed the knees in reverence.

The supreme inquiry.—I. The nature of the belief. Not mere intellectual assent to some truth; not belief requiring learning or research. Jesus addressed a blind beggar. II. The importance of the question. The Jews affirmed that the man was "born in his sins." Jesus asked nothing about his pedigree, creed, or past life. 1. He requires only an answer to this one question. 2. It is a question that must be answered prior to any progress in spiritual life. It is life's watershed. 3. On its answer hangs the fate of eternity. III. The personal character of the question. 1. Every man must have it. 2. Each man must answer it for himself. IV. But one of two answers can be given. Yes or no. You cannot evade it.

Couching for blindness.—Since the beginning of last century, a common form of blindness has been rendered curable by a surgical operation called couching, first performed in England by Mr. Cheselden, in 1728; and in this way persons who became blind too early in life to remember the use and objects of sight, have been healed; but there is still no instance on record of a person absolutely born blind obtaining the use of sight. *Kitto.*

39—41. judgement,[e] making manifest the rightness of the *sentence* that shall be presently pronounced. **see not,** but desire to see, and have faith. **might see,**[f] *bodily*, as the proof to others; *spiritually*, as evidence to themselves that I am the Messiah. **they . . see,** or think they do, and hence reject the truth. **blind,**[g] judicially left in spiritual darkness. **said . . also,**[h] conscience app. the *words.* **if . . blind,**[i] if you felt and acknowledged your blindness. **ye . . sin,** for your sin consists in the proud and impenitent assumption and monopoly of light and knowledge. **now . . see,** calling such knowledge as you have the true light and insight into God's will. **remaineth,**[j] unpardoned, because unconfessed.

Discriminating effects of the Gospel.—I. The need there was of Christ for the developing and disclosing the characters of men. II. The fitness of His appearance to produce that discovery. III. The actual effect of His advent: 1. Whilst He Himself was on earth; 2. In the whole of the Apostolic age; 3. At the present hour. *Simeon.*

Examples of prejudice.—The Mahommedan cleaves, from century to century, to his prophet and Alcoran, and no reason or force can induce him to renounce either, and seek a better Saviour and Prophet, by reading and following the direction of a wiser, richer, older, and Diviner book. His hatred to one is complete, and his love for the other is supreme. He has made up his mind, and ages, with their associations, have added their blending and incrustating power to his infatuated faith and blind adherence. The atheistic sceptic, though professing candor, and that his logic has led him to his present unenviable position; yet, if you recommend a reading of the Sacred Volume, attention to the duties of Christian truth, an impartial examination of the whole departments of evidence, and a modest doubt of the premises, processes, and conclusions of his logic, his prejudice is a barrier which he cannot break, and a gate over which he cannot leap. He is kept by its power in the dungeon and slime of infidelity. Such is the power of prejudice in the different sects among men, that they refuse to acknowledge each other in the street; they cannot preach the same Gospel in the same place; they refuse to read the works written by one another; they will not meet on the same platform; and even refuse admittance to Christians to the Lord's table, because they cannot bring their minds to believe as they do. *Thomas Hughes.*

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no room for Agnosticism in it. He had only one answer for his neighbors and the Pharisees, and could not be cajoled or frightened out of what he knew. It is best to believe a little thoroughly than much superficially. *Anon.*

the blind man cast out

a *v.* 2.

b Ps. xxvii. 10; Ma. v. 10; Lu. vi. 22.

c 1 Jo. v. 13.

d Ma. xiv. 33.

See *T. Arnold, D.D., Sermons* i. 195.

"Those who cannot bear plain dealing hurt themselves most, for by this they seldom hear the truth." *Gurnall.*

blindness of the Pharisees

e Jo. v. 22, 27; xii. 47.

f 1 Pe. ii. 9.

g Ma. xiii. 13; Jo. iii. 19.

h Ro. ii. 19; Re. iii. 17.

i Jo. xv. 22, 24.

j Is. v. 21; Lu. xviii. 14; 1 Jo. i. 8—10.

Faith is a plant which is intended to rise upward by twining round the pillar of evidence. *Bp. Alexander.*

"There is no such hindrance to proficiency as too timely a conceit of knowledge." *Dr. Hammond.*

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the Shepherd of the sheep

a Ro. x. 15; He. v. 4.

b *vv.* 7, 9.

c Re. iii. 20.

d *cf.* Ac. xiv. 27; 1 Co. xvi. 9; 2 Co. ii. 12; Col. iv. 3; Rev. iii. 7, 8; Ac. xvi. 14.

e Ez. xxxiv. 11; Ro. viii. 30.

f Is. xl. 11.

The conscience a porter:—The moral nature does not jar at the entrance of Christ or of the "Truth as it is in Jesus" The porter, wh. is the conscience and heart of man, never refuses the answer to the true voice.

"The Church is a congregation of believers, united to the r bishop, and a flock adher ng to their shepherd." *Cyprian.*

"The Holy Spirit is the porter by whom the Scriptures are opened." *Theophylact.*

the sheep and the Shepherd

g Song ii. 8; v. 2.

h 2 Ti. iii. 5; Re. ii. 2.

Sheep, see *Topics* i. 20, 25, 59; ii. 39.

Shepherd, *Ibid* i. 25; ii. 38.

Paxton's Man. and Cust. i. 9—109; *Thomson's Land and Book* 202—205; *Bonar's Land of Prom.* 37; *Porter's Giant Cities* 45; *Robinson's Bib. Res.* ii. 162—180; *Jewish Nation* 63.

"In the sheep of Christ a knowledge of the truth goes before, and then follows an earnest desire to obey." *Calvin.*

CHAPTER THE TENTH.

1—3. verily . . you, Jesus now proceeds to contrast the ruler's harsh treatment of the man born blind, with His own care of him; using this contrast as evidence of their unwarrented use of authority on the one hand, and of His own legitimate claim to authority over the hearts of men, on the other hand. *Dods.* **sheepfold,**[a] all. to sacred enclosure of the Church. **climbeth,** resolved to enter for sake of pay and power. **thief,** thinking more of the fleece than the flock. **door,**[b] by the call and appointment of the Good Shepherd *(v.* 9). **shepherd,** who enters boldly and of a set purpose to lead forth the flock. **porter,**[c] prob. all. to the Holy Spirit.[d] **hear,** they know Him. **voice,** of instruction, advice, etc. **own,** having a special interest in them. **sheep,** the flock of God. **name,**[e] intimate knowledge of them. **leadeth . . out,**[f] into the fields of revelation, by the waters of the river of life.

The Good Shepherd.—1. Christ as a Saviour sustains an individual relationship to every soul He saves. 2. Christ as a leader is acquainted with every Christian personally. 3. Christ as a model expects each believer to be wholly conformed to His likeness. 4. Christ as a master is specially direct in laying His commands on every individual He chooses. 5. Christ as a comforter deals with each believer as His personal friend (Isa. xliii. 1, 2). 6. Christ as a judge will close His last account with each individually and alone (Ma. xxv). *Robinson.*

To him the Porter openeth.—And so it is with the Bible—we read our Bibles, but unless the Porter openeth, the voices of the evangelists and apostles are but as a pleasant tale. And then there is that other book—the book of Nature—which lies open before us. But we hear no sounds in the noisy brook, we see nothing in the opening buds and flowers of early summer; but once the Porter opens the door, then suddenly—"Earth's crammed with heaven, And every common bush afire with God." Or if we look upon the pages of history. To the natural man they contain only a record of battles, kings, and dynasties; but when the Porter opens wide the door, then we seem to read between the lines. We see how evil haunts the wicked person to destroy him and his seed for ever, we see men sowing the wind and in after years, long after the sowing has faded from the memory, reaping the whirlwind! To read history without the illumination of the Holy Spirit, is like looking at a beautiful landscape by the pale light ot the moon. We see indeed the dark forms of the hills standing out; we note the trees in their solemn gloom; we hear and see the white foam splashing against the rocky shore; but the flowers and blades of grass, the leaves with their countless tints, the life and color of the whole scene can only be seen by the light of the clear, noon-day sun. So the manifold workings of the Holy Spirit in every successive generation can only be seen when the Porter has opened the door and enlightened our understanding, and given us a right judgment in all things. *J. L. Spencer.*

4—6. putteth forth, all and ea. in ways of duty and privilege. **before,** as the Eastern shepherd always does. **follow,** feeling it safe to go where He leads. **for . . voice,**[g] calling, cheering, encouraging, comforting. **stranger,** whose love they have not discovered. **flee . . him,**[h] apprehensive of danger. **voice,** though imitating that of the true Shepherd. **understood not,** did not see the truth imbedded in the picture.

Admission free.—I. Christ is the only door of admission to—1. Gospel blessings; 2. The communion of the Church; 3. The happiness of heaven. II. His people's blessings: 1. Perfect safety; 2. True liberty; 3. Abundant provision. *W. W. Wythe.*

The individualizing knowledge of Christ.—It is hard to realize that Jesus has an individual acquaintance with each of us separately. The very thought is bewildering in its magnitude, in view of the myriads of the redeemed. Once I heard General Grant say that when he was colonel of a regiment he knew every man of his command by name. An army comrade of mine, who was with General Sherman's army in its northward march from Savannah, told me of an incident which illustrated in another way the magnitude of the thought that every soldier had a personal individuality. The army was passing along a rarely frequented roadway in North Carolina. A woman stood in the doorway of her cabin, and saw regiment after regiment of men similar in appearance and dress pass by, until, as the thousands upon thousands

came and went, she said in wonderment: "I reckon you 'uns ain't all got names." It seemed to her an impossibility that each soldier was a distinct and recognized identity. It would have seemed stranger yet to think that one man could know each soldier there by name. Yet far beyond these suggestions of human limitation of personal knowledge and of personal sympathy, there comes the assurance that Jesus knows His every disciple by name, and that He daily and hourly speaks loving words of tenderness and counsel and guidance accordingly. *H. C. Trumbull.*

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Jesus the door of the fold

7—9. said, *etc.*,[a] explaining the allegory. **all . . me,** not, of course, the prophets, etc., but pretentious teachers, as Scribes, Pharisees. **thieves,** spoilers of the flock: whose authority was human only. **hear,** so as to follow. **door,** both of shepherd and the sheep. **by me . . saved,** and by no other.[b]

The privileges of entering by that Door.—1. He shall be saved. 2. He shall go in—(1) To rest and peace. (2) To secret knowledge. (3) To God. (4) To the highest attainment in spiritual things. 3. He shall go out—(1) To his daily business. Do you neglect your morning prayer? (2) To suffering. (3) To conflict with temptation. (4) To Christian service. It makes all the difference between success and failure whether we go in and out through "the Door." 4. He shall find pasture (Ps. xxiii). *Spurgeon.*

Salvation.—I read a story the other day of some Russians crossing wide plains studded over here and there with forests. The wolves were out, the horses were rushing forward madly, the travellers could hear the baying; and, though the horses tore along with all speed, yet the wolves were fast behind, and they only escaped, as we say, "by the skin of their teeth," managing just to get inside some hut that stood in the road, and to shut to the door. Then they could hear the wolves leap on the roof; they could hear them dash against the sides of the hut; they could hear them gnawing at the door, and howling, and making all sorts of dismal noises; but the travellers were safe, because they had entered in by the door, and the door was shut. Now, when a man is in Christ, he can hear, as it were, the devils howling like wolves, all fierce and hungry for him; and his own sins, like wolves, are seeking to drag him down to destruction. But he has got in to Christ, and that is such a shelter that all the devils in the world, if they were to come at once, could not start a single beam of that eternal refuge: it must stand fast, though the earth and heaven should pass away. *Spurgeon.*

a Ep. ii. 18.

b Ac. iv. 12.

"He is called a door; but take not the name literally for a thing of wood, but a spiritual living door, discriminating those who enter in. . . He is a sheep by reason of His manhood; a shepherd on account of the loving kindness of His Godhead." *Cyril.*

"He leadeth the sheep out of the horrible pit of destruction, guideth them along the path of righteousness, and bringeth them to the pastures of eternal life." *Ardens.*

the Good Shepherd

10, 11. I . . life, food to nourish spiritual life unto life eternal: and to give that life as well as the food that sustains it. **abundantly,** food without stint: life, in all its fulness of joy and peace. **I . . shepherd,** not the door alone: but the *chief* Shepherd. **life . . sheep,** with self-denying love, and sacrificial atoning efficacy.

Is life worth living?—1. If life can start at the point of mere existence and thence grow up into the likeness of God, it is worth living. And if life reaches so far, we may be sure it will go on. 2. This line of thought has only force in the degree in which life is normal. That it is not such is true, but there is provision in humanity against its own failures, for One is in it who can fill its cup to overflow. *Munger.*

The Shepherd's tenderness for the lambs.—The Rev. Samuel Kilpin, giving an account of his early life, says, "When seven years old, I was left in the charge of the shop. A man passed crying, 'Little lambs, and all white and clean, at one penny each.' In my eagerness to get one, I lost all self-command, and, taking a penny from the drawer, I made the purchase. My keen-eyed, wise mother inquired how I came by the money. I evaded the question with something like a lie. In God's sight it was a lie, as I kept back the truth. The lamb was placed on the chimney-shelf, and much admired. To me it was a source of inexpressible anguish. Continually there sounded in my ears and heart—'Thou shalt not steal; thou shalt not lie.' Guilt and darkness overcame my mind, and in sore agony of soul, I went to a hay-loft, the place is now perfectly in my recollection, and there prayed, and pleaded with groaning that could not be uttered for mercy and pardon. I entreated mercy for Jesus' sake. With joy and transport I left the loft, from a believing application of the text, 'Thy sins that are many are all forgiven thee.' I went to my mother, told her what I had done, sought her forgiveness, and burnt the lamb, whilst she wept over her young penitent."

"O miserable is that Church wherein are hirelings instead of the Good Shepherd; more miserable where are wolves in place of hirelings, and most miserable where devils in place of wolves." *Bp. Jewell.*

"Christ not only died to redeem a forfeiture, but His obedience merited the purchase of a richer inheritance, and He will instate His in the possession of far more transcendent glory. Adam was never so happy in his innocence, as he is now since his fall, by his faith and repentance." *Bp. Hopkins.*

the hireling shepherd

12, 13. hireling, doing work for wages; without sympathy, heart, love. **wolf,** ill. of impending danger. **coming,** "flies even when the enemy is seen in

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a Ez. xxxiv. 2—6; Zec. xi. 17.

Our Lord has other sheep not yet known to us:—"I have," not "shall have." The Apostles never dreamed of His having sheep in Britain or Rome. Their most liberal notion was that the scattered seed of Abraham might be gathered.

"There be four degrees of ministers—three bad, 1. A thief; 2. A mercenary; 3. A wolf; one good, the good shepherd." *Bp. Andrewes.*

"The good shepherd's office is not only to feed his sheep, but to secure them from the wolves; or else, his care in feeding them serves only to make them the fatter and richer prey." *Bp. Bull.*

the Good Shepherd lays down his life for the sheep

b 2 Ti. ii. 19.

c 1 Jo. v. 20.

d Ma. xi. 27.

e Jo. xv. 13; Is. liii 4—6.

f Is. xlix. 6; lvi. 8.

g Ez. xxxvii. 22; Eph. ii. 14.

"Observe how He first knows us, and afterwards, in like manner, we know Him." *Theophylact.*

"There is a virtuous fear which is the effect of faith: and there is a vicious fear, which is the product of doubt. The former leads to hope as relying on God, in whom we believe; the latter inclines to despair, as not relying on

the distance, and bef. the battle is begun." **fleeth,**[a] chiefly solicitous for his own safety. **wolf . . them,** the generality of God's people need champions to defend them by argument. **scattereth,** as without a leader round whom they might rally.

The hireling is—I. Mercenary. He tends the flock simply for wages as Jacob did (Gen. xxix. 15, 18), though not with the love that Jacob showed (Gen. xxxi. 38). An emblem of all who enter the ministry for filthy lucre's sake. II. Selfish. He pursues his calling with an eye to his own interest and comfort. III. Negligent. Chiefly occupied with thoughts of his own happiness; a representative of nominally Christian teachers who, neglecting the highest interests of their people, leave them to fall a prey to evil. *Whitelaw.*

The Shepherd's choice.—Some years ago lived certain parents, unacquainted with the way of life, who had an only child, which was the centre of all their joys, but which was early taken from them. This bereavement excited in them great displeasure against God's dispensation, and they demanded of their minister how God, if He were love, could deprive them of their only child. The good man promised them an answer at the funeral discourse; and accordingly addressed them at its close, in the following words:—"You ask of me why God has taken away your child? Listen! He wills to have at least one member of your family in heaven. Ye parents cared not to enter heaven; and, had your child remained with you, ye would not have suffered it to enter therein. Hear now a parable:—There was once a shepherd, who prepared choice food in a fold for his sheep; he opened the door wide, but the sheep would not enter therein. Long did he weary himself to induce them to enter, but farther and farther they turned from the open door. At length he takes a little lamb from the flock, and carries it in; and, lo! the parents follow after. That good shepherd is Christ; the open fold, heaven; your child, the lamb. If you have the heart of parents, run after it. The Lord bears away the little lamb, that ye parents may follow after it." *From the German.—Self-sacrificing teachers.* Paton records that at a time of great danger on Tanna he tried to prevail on one of the native teachers from Aneityum to remain at the mission house. The man insisted on returning to his post, and with this unanswerable defence of his conduct: "Missi, when I see them thirsting for my blood, I just see myself when the missionary first came to my island. I desired to murder him as they now desire to kill me. Had he stayed away for such danger, I would have remained a heathen; but he came and continued coming to teach us, till by the grace of God I was changed to what I am. Now the same God that changed me can change these poor Tannese to love and serve Him. I cannot stay away from them." On mission ground the term "pastor" is restored to its original meaning, "shepherd," with good reason. Hannington's message to the ruler who compassed his death was: "Tell the king that I die for Buganda. I have bought this road with my life." *Monday Club Sermons.*

14—16. I . . shepherd, watching, feeding, guarding, teaching, dying for the flock. **know,**[b] and using My knowledge for their benefit. **sheep,** their number, nature, weakness, wants, dangers, etc. **known,**[c] *R. V.*, "I know mine own and mine own know me, even as the Father"—personally, in all my work and offices and relations. **mine,** and none else. **as . . Father,**[d] *etc.*, I and the Father know and trust ea. other, as perfectly as I and My sheep. **lay . . sheep,**[e] for this He sent Me; this I do knowing it to be His will. **other sheep,**[f] now scattered. Gentiles who should believe, and who even now are His. **this fold,** of the Jewish people. **they . . voice,** speaking truth universally needed and suited. **one fold,**[g] *R. V.*, "one flock, one shepherd," of Jew and Gentile, bond and free. **one shepherd,** Christ the sole head of the universal Church on earth and in heaven.

The Good Shepherd.—I. The pastoral character of Christ: 1. He has purchased the flock; 2. Guides it; 3. Feeds it; 4. Defends it. II. His knowledge of His people: 1. An individual knowledge; 2. A knowledge by sympathy. III. Their knowledge of Him: 1. An instinct—spontaneity; 2. A personal recognition; 3. An assurance. *Wythe.—Them also I must bring.*—They must be brought—1. To realize the visions of ancient prophecy; 2. To accomplish the promise made by the Father to Christ (Ps. ii. 8); 3. To secure the object, and to recompense the suffering and the toil of the Redeemer's mediatorial undertaking; and 4. To answer the prayers, to fulfil the expectations, and to crown the efforts which He has Himself animated and inspired. *Dr. Raffles.*

The Good Shepherd.—How beautifully is the care and compassion of our gentle Saviour illustrated by the conduct of an eastern shepherd. One of my friends trav-

elling in Greece, some years since, met three shepherds with their flocks: one had under his care about 650 sheep, another about 700, and the third about 750, in all 2,100. These three flocks were put together. Each sheep had a separate name; it would not answer to any other name, nor even to its own, unless called by its own shepherd. Each shepherd knew all his sheep, and also their names. If he saw that one was going in a dangerous direction, he called it, and it retraced its steps. If the way was narrow or steep, he walked first, and the sheep followed. It is exactly what the Bible says of Christ and His flock: "The sheep hear His voice: and He calleth His own sheep by name; He goeth before them, and the sheep follow Him: for they know His voice. And a stranger will they not follow, but will flee from him: for they know not the voice of strangers."

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17, 18. Father, who loves the sheep, and sent Me to shepherd them and die for them. **love me,** both bec. I am His Son, and bec. I willingly do His will. **lay down,**[a] voluntarily; not yield it up to force. **take . . again,** not only His own personal life did He take again; but, as the result of laying it down, the spiritual life and eternal bliss of His redeemed became His great reward. **power,**[b] authority also, wh. the word oft. means. **commandment,**[c] it was the great commission wh., as Redeemer, He had to fulfil.

The Father's love of Jesus.—Observe what Christ says of laying down His life. 1. No mere man could have said this. Power over life is God's prerogative. To none but the Son has He "given to have life in Himself"; and power "to take it again" is manifestly not ours. But we must not separate this claim from His obedience. Christ knows no power but to do the Father's will. 2. Much of our metaphysics is here silenced. Is obedience free if we are not also free to disobey? The truest liberty is voluntary restraint. The freedom of obedience is learned as we love to obey. The fullest consciousness of power is that of power to do God's will. 3. Christ's assertion of power is intended to illustrate His obedience. "I lay down My life of Myself." He speaks of His power to show how full was His obedience. 4. We have here an awful revelation of the powerlessness of sin. The Jews were simply tolerated, ignorant of the power that restrained itself. So with all sinners. But Christ was thus patient that when they had done their worst He might be their Saviour. 5. The chief truth here is the fulness of Christ's obedience. The consciousness that we might escape would be to us a motive for disobedience. We are kept submissive by weakness. He speaks not of power to avoid the sacrifice but to make it. *Mackennal.*

One flock, one shepherd.—An old Scottish Methodist, who had clung vehemently to one of two small sects on opposite sides of the street, said, when dying: "The street I am now travelling in has nae sides, and if power were nowgiven me I would preach purity of life mair and purity of doctrine less. Since I was laid by here I have had whisperings of the still small voice telling me that the wranglings of faith will ne'er be heard in the kingdom I am nearing; and, as love cements all differences, I'll perhaps find the place roomier than I thought in times past." *Dean Stanley.*

Jesus lays down His life voluntarily

a Is. liii. 7—12; He. ii. 9; Phi. ii. 6—8.

b Jo. ii. 19.

c Jo. vi. 38.

Christ the only Door into the kingdom of God: The old city of Troy had but one gate. So to the strong and beautiful city of heaven there is but one gate and no other Do you know what it is? Christ says, "I am the Door." *J. L. Nye.*

"The sacrifice that struggled, and came not without force to the altar, was reckoned ominous and unlucky by the heathen; our sacrifice dedicated Himself He died out of choice, and was a free-will offering." *Flavel.*

19—21. division, Christ's words as a fan. The winnowing process. **mad,**[d] words they understood not were as the ravings of insanity. Were not they mad?[e] **why . . Him?** malice of those who, rejecting Christ, would hinder others also. **others,** who saw too much method, too much continuity of thought in what the rest called madness; too much holiness in what was attributed to Satan. **devil . . blind?**[g] and *would* he, if he *could.* To them this work of Divine beneficence settled the question of His Divine nature.

divers opinions about Jesus

d Jo. vii. 20; 1 Co. xiv. 23.

e Ac. xxvi. 11.

f Ac. xxvi. 24, 25.

g Jo. ix. 6, *etc.*

There was a division: Here was—I. A bad spirit; sad that Christ and His doctrine should divide men into rival sects; a calumny on the Gospel and a curse to the race. II. A blasphemous spirit, *v.* 20. III. An intolerant spirit. Here was also a sound argument, *v.* 21. "By their fruits ye shall know them."

The result of divisions.—It was agreed upon by both armies of the Romans and the Albans, to put the trial of all to the issue of a battle betwixt six brethren,—three on the one side, the sons of Curiatius; and three on the other, the sons of Horatius. While the Curiatii were united, though all three sorely wounded, they killed two of the Horatii. The third began to take to his heels, though not hurt at all; and when he saw them follow slowly, one after another, because of wounds and heavy armor, he fell upon them one after another, and slew all three. It is the cunning sleight of the devil to divide us that he may prevail against us. *Spencer.*

In olden times, over the porch of Durham Cathedral two doorkeepers kept watch alternately to admit any who by day or by night knocked at the gate, and claimed protection Whoever comes to the door of our house of refuge, and at whatever time, finds ready admittance.

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feast of the dedication

a He sacrificed a sow on the altar of burnt offering, and made broth of it, with which he sprinkled the Temple in derision of the sacred services.

b The feast began on 25th of Chisleu, *i.e.*, 18th of our Dec., and lasted 8 days. General illumination in Jerusalem and throughout the country. 1 Macc. iv 41—59; 2 Macc. x. 1—8; *Jos. Ant.* xii. 7—9.

c Ac. iii. 11; v. 12; 1 K. vi. 3.

d *Tholuck*; *Jos. Ant.* xx. 9, 7.

Christ's sheep follow Him

e Jo. v. 36.

f Jo. viii. 47; 1 Jo. iv. 6.

g *v.* 4.

h Jo. xvii. 12; xviii. 9; He. vii. 25.

"These He calls His sheep, by reason of their gentleness, and meekness, and patience, and innocency, and usefulness in the world." *Bp. Beveridge.*

"Hear, not question, saith Basil. They hear and obey, and never dispute or ask questions; they taste and do not trouble and mud that clear water of life." *Farindon.*

"Faith has a power of taste by which it relishes the honey of God's Word." *Augustine.*

Christ's sheep are safe

i Jo. xiv. 28.

j Jo. xvii. 2.

k Jo. xvii. 11—22.

22—24. An interval of two months should be understood here. **dedication,** *encœnia*, or renovation; *i.e.*, its renewal or restoration by Judas Maccabæus (B.C. 167), aft. its pollution by Antiochus Epiphanes.[a] **winter,**[b] wh. explains this walking in the *porch*, rather than without; prob. stormy weather. **Solomon's porch,**[c] by some it is thought that this was a part of the Temple left standing when the Babylonians destroyed Jerus.[d] **make . . doubt?** *R.V.*, "hold us in suspense." This a pretence of theirs. **plainly,** as if His works did not plainly show who and what He was.

It was winter.—Death precedes Life: 1. If mental life is to be developed, how much we have to die to,—early prejudices, mistaken opinions, confused conjectures. 2. If the spiritual life is to be developed, death must precede it, old principles must be renounced, old habits abandoned. (1) There must be death to sin that there may be life to God. (2) There must be death to things seen if we would live to the things unseen. (3) The world must be dead to us if we would seek the things above. *Bevis.*

In 1849 a husband and father sent money from California to pay the passage of his wife and child whom he had left behind him in the East. They sailed from New York expecting to reach California by way of Cape Horn. When they had been five days at sea the ship was discovered on fire. Everything that the captain and sailors could do was done, but it was of no use; the fire rapidly gained ground. As there was a powder magazine on board, the captain knew that the moment the flames reached it the vessel would be blown up; so he gave the word to lower the life boats. These were got out, but there was not room for all; so the strong pushed in and left the weak to their fate. As the last boat was moving off, a mother and her boy were on the deck and she pleaded to be taken. The sailors agreed to take one but not both. What did the mother do? Did she jump in herself? No! Kissing her boy and handing him over the side of the ship, she said "If you live to see your father, tell him I died to save you." That was great love, yet it is but a faint type of what Christ has done for us. *J. L. Nye.*

25—28. works,[e] more reliable, as evidence, than the plainest words. They proved He possessed the *attributes*, hence it was needless that He should claim the *name* of Messiah. **because . . sheep,**[f] who recognize the Shepherd's voice,[g] and obey Him. **I give,** even now. **perish,**[h] or *fail;* either out of My love and care here; or out of My presence hereafter. **pluck,** *R.V.*, snatch.

Christ's flock.—I. The distinguishing properties of Christ's sheep. II. The Shepherd extends to them his peculiar care, etc.: 1. He knows His sheep; 2. He gives to His sheep eternal life; 3. He will never permit His sheep to perish. *Anon.*

Christians are sealed.—During a Sabbath morning service, a gentleman observed his little boy persistently holding his fingers in his ears. Surprised, he asked, "Charlie, why do you do so?" "Why," said he, "Mr. Earle made us all cry in Sunday-school this morning, and I don't want to cry here in church: so I am not going to hear what he says." Looking around him, however, and seeing nobody seemed to be crying, he removed his fingers from his ears. Just then, Mr. Earle asked if all would be willing to have a plain broad seal put upon their foreheads, so that, wherever they went, everyone could see it, and learn that they were Christians? This arrested the attention of the little boy, and he whispered, "Father, what is a Christian?" The unconverted father replied as best he could. The little boy looked searchingly into his father's forehead, and asked, "Father, are you a Christian? I don't see any seal on your forehead." The question sped straight to his heart as an arrow of conviction: he knew not what to reply. He determined not to yield to his convictions; took his usual Sunday pleasure-drive: but all zest was gone, for his little boy's sermon was rankling in his bosom, and his eyes went constantly to the forehead of everyone he passed in search of the "seal." His convictions grew stronger, he sought pardon, and was soon rejoicing in hope.

29, 30. Father,[i] who loved them. **gave . . me,**[j] of His love to Me. **greater . . all,** who may try to pluck them away. **able,** however anxious, strong, crafty. **hand,** ref. to Almightiness. **I . . one,**[k] wh. should settle the question of the Divinity of Christ, unless we can believe that He, who is the truth, spoke ambiguously and with the intention to deceive.

The Divinity of Christ.—1. That Jesus is one with the Father, is evident from the connection of the text with that which precedes it; 2. The fury of the Jews at this declaration of the Saviour fixes its sense; 3. The reasons which they allege. "Thou being a man makest Thyself God;" 4. The answer of the Redeemer. Evi-

dences of the Divinity of Christ: (1) The honors which revelation demands for Christ; (2) The perfections and works attributed to Him. *Huet.*

Visit to a dying sceptic by Dr. Joseph Fletcher.—On entering the chamber of this apparently dying sceptic, he beheld the attenuated form of one who had been a tall, athletic man, struggling under the ravages of disease. Dr. F. commenced by some kind inquiries respecting his disease; after suggesting some little things calculated to soothe his pain, and, in his own peculiar way, expressing his sympathy, alluded to the sufferings of Christ, who died for us, and gave Himself a ransom for sinners; who, equal with the Father, and one with Him, humbled Himself, and became obedient unto death, even the death of the cross, that, through His blood, we might have peace with God. Hearing this, the dying man said, "Sir, I do not believe that; I wish I could, as my dear wife does there, she believes all you say." "Well," said Dr. F., "but you say you wish you could, and that is a great point towards attaining it, if you are sincere. Now what do you believe concerning Jesus Christ?" "Why," said he, very inarticulately, "I believe that such a man once lived, and that he was a very good, sincere man; but that is all." Dr. F. said, "You believe that Jesus Christ was a good man—a sincere man. Now do you think that a good man would wish to deceive others, or a sincere man use language which must mislead?" "Certainly not," said he. "Then how do you reconcile your admission that He was a good man with His saying to the Jews, 'I and my Father are one'? When they took up stones to kill Him, because He had made Himself equal with the Father, He did not undeceive them, but used language confirmatory of His Godhead; and He further said, 'My sheep hear My voice, and I know them, and they follow Me: and I give unto them eternal life.' Now could any mere man say, '*I* give unto them eternal life?' Could any angel, even, however exalted?" "Stop!" cried the dying man, with an excited voice, "stop, sir! I never saw this before; a new light breaks in upon me. Stop, sir." Holding up his emaciated hand, as if fearing that a breath might obscure the new light breaking in upon his benighted soul, and with a countenance lighted up with a sort of preternatural expression, he exclaimed, the big tears rolling down his almost transparent face, "Sir, you are a messenger of mercy sent by God Himself to save my poor soul. Yes! Christ is God, and He died to save sinners! yes, even me." *Mem. of Rev. J. Fletcher.*

31—33. works,[a] mirs. of mercy. **for which . . me,** a charge of ingratitude. **good . . not,** yet did not the works say He was Divine more plainly than His words? **blasphemy.**[b]

The Jews took up stones.—Religious intolerance persecutes a man:—I. On account of his religious opinions—such conduct is most absurd and arrogant. II. However excellent his character. "He went about doing good." *Pulp. Treas.*

Bigotry in the graveyard.—"While I was chaplain to the British factory at Hamburg, a gentleman belonging to the factory died at a village about ten miles distant. Application was made to the pastor of the parish for leave to have him buried in his churchyard; but, on being told that he was a Calvinist, he refused. 'No,' said he, 'there are none but Lutherans in my churchyard; and there shall be no other.' This being told me" (says Dr. Thomas), "I resolved to go and argue the matter with him, but found him inflexible. At length, I told him he made me think of a circumstance which once happened to myself when I was a curate in Thomas Street. I was burying a corpse, when a woman came and pulled me by the sleeve in the midst of the service, saying, 'Sir, sir, I want to speak to you.' 'Prythee,' says I, 'woman, wait till I am done.' 'No, sir: I must speak to you immediately.' 'Why, then, what is the matter?' 'Sir,' says she, 'you are burying a man who died of the smallpox next my poor husband who never had it.' The story had the desired effect, and the pastor permitted the bones of the Calvinist to be interred in his churchyard." *Bp. Thomas.*

34—36. answered, candor, truth, honesty, demanded a flat denial if He were not Divine. Comp. this with conduct of Peter and Paul,[c] who anxiously corrected mistakes wh. favored their position. **written**[d] **. . gods,** if they were called gods by God Himself, how can I be guilty of blasphemy for calling Myself the Son of God. **broken,** you cannot obliterate or explain it away. **sanctified,**[e] set apart to a holy work and office. **because . . said,** *etc.,*[f] rather explain why such men are called *gods* in the Scriptures.[g]

Christ seems to say th. even in the assumption that He was no more than man there was no blasphemy. Their law called magistrates "gods" (Ps. lxxxii. 6). And if they allowed that, what blasphemy was there in Him who "was sanctified by the

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Answering the call: In a beautiful English churchyard is a small grave remarkable for its simplicity. It is evidently the resting-place of a little lad who lov'd his Saviour. The inscription is as follows: "Freddy!" . . . "Yes, Father!"

"In will, consent, essence, power, and dominion. . . 'One' frees thee from Arius, who denies the eternal Divinity of Christ; 'Are' frees thee from Sabellius, who denies the distinction of the persons in the Trinity." *E. Leigh.*

"It is exceedingly dangerous to make comfort a ground of confidence, unless the nature, source and effects of that comfort be considered: for it may result entirely from ignorance and self-flattery in a variety of ways."

the Jews attempt to stone Christ

a 1 Tl. vi. 18.

b Ma. xxvi. 65; Jo. v. 18; *v.* 30.

When our blessed Lord was charged with blasphemy for making Himself equal with God, He denied not the matter, but only absolved it from the crime." *Dean Young.*

charge of blasphemy answered

c Ac. x. 26; xiv. 12.

d Ps. lxxxii. 6; Ro. xiii. 1.

e Is. xl. 2, 3; xlix. 1, 3; Jo. vi. 27.

f Phi. ii. 6.

g "Frequent mention is made

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in the O. T. of a person who is called God, and is God, and yet is distinguished fr. the God and Father of all." *Justin Martyr's reply to the Jews who accused the early Christians of worshipping more gods than one.*

the works of Christ are those of the Father

a Jo. xiv. 10, 11; xv. 24.

b Col. ii. 9; Je. v. 19; Ma. i. 23.

The conclusion then standeth good against all the opposition of heretical opponents. He is the Son because He does nothing of Himself; He is God, because whatsoever things the Father doeth, He doeth the same. They are one, because they are equal in honor. He is not the Father, because He is sent. *Hilary.*

He retires to Bethany beyond Jordan

c "Lest He should appear to be equal to Christ." *T. Aquinas.*

d Ma. iii. 11, 12; Jo. iii. 30—36.

"Performing no miracle, he was yet a miracle thro. all future ages. Though he did no miracle, while so many far less distinguished saints accomplished many, yet no saint exists in whose person, and for whose sake, so many miracles were vouchsafed." *Singlin.*

"Thus did the seed, though long buried, spring up; and the faithful preacher of repentance, while dead, yet spoke for the honor of

Father," "One with the Father," and who, as they were bound to acknowledge, performed works which those whom their law called "gods" never had accomplished and never could? If your Scriptures call men gods "unto whom the Word of God came," surely there can be no blasphemy in Me representing Myself as God, who am the "Word of God" itself. *Conception of God in Immanuel.*—In forming a conception of God, men have sometimes lifted Him above all human sympathies into the heavenly sphere; and then they raise Him above the help of heavenly intelligence, and at last remove Him so far that only the most lithe and nimble imaginations can reach Him at all; and then, when they have put Him above all men, and angels, and thrones, and dominions, they think they have a true conception of God. They think that to be Divine requires one to be lifted out of and above all sympathy with created things. It is natural, but it shows how unskilful we are in fashioning our ideas of the Head of the Universe; for, if there is one thing more resplendent than another, it is God Immanuel. And what is God Immanuel but this: *God with us*—God brought down to our sympathy and fellowship? *Beecher.*

37, 38. works,[a] of power, love, mercy. **Father,** such as He alone can do, or would be likely to do in the same circumstances. **though . . me,** prejudice against *Me* prevents your looking at the *work:* separate betw. Me and the work, examine the latter alone, on its own merits. **that . . believe,** *R. V.*, "understand;" for then you will turn fr. the *work* to the *worker.* **Father,**[b] whose power alone could accom. them. **is . . me,** by whom they were visibly done.

Indisputable evidence.—I. What men might look for in the works of God: 1. Mercy; 2. Wisdom; 3. Love; 4. Power. II. The works of Jesus were marked by these characteristics. III. Not to see these features in the works of Jesus is to be blinded by prejudice. IV. To reject the Divinity of Him who did such works is the height of folly.

If words are not enough let deeds speak.—If the words of reasoning are not enough to convince the sceptic that man has a soul as well as a body, then we refer him to the *works* which man has accomplished, and claim that they are sufficient to produce belief. So we would say, If the words which Jesus and His Apostles spake have not a weight of evidence strong enough to convince the Socinian that He is one with the Father, or Divine, then let him consider the *works* of Jesus Christ, and thence derive satisfactory proofs that He is in the Father and the Father in Him. "*For the very works' sake,*" let him believe. *J. Bate.*

39—42. again . . him, as He once spoke of God as His Father. **escaped,** *R. V.*, "went forth." **place,** Bethany (*see on* Jo. i. 28). **abode,** most of the time for 3 or 4 months; waiting His time, and still working. **John . . miracle,**[c] *R. V.*, "sign"; yet they believed John. **spake**[d] **. . true,** have been fulfilled. **many . . there,** place reminds them of Jo. and his words ab. Christ. "Posthumous fruit of services of John."

Many believed on Him there.—This history may illustrate—I. The law of the association of ideas. One circumstance bringing another to memory. The scene of John's preaching recalled his words: they compared what John said with what Jesus did. They believed John to be a prophet, and saw how Jesus fulfilled his account of the Messiah. II. The timidity of inquirers. Here they were free to listen, inquire, and confess. In Jerusalem there were enemies abroad; they might be put out of the synagogue. III. The compassion of Jesus. He led people to this place on purpose to instruct them. He selected it. Knew what the result would be. Sometimes, when people are afraid of man, or fail to receive instruction in the sanctuary, He leads them into the baptism of sorrow and trial; and many believe on Him then who had rejected Him before. *The Hive.*

Association of religious ideas.—Make everything that stands connected with religion just as pleasant as it can be. Do you know what the power of association is? Did you ever study that matter? Do you know how we have redeemed many things in human experience from vulgarity, and made them as redolent as the gate of heaven? For instance, do you know of any one thing that is so gross as eating? When you consider that a man throws into that hole which we call the mouth, chunk after chunk, and grinds it, and disposes of it, is there anything that is more purely an animal operation? And yet, is there anything more refined or fuller of sweet suggestions than the table? Do we not use the word *table* to signify the blessings of the household? We have so surrounded the table, by conversation and affection, and the higher offices of life, that we forget that gross fact around which they all of them cohere. These are the blossoms, and that is the root underground as it were.

Do you consider that this is a single illustration of a principle as broad as life, and that on the one hand, by association you can make the highest and the noblest things most mean and beggarly, while, on the other hand, you can surround the Meanest and most beggarly things with the noblest and highest associations? *Beecher.*

CHAPTER THE ELEVENTH.

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1—4. **Lazarus** (*God his help*, Heb. *Eleazar*), of whom we hear nothing beyond his hist. in this Gospel. **Bethany,**[a] now called *'Azariyeh :* fr. Lazarus. **it . . Mary,** *etc.*, more fully recorded by Jo. presently;[b] now, by anticipation mentioned, that *one* cause of the love and gratitude manifested *then—i.e.*, the raising of her brother—may be kept in mind. **sent,** to Bethabara, twenty-eight or thirty miles away. However dif. in some points, the sisters were alike in this. **him,** to whom else than to Him who came first into their thoughts? **Lord . . lovest,** Christ's *love to us* the ground of hope. **is sick,** they simply acquaint Him with the fact.[c] **said,** showing He knew what the result would be.

The sources of sickness.—It would be a serious mistake to trace it all to the Divine hand. This may save thought, but at the cost of reason and reverence. (1) Indolence is sometimes a source of sickness; so is (2) overwork, and also (3) worry. Sickness may teach us (1) our frailty; (2) that we are not indispensable to the life and work of the world; (3) to revise our views of life; (4) to know our own true character. *Kollock.*

He whom Thou lovest.—How beautiful and touching this petition! Love makes the beloved one's sickness its own sickness, and here is the love of Him who is Lord over all sickness. "Lord, behold!" They add nothing more, but therein they embody all their entreaty for help, and likewise all their assurance that the Lord is both willing and able to "behold" and to help the beloved sick one. As Augustine paraphrases their request, "It is enough, Lord, that Thou knowest it; for Thou dost not love and yet forsake the beloved one." *Rudolph Besser.—The benefit of sorrow.*—It is said that gardeners sometimes, when they would bring a rose to richer flowering, deprive it for a season of light and moisture. Silent and dark it stands, dropping one fading leaf after another, and seeming to go down patiently to death. But when every leaf is dropped, and the plant stands stripped to the utmost, a new life is even then working in the buds, from which shall spring a tender foliage and a brighter wealth of flowers. So, often, in celestial gardening, every leaf of earthly joy must drop before a new and divine bloom visits the soul. *Mrs. Stowe.*

5—7. **loved,** *etc.*, hence the delay (*v.* 6) did not proceed fr. indifference. **abode . . days,** strange delay. But love would be sure that delay was not denial. He may, as in this case, have a great purpose to serve by delays of mercy. L. would prob. be dead when the messengers returned with the words, "not unto death." **after that,** L. being not only dead but buried. **let . . again,** delay not protracted beyond needful limits.

The cottagers of Bethany.—The practical lessons taught by the fact of Jesus' love to the Bethany household: 1. We ought to think more of the essentials and less of the accidentals of religion; 2. We should show our friendship especially when the distressed may need most help.

Faults in a family.—What can be more irksome than to hear two sisters continually setting each other right upon trifling points, and differing from each other in opinion for no apparent reason but from a habit of contradiction? It is generally on such trifles that this bad habit shows itself, so that it may seem needless to advert to it; but it is a family fault, and should be watched against; for it is an annoyance, though but a petty one, never to be able to open your lips without being harassed by such contradictions as, "Oh, no! that happened on Tuesday, not Wednesday," or, if you remark that the clouds look threatening, to be asked in a tone of surprise, "Do you think it looks like rain? I am sure there is no appearance of such a thing." Narrate an incident, every small item is corrected; hazard an opinion, it is wondered at or contradicted; assert a fact, it is doubted and questioned; till you at length keep silence in despair. *Bowes.—The best help is not delayed.*—The principle of delay applies only to the less important half of our prayers, and Christ's answers. In regard to spiritual blessings the law is not "He abode still two days," but "Before they call I will answer." The only reason why

his Master, and the gathering unto Him of such as should be saved." *Bp. Sumner.*

the sickness of Lazarus

Martha's message is the first which directly appeals to the private affection of the Son of Man, which calls Him to help as a friend because He is a friend. *Maurice.*

Reasons assigned for this *extraordinary* mir. being recorded by Jo. alone: (1) Ma., Mk., Lu., living, perhaps, in lifetime of Laz., might have involved him in persecution had they written the hist. (*cf.* Jo. xii. 10, 11). (2) The plan of Ma., Mk., Lu., was to record mirs. wrought in Galilee alone, the cure of blind man at Jericho being the only exception.

Spinoza, the Jewish sceptical philosopher, said of this mir. (acc. to *Bayle Dict.*) that "could he believe it, he would renounce his whole (Pantheistic) system and embrace Christianity."

a Lu. x. 38, 39.

b Jo. xii. 3 *ff.*

c cf. Jo. iv. 49; Ma. ix. 18; viii. 8.

delays of mercy not denials

"Taught of God, we should view our losses, sickness, pain, and death, as the several trying stages by which a good man, like Joseph, is conducted from a tent to a court; sin his disorder, Christ his physician, pain his

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medicine, the Bible his support, the grave his bed, and death itself an angel expressly sent to release the worn out traveller, or crown the faithful soldier." *R. Cecil.*

walking in the light

a Ac. xx. 24.

b Jo. xii. 35.

c Ecc. ii. 14.

d Ac. vii. 60; xiii. 36; 1 Co. xi. 30; xv. 6, 18, 20, 51; 1 Th. iv. 15; v. 10; 2 Pe. iii. 4.

"He that hopes to look back hereafter with satisfaction upon past years, must learn to know the present value of single minutes, and endeavor to let no particle of time fall useless to the ground." *Dr. Johnson.*

"Sleep is so like death that I dare not venture on it without prayer." *Bp. Andrewes.*

sleep and death

e Phi. iii. 21.

Repeated afflictions come, not as lightning on the scathed tree, blasting it yet more and more, but as the str'kes of the sculptor on the marble bl'ck, forming it into the image of beauty and loveliness. Let but the Divine presence be felt, and no lot is hard.

"Few mercies call for more thankfulness than a friend safe in heaven; it is not every one that overcometh." *Dr. J. Hamilton.*

Jesus arrives at Bethany

f Ma. x. 3; Mk. iii. 18; Lu. vi. 15; Ac. i. 13.

people do not get the blessings of Christian life lies in themselves. "Ye have not because ye ask not, or ask amiss, or having asked you go away not looking to see whether the blessing is coming or not." *Maclaren.*

8—11. disciples, anxious for His safety, and not fully comprehending His mission. **goest . . again?** [a] to such a place, and so soon? **are . . day?** man cannot make either the day or My life shorter than its appointed length. **walk . . day,** [b] proper act for the time, and time for the act. **light . . world,** the sun, ref. to the True Light by wh. we should walk. **man,** He passes on, in thoughtful care, fr. Himself to others. **night,** of error, ignorance, sin. **stumbleth,** [c] oft. at small things. **light . . him,** proper knowledge, principle, etc. **sleepeth,** so is Christian death described. [d] **awake,** the same power will one day *awake* all sleepers.

Life, the golden opportunity.—I. The wisdom of knowing our opportunity. This chiefly depends upon: 1. Our walking; 2. Our working while it is light. II. The danger of neglecting it: 1. For vain amusements; 2. In the eager pursuit of trifles. *Cecil.*

The test of discipleship.—To whom do we go first in the time of our extremity? What is our resource in the day of trouble? The answer to these questions will determine whether we are the friends of Jesus or not. Travelling once upon a railroad car, I had among my fellow-passengers a little laughing child who romped about and was at home with everybody, and while she was frolicing around it might have been difficult to tell to whom she belonged, but when the engine gave a loud, long shriek, and we went rattling into a dark tunnel, the little one made one bound, and ran to nestle in a lady's lap. I knew then who was her mother! So in the day of prosperity it may be occasionally difficult to say whether a man is a Christian or not; but when, in time of trouble, he makes straight for Christ, we know then most surely whose he is and whom he serves. *Taylor.*

12—15. sleep . . well, thinking that sleep, as is oft. the case, would be restorative to one who was sick. **thought . . sleep,** strange that so understanding Christ, they should think He was going so far, for such a purpose. **plainly,** in words to wh. they were more accustomed. **dead,** this He knew without any second message. **glad . . there,** for in His presence how could L. have died? **intent . . believe,** delay caused grief to the sisters, but brought a good to many. Out of sorrow of some, God oft. brings joy to others. **go . . him,** of the grave of every Christian it may be said that *He* knows "the place where they have laid him." [e]

Why Jesus was not there.—I. Had He been there, Lazarus would not have died. He could not have let His friend die. A *lesser* miracle would have been wrought. II. His presence at the death and burial of Lazarus might have excited the suspicion, in some minds, of collusion. III. Had He been there, and suffered death to do his work, and the burial to be accomplished—what would have been the thoughts aroused by His seeming want of sympathy, and the strange holding back of power—how, in this case, could He have resisted the importunities of Mary and Martha?

The uses of bereavement.—When engineers would bridge a stream, they often carry over at first but a single cord; with that, next they stretch a wire across; then strand is added to strand, until a foundation is laid for planks; and now the bold engineer finds safe footway, and walks from side to side. So God takes from us some golden-threaded pleasure, and stretches it hence into heaven; then He takes a child, and then a friend: thus He bridges death, and teaches the thoughts of the most timid to find their way hither and thither between the shores. *Beecher.*—*The death of Archbishop Whately.*—Let us approach the death-bed of a man well-known by his writings, and gifted with a mind of great clearness and of great logical acumen. A short time since death came to the palace of Archbishop Whately. Friends, as they visited him, said, with becoming praise, "You are dying, as you lived; great to the last." He replied, "I am dying as I lived; in the faith of Jesus." Another remarked, "What a blessing that your glorious intellect is unimpaired!" Said the Archbishop, "Do not call *intellect* glorious; there is nothing glorious out of Christ." At another time it was said, "The great fortitude of your character supports you." "No," he answered; "it is not my fortitude that supports me, but my faith in Christ."

16, 17. Thomas, [f] a Heb. name=the Gk. *Didymus*, wh. sig. *twin*. **let . . him,** he feels sure this visit will prove fatal to Christ. **four days,** L. buried on

the eve of day of death. Messengers sent, *one* day: Jesus' delay,—*two* days: Jesus' return,—*one* day. Distance from Perœa to Bethany ab. 25 ms.

The nature of self-sacrifice.—Self-sacrifice for its own sake is no religious act at all. If you give up a meal for the sake of showing power over self, or for the sake of self-discipline, it is the most miserable of all delusions. You are not more religious in doing this than before. This is mere self-culture, and self-culture being occupied for ever about self, leaves you only in that circle of self from which religion is to free you; but to give up a meal that one you love may have it, is properly a religious act—no hard and dismal duty, because made easy by affection. To bear pain for the sake of bearing it, has in it no moral qualities at all, but to bear it rather than to surrender truth, or in order to save another, is positive enjoyment, as well as ennobling to the soul. Did you ever receive even a blow meant for another, in order to shield that other? Do you not know that there was actual pleasure in the keen pain far beyond the most rapturous thrill of nerve which could be gained from pleasure in the midst of painfulness? Is not the mystic yearning of love expressed in words most purely thus, Let me suffer for him? This element of love is that which makes this doctrine an intelligible and blessed truth. So sacrifice alone, bare and unrelieved, is ghastly, unnatural, and dead; but self-sacrifice illuminated by love, is warmth and life; it is the death of Christ, the life of God, the blessedness and only proper life of man. *F. W. Robertson.*

18—20. furlongs, ab. two ms. Short dist. accs. for the number who came to condole with the sisters. **comfort,**[a] *R. V.*, "console," usual words, "Be ye comforted fr. the heaven!" "May the Lord of consolation comfort you!" etc. The death of L. widely known. **Martha,** *etc.*, note their characteristic conduct. Martha met Jesus outside the village.

Human comfort.—I. Called forth by a great loss: an only brother. II. Attempted by those who were religiously incompetent—Jews. III. Administered in a formal manner—professional mourners. IV. Void of what to the bereaved had been a true ground of consolation. V. Well intended, but without effect. Learn—(1) Human sympathy is kind but unavailing; (2) The true Comforter is not far off.

The present state of Bethany.—It is an interesting circumstance to find that to its connection with that honored family—or rather to their connection with Jesus—the village owes the name by which alone it is now known among the natives of the country. They call it El-'Azariyeh, a name plainly derived from Lazarus. Its ancient name of Bethany, signifying the "house of dates," has disappeared, like the date palm, from which, no doubt, that name was taken. The hamlet of eighteen or twenty houses, built evidently with the stones of other, and older, and more imposing edifices, is embowered in its little grove of trees; and the fig and the olive, the almond, the pear, and the pomegranate flourish in the orchards beside it. There is about the place altogether something of that look of both sweetness and seclusion which one loves to associate with this chosen retreat of our blessed Lord. . . Though not more than two miles from Jerusalem, it seems to lie in the midst of a perfect solitude. The intervening heights of the Mount of Olives shut out all sight and sound of the city as thoroughly as if it were a hundred miles away. From Bethany itself nothing is seen but the lonely region lying between it and the Dead Sea, with the lofty wall of the mountains of Moab beyond it, and shutting up the view. It is just such a spot as one would choose for rest and retirement when sick of the strife of tongues, and of the noise and turmoil of a gainsaying and disobedient people. *Dr. Buchanan.*

21—23. if . . here, how like Martha! regretful, sorrowful. **my . . died,** her faith in Jesus forbade the thought that death could enter the presence of the Prince of Life. **know,** fr. previous facts. **that . . now,** her strong faith is equal to the occa. **whatsoever,**[b] without limit. **wilt,** but Thy *will* can ask only what is right. **give . . thee,** even my dead brother fr. the grave. **saith,** still further to test her faith, and prepare her for the sequel. **brother . . again,** leading her to see that the raising of Lazarus *now*, was as possible as his resurrection *then*, since the power was there.

Good news for mourners.—I. The human loss—"thy brother"—who has not lost a brother, etc.? II. The Divine promise—"shall rise again:" 1. The certainty—"shall;" 2. The truth implied—recognition—thy brother still. Learn—(1) This is the Saviour's word to all bereaved believers in respect of the dead who have believed; (2) Those who have departed are not lost but are gone before.

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Acc. to early trad. Thomas preached in Parthia, was buried at Edessa. Later hists. say he went to India and was martyred there. The Syrian Christians say he was the founder of their church.

The fact of the separate existence of the soul from the body may be illustrated by a watch whose works are separate from the case and will keep going when removed from it. *Peloubet.*

Jesus meets Martha

"Sweet are the uses of adversity, which, like the toad, ugly and venomous, wears yet a precious jewel in its head." *Shakespeare.*

a 1 Ch. vii. 22; Job ii. 11; xlii. 11; Ro. xii. 15; 1 Th. iv. 18.

"The prospect of a future state is a secret comfort and refreshment of my soul; it is that which makes nature look gay around me; it doubles all my pleasures and supports me under all my afflictions." *Addison.*

"Affliction and comfort together is a secret and privilege peculiar to faith and the Gospel." *Bp. Wilson.*

He comforts and instructs Martha

b Jo. ix. 31.

How few afflictions are experienced which are not made doubly afflictive by an *if*. *Peabody.*

With all our care in obeying nature's laws, there

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is another system, that of Divine Providence, which has no law but eternal love. *Peabody.*

The grace was so great that Martha does what we all often do—imagine it less; as when you slip a sovereign into a boy's hand on his birthday, and he imagines it a shilling, having no thought of a gift so great. *Cutross.*

"It is from the remembrance of joys we have lost, that the arrows of affliction are pointed." *Mackenzie.*

Jesus the Resurrection and the Life

a Jo. v. 29.

b Jo. vi. 40—44.

c Is. xxxviii. 16; Jo. xiv. 6; 1 Jo. i. 2.

d Job xix. 26; Is. xxvi. 19; Ro. iv. 17.

e Jo. iii. 15; iv. 14.

"Truths of all others the most awful and mysterious, and at the same time of universal interest, are too often considered as so true that they lose all the power of truth, and lie bed-ridden in the dormitory of the soul, side by side with the most despised and exploded errors." *S. T. Coleridge.*

Mary is sent for secretly

f Jo. xiii. 13.

g Mk. x. 49.

"The key of the grave is one of the four keys, which is kept in the hands of the Lord of the world alone. Neither to angel nor to seraph, neither to lowest

The benefit of severe affliction.—When Mr. Cecil was walking in the Botanical Gardens of Oxford, his attention was arrested by a fine pomegranate tree, cut almost through the stem near the root. On asking the gardener the reason of this, "Sir," said he, "this tree used to shoot so strong that it bore nothing but leaves; I was therefore obliged to cut it in this manner; and when it was almost cut through, then it began to bear plenty of fruit." The reply afforded a practical lesson. In many cases, it is not enough that the useless branches of the tree be lopped off, but the stock itself must be cut—and cut nearly through—before it can become extensively fruitful. And sometimes the finer the tree, and the more luxuriant its growth, the deeper must be the incision. *James.*

24—27. Martha said, *etc.*, regarding His words as having ref. to general resurr. **know . . day,**[a] this she knew fr. teaching of Christ. **I . . life,**[b] hence it is not a question of time. May as easily be this day, as the *last* day. **he were dead,**[c] *R. V.*, "he die." **yet . . live,**[d] his bodily death shall not touch his real life. **never die,**[e] for what men call death, shall be to him a sleep, to wh. he shall compose himself cheerfully, and wake with God. **I believe,** *etc.*, *R. V.*, "have believed;" and this article of faith embraced all.

Christ our life.—I. How is Christ the Resurrection?—1. His atonement is the cause of it; 2. His life is a representative life; 3. His resurrection is the resurrection of our nature. II. How is Christ the soul's immortality?—1. His resurrection revealed it; 2. His resurrection guarded it. *W. W. Wythe.*

Our treatment of the promises.—We do with the promises often as a poor old couple did with a precious document, which might have cheered their old age had they used it according to its real value. A gentleman stepping into a poor woman's house saw framed and glazed upon the wall a French note for a thousand francs. He said to the old folks, "How came you by this?" They informed him that a poor soldier had been taken in by them and nursed until he died, and he had given them that little picture when he was dying as a memorial of him. They thought it such a pretty souvenir that they had framed it, and there it was adorning the cottage wall. They were greatly surprised when they were told that it was worth a sum which would be quite a little fortune for them if they would turn it into money. Are we not equally unpractical with far more precious things? Have you not certain of the words of your great Lord framed and glazed in your hearts, and do you not say to yourselves, "They are so sweet and precious"? and yet you have never turned them into actual blessing—never used them in the hour of need. You have done as Martha did when she took the words, "Thy brother shall rise again," and put round about them this handsome frame, "in the resurrection at the last day." Oh that we had grace to turn God's bullion of gospel into current coin, and use them as our present spending money. *Spurgeon.*

28—30. called Mary, sisterly love. Will not enjoy this comfort alone. **secretly,** lest enemies of Christ should hear of His presence. **Master . . come,**[f] *R. V.*, "is here," none others had come with such comfort and power. Long looked for, come at last. **calleth . . thee,**[g] thoughtful love of Christ. **soon,** prompt, joyful. **quickly,** quiet ones have often great energy upon emergencies. **that place,** nr. the burial-ground.

The believer goes to the Master.—I. In prosperity hastens to Him for grace to bear it. II. In adversity for grace to improve it. III. In temptation for grace to overcome it. IV. In a friendless world for sympathy. *Henry.—The Master is come, and calleth for thee.*—From this history—I. We are reminded that the Lord may be calling those who are ignorant of the fact that He is thinking of them. II. We observe that sometimes the call which one person has sent to him is first perceived by some other who has just obeyed a similar call. III. This fact, of others seeing what the Lord is doing in the case of some souls, reminds us of our duty in relation to them.

Old legends about Lazarus.—We almost wonder, looking at the wild luxuriance with which they gather around other names, that they have nothing more to tell of Lazarus than the meagre tale that follows. He lived for thirty years after His resurrection, and died at the age of sixty (*Epiphan. Hær.* i. 652). When he came forth from the tomb, it was with the bloom and fragrance as of a bridegroom (*Philo. Cod. Apoc. N. T.* 805). He and his sisters, with Mary the wife of Cleopas, and other disciples, were sent out to sea by the Jews in a leaky boat, but miraculously escaped destruction, and were brought safely to Marseilles. There he preached the Gospel, and founded a church, and became its bishop. After many years he suffered martyr-

dom, and was buried, some said, there; others at Citium in Cyprus. Finally his bones and those of Mary Magdalene were brought from Cyprus to Constantinople by the Emperor Leo, the philosopher, and a church erected to his honor. It is also said that, on being raised from the dead, he asked our Lord if he would have to die again; and, on being told that he would, that he never smiled again.

31, 32. and . . her, her very quiet showing an intensity of grief. "Still waters run deep." **saw . . rose,** they neither saw, nor heard, the message that occa. this haste. **saying,** *R. V.*, "supposing," very naturally. **if . . died,**[a] both sisters (*see v.* 21) are agreed on this point. The Bible mentions eight persons raised from death and two translated.

Mourning customs of the Jews.—The general time of mourning for deceased relations, both among Jews and Gentiles, was seven days. During these days of mourning their friends and neighbors visited them, in order that by their presence and conversation they might assist them in bearing their loss. Many therefore in so populous a part of the country must have been going to and coming from the sisters, while the days of their mourning for Lazarus lasted. The concourse too would be the greater as it was the time of the Passover. Besides, a vast multitude now attended Jesus on His journey. This great miracle therefore must have had many witnesses. *MacKnight.*

33—36. groaned . . troubled, "He could not bear this evidence that even the best of God's children do not believe in God as greater than death, and in death as ruled by God." **where . . him,** this He asked, not for information, but, as usual, to arouse attention. **come . . see,** all that a *man* could do would have ended with *going* and *seeing*. **Jesus wept,**[b] shortest and most eloquent verse in the Bible. **behold . . him,** it might seem strange that a *man*, and *not a relative*, should weep thus.

Some lessons taught by Christ's tears.—1. To admire and love the Saviour; 2. To trust His compassion in the hour of sorrow; 3. To be ready to manifest sympathy with the sad; 4. To anticipate with joy the tearless day of reunion; 5. To contemplate the great joy of Christ when He has for ever made an end of sin and sin's consequences; 6. That sorrow is not sinful.

Jewish tombs.—The Jewish tombs, like those of Macri, have entrances, which were originally closed with a large and broad stone rolled to the door, which it was not lawful in the opinion of a Jew to displace. They were adorned with inscriptions and emblematical devices, alluding to particular transactions in the lives of the persons that lie there entombed. Thus the place where the dust of Joshua reposed, was called Timnath-heres, according to some Jewish writers, because the image of the sun was engraved on his sepulchre, in memory of his arresting that luminary in his career, till he had gained a complete victory over the confederate kings. Such significant devices were common in the East. Cicero says the tomb of Archimedes was distinguished by the figure of a sphere and a cylinder. *Paxton.*

37—39. could . . blind,[c] notwithstanding the former controversy on this subject, and efforts of Pharisees to repress thought and right opinion on it, the mir. seems to have been gen. believed, and is now referred to as beyond all doubt. **caused . . died?** truly, yet the delay may manifest His glory more than such an act would have done. **groaning . . himself,** *R. V. margin* has, "being moved with indignation in himself." **cave . . it,**[d] tombs oft. excavated in rock. This is appar. the private tomb of the family, and would imply the possession of some wealth. **take . . stone,** extraordinary command! Test of faith and obedience. The great Wonder-Worker, without needing, will have human aid—*as far as it will go.* (Who rolled away the stone fr. His own grave?) **Martha,** even she, with her strong faith, is astounded. **saith,** *etc.*,[e] those who knew best had no doubt as to death having actually taken place.

Take ye away the stone.—I. God never performs an unnecessary act. II. God never does directly what can be done through others. III. God needs our help in accomplishing His great designs. We can remove stones which hinder spiritual resurrections; stones of (1) indifference, produced by the engrossing work of life; (2) ignorance of the treasures of religion; (3) frigidity of the religious atmosphere, produced by worldliness. *Deems.*

Whose footprint is this?—Whose footprint is that on the ground there before the tomb of Lazarus? Was it God or man that passed that way, leaving strange

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nor to highest of heaven's ministers is this power given; but it belongs to Him only that made them and all things else." *Jewish Saying.*

Mary meets Jesus

a Jo. iv. 49.

Augustine says that his God was "mercifully rigorous" to him, besprinkling with most bitter alloy all his unlawful pleasures, "that he might seek pleasures without alloy."

Jesus wept

b Is. lxiii. 9; Lu. xix. 41; He. ii. 16, 17.

"Tears are the inheritance of our eyes; either our sufferings call for them or our sins; and nothing can wholly dry them up, but the dust of the grave." *Bp. Hopkins.*

The true conquest and peace of faith, as well as the solution of the mystery of sorrow, lie in our willingness to suffer, so far as it may bring us to the society of our Lord. *Huntington.*

take away the stone

c Jo. ix. 6.

d Ma. xxvii. 60.

e Ps. xlix. 7, 9; Ac. ii. 27.

"Isidore of Pelusium thinks, that our Saviour did not mourn for His friend Lazarus, because he was dead (for He knew that He was going to raise him up from the dead); but bec. he was to live again: and to come from the

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haven where he was arrived back again into the waves and storms; from a crown, which he enjoyed, to a new encounter with his enemies." *Bp. Patrick.*

evidence of His presence in an empty grave? An Arab, one more accustomed to fight than to reason, was asked by a traveller how he knew there was a God. He fixed his dark eyes with a stare of savage wonder on the man who seemed to doubt the being of God, and then, as he was wont, when encountering a foe, to answer spear with spear, he met that question with another,—"How do I know whether it was a man or a camel that passed my tent last night?" *Guthrie.*

40—42. saith, to check the struggle in her mind, and help faith to the victory. **wouldest believe,** *R.V.*, "believest." **then . . laid,** in speechless awe and wonder. **Father,**[a] indirect reply to those who called Him a blasphemer for asserting that God was His Father. Would such a prayer have been heard if the relationship did not exist? **knew . . always,** no need now specially to pray for special power. I am *always* in union with Thee. **because . . it,** *i.e.*, said, "Father." "He claims the recognition of His Sonship in order to let the people see by the mir. that the claim was recognized."

Faith the soul's organ of sight.—I. The duty enjoined: 1. Faith is a transaction between God and the soul; 2. It is a voluntary process; 3. It is to be exercised regardless of apparent difficulties; 4. It is to be exercised in connection with corresponding works. II. The blessed result:—We shall see His glory in—1. Nature; 2. Providence; 3. His Word; 4. The final resurrection. *Wythe.*

43—46. loud voice, that all *around* might hear. **Lazarus . . forth!** He *wept* as a *man*, now *spake* as a *God.* "A royal command, befitting the Majesty of God." *Cyril.* **came,** at once. **bound,** *etc.*, limbs separately bound with strips of linen. **loose . . go,** the bystanders had the fullest opportunity of, at once, testing the mir. **many . . believed,** they had no doubt now of that Sonship wh. had been denied. **some,** still blinded by bigotry. **told . . done,** doing what prob. Martha expected (*see on v.* 28).

How differently the Lord appears in different eyes.—I. To the superficial multitude, He is Jesus of Nazareth; II. To the believing disciples, He is the Messiah; III. To the afflicted family, He is the true Friend, the Restorer of their brother.

"The face of Christ
Shone as He stood, and over Him there came
Command, as 'twere the living face of God,
And with a loud voice, He cried, 'Lazarus!
Come forth!' And instantly, bound hand and foot,
And borne by unseen angels from the cave,
He that was dead stood with them. At the word
Of Jesus, the fear-stricken Jews unloosed
The bands from off the foldings of his shroud;
And Mary, with her dark veil thrown aside,
Ran to him swiftly, and cried, 'Lazarus!
My brother, Lazarus!' and tore away
The napkin she had bound about his head,
And touched the warm lips with her fearful hand,
And on his neck fell weeping. And while all
Lay on their faces prostrate, Lazarus
Took Mary by the hand, and they knelt down
And worshipped Him who loved them."

N. P. Willis.

Lazarus, come forth!

The imaginary Christ would have walked majestically up the slope of the Mount of Olives, and, standing with a halo of the sunset around his brow, have bidden the dead to rise. The real Christ was a dusty and way-worn man, who wept over the grave, and lifted up His eyes. *Alexander.*

"The sublimest moment in written history is that in which Jesus stood by the tomb of the four-days dead, and, having wept and prayed, shouted (for such is the word) 'Lazarus, come forth!'" *Alford.*

47—50. then . . council,[b] hastily convened, to meet this crisis. **what . . we?**[c] *i.e.*, what shall we do? **man . . mirs.,**[d] *R.V.*, "signs," an important admission, placing their conduct beyond excuse. **Romans . . nation,** they apprehend that the followers of Christ would raise an insurrection, wh. would be quelled by Rom. power; and that they would suffer. **ye . . all,** half measures will not meet the case. **expedient,**[e] a priest of God,[f] talking of expediency rather than of right, justice, truth! **die . . people,** as a political martyr. **nation . . not,** at the hands of the Roms.

consternation of the chief priests and Pharisees

The prophecy of Caiaphas.—I. The circumstances which led to the council being summoned. The Pharisees entertained feelings of hostility against Christ: 1. Their national prejudices led them to do so; 2. There was much in their official position and interests to lead them to regard Him with suspicion and hatred; 3. But the grounds of their hostility were carried further still. II. The acknowledgment made by those who were now gathered together. III. The plan agreed to, as suggested by one of their number. This may be regarded: 1. As a suggestion of mere carnal policy; 2. As an unconscious intimation of God's purpose and grace. Regarding the words of Caiaphas in connection with the comment of the Apostle, they contain four important truths concerning the death of Christ: 1. Its necessity; 2. Its nature—it was a vicarious death; 3. Its extent; 4. Its design. *Anon.*

[a] Jo. xii. 28—30.

"Faith is the vision of the kingdom of grace: it is the eye of the new creature, that quicksighted eye, which pierces all the visible heavens and sees above them; which looks not to things that are seen, and is the evidence of things not seen, and sees Him who is invisible." *Abp. Leighton.*

[b] Ps. ii. 2.

[c] Ac. iv. 16.

[d] Jo. xii. 19.

[e] Lu. xxiv. 46.

[f] Lu. iii. 2; Jo. xviii. 14; Ac. iv. 6.

Why did the Jews compass Christ's death?—It is remarkable that none had the hardihood to deny the fact of Lazarus' resurrection. Those who most determinedly proceeded against Jesus did so on the ground that His miracles were becoming too numerous and too patent. The real and actual cause of His death was His fidelity to the purpose for which He had been sent into the world. No one can read the life of Christ without perceiving this at least—that He was put to death because He persisted in proclaiming truths essential to the happiness and salvation of men. *Dods.—Substitution illustrated.*—A certain town, called Ekrikok, was devoted to destruction for high treason. But it was allowed to redeem itself, partly by a fine, and partly by *one life* being offered in expiatory sacrifice for the whole, which was accomplished in the person of a new slave, bought for the purpose. Mr. Waddell, the missionary, remonstrating on the subject with "Old Egho Jack, the head of a great family," that personage asserted that "it was impossible the affair could be settled without a death, for Egho law was the same as God's law to Calabar, and he pointedly asked me if it were better for all Ekrikok to die, or for one slave instead to die for all the town? I thought of the words of Caiaphas, and of the value of life as substitution and atonement for sin. A poor slave, bought in the market for a few hundred coppers, by his death redeemed a town, for which many thousands of money would have availed nothing." *Miss'y Record of U. P. Ch.*

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"It is ever in the way of those who rule the earth to leave out of their reckoning Him who rules the universe." *Cowper.*

"In council it is good to see dangers; and in execution not to see them, except they be very great." *Bacon.*

"Let no man presume to give advice to others that has not first given good counsel to himself." *Seneca.*

51—54. this . . himself,[a] C. the unconscious organ of the Holy Spirit. Subtle advice intended in sense of political expediency; yet, in truth, a prophecy. **Jesus . . nation,** more especially since the heads of the nation placed Him in the hands of the Roms., thus securing, as they thought, the enemy's favor. **not . . only,** *etc.*,[b] this is what the H. Spirit meant, not what C. "spake of himself." **then . . day,** fr. that *time*, and *on that account.* To compass His death was henceforth their fixed purpose. **took . . together,**[c] plotted, planned. **Jesus . . Jews,** bec. His hour was not yet come. **Ephraim,**[d] site uncertain, supposed[e] to = *Ophrah* and *Ephron* of the O. T., and the mod. *et-Taiyibeh*, ab. 16 m. fr. Jerus., and 5 or 6 m. E. of Bethel.

unconscious prophecy

a See Alford in loc. cf. also *Balaam*, Nu. xxiii.; *Saul*, 1 S. xix. 20—24; Ma. vii. 22.

b Is. xlix. 6; Jo. x. 16; xii. 32; 1 Jo. ii. 2; Ro. iii. 29; Ep. ii. 14—18; Ma. xx. 28.

c Ps. cix. 4, 5.

d 2 Ch. xiii. 19; 2 S. xiii. 23; *cf. Jos. Wars* iv. 9, 9.

e Robinson Harm. 204; see also *Por. Hd. Bk. for Syria*, 209.

Caiaphas' view of vicarious sacrifice.—I. The human form in which the words are false. The falsities in the human statement of that truth of vicarious sacrifice are—1. Its injustice; 2. Its selfishness. II. The prophetic or hidden spirit in which these words are true: 1. Vicarious sacrifice is the Law of Being; 2. Christ's sacrifice of Himself was "an offering for sin." *Robertson.*

Illustration of self-sacrifice.—At a village called Ragenbach, in Germany, one afternoon a great number of people were assembled in the large room of the inn. There wa only one door to the room, and that stood open. The village blacksmith—a pious, brave-hearted man—sat near the door. All at once, a large dog came and stood right in the doorway. He was a great beast, with frightful look. His eyes were bloodshot, and his great red tongue hung out of his mouth. As soon as the keeper of the inn saw him, he exclaimed, "Back, back! The dog is mad!" Then there was great confusion in the room. There was no way out but by the door in which the dog stood; and no one could pass him without being bitten. "Stand back, my friends," cried the brave smith, "till I seize the dog; then hurry out while I hold him. Better for one to perish than for all!" He seized the beast with an iron grasp, and dashed him on the floor. The dog bit furiously on every side. His teeth tore the arms and thighs of the heroic smith; but he would not let go his hold. Unmindful of the great pain it caused, and the horrible death which he knew must follow, with the grasp of a giant he held down the snapping, biting, howling brute, till all his friends had escaped in safety. Then he flung the half-strangled beast from him against the wall, left the room, and locked the door. The dog was shot; but what was to become of the brave smith? The friends whose lives he had saved stood round him, weeping. "Be quiet! my friends," he said. "Don't weep for me; I've only done my duty. When I am dead, think of me with love; and now pray for me, that God will not let me suffer long, or too much. I know I shall become mad; but I will take care that no harm comes to you through me." Then he went to his shop. He took a strong chain. One end of it he riveted with his own hands round his body, the other end he fastened round the anvil, so strongly that no earthly power could loose it. Then he looked round on his friends, and said, "Now, it's done! You are all safe. I can't hurt you. Bring me food while I am well, and keep out of my reach while I am mad. The rest I leave with God." Soon madness seized him; and in nine days he died—died gloriously for his friends; but Christ died for His enemies. *Dr. Newton.*

"The prophecy took effect, but in the opposite way to which Caiaphas designed. Christ was slain and the people of the literal Israel were scattered. 'Their house is left to them desolate' (Ma. xxiii. 38), and the true Israel were gathered together in one in Christ." *Chrysostom.*

"Oh what great matters are transacted on the earth, yet ordered above; done by human agency, but under a Divine impulse." *Augustine.*

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will He come to the feast?

a Nu. ix. 10; 2 Ch. xxx. 17; Jo. ii.13; see the rites described by *Jos. Ant.* viii. 3; *Wars*, v. 2.

"There must be a striving to enter; there must be an ascending into heaven, a motion contrary to nature, and, therefore, 'tis folly to think we shall drop into heaven There must be a going upward, if ever we will come thither." *Abp. Usher.*

"Where there is no peace there is no feast." *Lord Clarendon.*

Bethany

b Ma. xxi. 1—11.

c Ma. xxi. 18, 19.

d Ma. xxi. 12.

e Ma. xxi. 14.

f Ma. xxi. 15, 16.

g Ma. xxi. 20—22.

h Ma. xxi. 23 *ff.*

i Ma. xxiv. 1 *ff.*

j Ma. xxvi. 1, 2.

k Ma. xxvi. 20 *ff.*

l Ma. xxviii. 1 *ff.*

the anointing of Jesus

m "The people of Bethany." *Bengel.*

n Lu. x. 38—42.

o Lu. xxiv. 43.

p Ma. xxvi. 13; Mk. xiv.9. "Prob. she was *alive* when *they* wrote their Gospels; and they would not draw her forth from her retirement into publicity.'' *Wordsworth.*

"We therefore may be said to anoint His feet, when we show mercy to His poor." *Theophylact.* "If thou

55—57. passover, the fourth and last in our Lord's ministry. **purity,** fr. Levitical uncleanness.[a] **sought,** it is prob. these Jews from the country were favorably disposed toward Jesus; they had come hoping to see Him. **what . . feast?** The great miracle at Bethany had been noised throughout the land, and Jesus was now the universal subject of conversation.

Festivities.—I. Christ will certainly be at your feast as a judicial inspector. II. It is possible for Him to be at your feast as a loving friend. III. If He does not come as a loving friend, you had better not have the feast at all. *Homilist.*

A cruel conspiracy.—Mr. Gilbert Rule was minister of Alnwick in Northumberland during the time of the persecution. When he was forced to leave his charge at Alnwick, he went to Berwick, where he practised surgery for the support of his family. His enemies continued their persecutions. They engaged some of the baser sort to waylay him. That he might be brought into this snare, a messenger was despatched at midnight to request him to visit a person in the country whom he should represent as very ill. The good man expressed so much sympathy for the sick person, and showed such readiness tu run to his relief, though at midnight, that the messenger's heart relented (for he was privy to the plot), and was so filled with remorse, that he discovered the whole affair to Mr. Rule, which happily prevented his meeting a premature death. *Whitecross.*

CHAPTER THE TWELFTH.

1. Jesus, knowing all that would happen. **passover,** *the* Passover; none so great since the *first.* Our Lord's *last.* He, the true Paschal Lamb. **Bethany,** home of His friends. **where . . dead,** He doubtless lodged at the house of L. and his sisters.

Probable order of the events of our Lord's last week.—Nisan 9th, *Sabbath* (April 1): Jesus at Bethany, having prob. arrived there ab. sunset of *Friday*, Mar. 31st, the supper at Bethany and the anointing by Mary on the afternoon or evening of this April 1.—10th, *Sunday* (Ap. 2): He publicly enters Jerus.[b]—11th, *Monday* (Ap. 3): the barren fig-tree,[c] Jesus cleanses the Temple,[d] heals the blind and lame,[e] is praised by children,[f] and teaches in the Temple.—12th, *Tuesday* (Ap. 4): The fig-tree is seen dried up.[g] Jesus ag. visits the Temple,[h] takes leave of it, and foretells the destr. of the city.[i]—13th, *Wednesday* (Ap. 5): Jesus remains at Bethany.[j] 14th, *Thursday* (Ap. 6): The discs. make ready the Passo. supper; and Jesus comes to Jerus. towards evening.—15th (*Thursday night* and) *Friday* (Ap. 7): The Last Supper,[k] betrayal, condemnation, and crucifixion of Jesus.—16th, *Sabbath* (Ap. 8): The body of Jesus rests in the tomb.—17th, *Sunday* (Ap. 9): The resurrection.[l] (Let it be remembered that ea. Jewish day reckons fr. the preceding sunset.)

2, 3. there, in the house of Simon the leper, who may have been a relative of Martha, or his house more convenient. **they,** "the fam. of Bethany," and perh. others,[m] united with S. in giving our Lord this banquet. **Martha served,** characteristic of her.[n] **Lazarus,** sat and ate. His resurrection a reality. So, our Lord.[o] **Mary,** named only by Jo., who thus fulfils our Lord's prediction.[p] **feet . . hair,** the highest use of our best lies in the humblest service rendered to Christ. **house . . odour,** the fragrance of her deed now fills the world.

Acts of love towards Christ.—I. He who heartily loves Christ will gladly give up all to His service. II. Many perform acts out of love to Christ on which the world puts an evil construction. III. He who touches one who loves Jesus, touches the apple of His eye (Zech. ii. 8). IV. What is given to Christ is well laid out. *Canstein.*

Lazarus at the feast.—

"Her eyes are homes of silent prayer,
Nor other thought her mind admits
But, he was dead, and there he sits,
And He that brought him back is there.

"Then one deep love doth supersede
All other, when her ardent gaze
Roves from the living brother's face,
And rests upon the Life indeed.

"All subtle thought, all curious fears,
Borne down by gladness so complete,
She bows, she bathes the Saviour's feet
With costly spikenard and with tears.

"Thrice blest, whose lives are faithful prayers,
Whose loves in higher love endure;
What souls possess themselves so pure,
Or is there blessedness like theirs?"
Tennyson.

4—6. should betray, at the very time he is hypocritically contending for the wants of the poor, he is about to perform one of the blackest deeds of treachery. **three . . pence,** about 47 or 48 dollars of our money. **this . . said,** comment pecu. to Jo. **put therein,** contributions of disc. for support of our Lord and His followers.

The self-sacrificing woman and the covetous Apostle.—The self-seeking heart of the Church makes balsam into poison—I. It turns a joyous feast into an hour of temptation; II. The purest offering of love into an offence; III. The sacred justification of fidelity into a motive for exasperation; IV. The most gracious warnings against destruction into a doom of death. *Lange.*

A fragrant deed.—A single drop of the oil of thyme, ground down with a piece of sugar and a little alcohol, will communicate its odor to twenty-five gallons of water. Haller kept for forty years papers perfumed with one grain of ambergris. After this time the odor was as strong as ever. And so the perfume of this generous gift to Christ will last throughout all time, and be carried over the whole world.

7—9. let . . alone, *R. V.*, "suffer her to keep it against the day of my burying." **day . . burying,** now very near, and by this very act hurried forwards. **kept,**[a] used *now*, as she might lack the opportunity *then*. How much she must have heard and understood concerning that day. **poor . . you,**[b] *living* in multitudes around you. **me . . always,**[c] and My day of death is near. **Jesus . . Lazarus,** two great sights. The Conqueror of death and His trophy.

The all comprehending wisdom and benevolence of Jesus Christ's judgment.—I. Christ is anxious for the peace of all who serve Him. II. He shows that every age brings its own opportunities for doing good. *Parker.*

Pillaging the poor.—The nets which we use against the poor are just those worldly embarrassments which either their ignorance or their improvidence are almost certain at some time or other to bring them into; then, just at the time when we ought to hasten to help them, and teach them how to manage better in future, we rush forward to *pillage* them, and force all we can out of them in their adversity. For, to take one instance only, remember this is literally and simply what we do whenever we buy, or try to buy, cheap goods—goods offered at a price which we know cannot be remunerative for the labor involved in them. Whenever we buy such goods, remember, we are stealing somebody's labor. Don't let us mince the matter. I say, in plain Saxon, stealing—taking from him the proper reward of his work, and putting it into our own pocket. You know well enough that the thing could not have been offered you at that price unless distress of some kind had forced the producer to part with it. You take advantage of this distress, and you force as much out of him as you can under the circumstances. The old barons in the middle ages used, in general, the thumb-screw to extort property; we moderns use in preference hunger, or domestic affliction; but the fact of extortion remains precisely the same. Whether we force the man's property from him by pinching his stomach or pinching his fingers, makes some difference anatomically;—morally, none whatsoever. *Ruskin.*

10, 11. put . . death,[d] what had he done? It is even now an offence to some that men are the subjects of the grace of God. **went away,** not "fell away fr. Judaism," but went to Bethany. They were moved by envy. **believed . . Jesus,**[e] as the result of their going and seeing for themselves, and their inquiries on the spot.

Unbelief in despair.—I. The thing designed was the shedding of innocent blood. II. The motive. Consider: 1. The extreme folly of their designs; 2. How this subject illustrates the extreme hardness of man's heart; 3. The intrinsic wickedness of all persecution for faith's sake. *Homilist.*

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hast more than enough, give to the poor, who are the feet of Christ's body so thou mayst wipe them with thy hair." *Augustine.*

Judas censures waste

In every nation there are and always must be a certain number of those fiends! Servants who have it principally for the object of their lives to make money. They are always more or less stupid, and cannot conceive of anything else so nice as money. Judas was just one of these. *Ruskin.*

Jesus' reply to Judas

a Mk. xiv. 8.

b De. xv. 11; Ma. xxvi. 11; Mk. xiv. 7.

c Song v. 6; Jo. viii. 21; xiii. 33; xvi. 5—7.

"Although the bag of money belonged to Christ, yet He entrusted it to Judas, whom He knew to be a thief, that thereby we might understand how devoid His own mind was of the love of money." *Card. Bellarmine.*

"Who purposely cheats his friend, would cheat his God." *Lavater.*

the plot against Lazarus

d Lu. xvi. 31.

e Jo. xi. 45; xii. 18.

"O foolish thought and blind rage! If the Lord had power to raise him, being dead, had He not power

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to raise him, being put to death? In putting Lazarus to death, could ye put away the Lord's power? If it seems to you that a dead man is one thing, a man put to death another, behold, the Lord did both; Lazarus, who was dead, and Himself, who was put to death. He raised to life again." *Augustine.*

public entry into Jerusalem

Strewing flowers and branches.—It was a common practice in the East, and one which on certain great and joyful occasions has been practised in other countries, to strew flowers and branches of trees in the way of conquerors and renowned princes. Herodotus states, that people went before Xerxes passing over the Hellespont, and burned all manner of perfumes on the bridges, and strewed the way with myrtles. So did those Jews who believed Christ to be the promised Messiah, and the king of Israel: they cut down branches of the trees, and strewed them in the way. Sometimes the whole road which leads to the capital of an eastern monarch, for several miles, is covered with rich silks over which he rides into the city. Agreeably to this custom, the multitudes spread their garments in the way when the Saviour rode in triumph into Jerusalem. *Paxton.*

12—15. (For notes on this incident, see on the fuller details of Ma., Mk., Lu.) **people,** of the provinces; esp. Galilee. **feast,** the Passo. **heard,** prob. the rumor was circulated by some who came in advance of the multitude. **coming,** fr. Bethany. **took . . trees,** *lit.*, "*the* branches of *the* palm trees."[a]

The King of Israel.—I. The character of the King. II. His coming. III. To whom He comes. IV. Whom He abides with. *Harless.—How Jesus, who once came in the flesh, continually comes in the spirit.*—I. To whom does He come? II. For what purpose? III. With what result? *Hofacker.—How lowliness and majesty are ever united in the life of Jesus.*—I. To whom does He come? Why does He come? III. How ought we to receive Him? *Stier.*

Christ, a King.—Jesus, as the King and Lord proclaimed and enthroned, appears in the Acts of the Apostles. He is there the Ruler and Judge in the ultimate and supreme resort. He it is, for instance, who again appoints the twelve witnesses; who, after He Himself had received the Spirit, sends Him down from on high on His Church; who adds to His Church in Jerusalem. He, too, during the first days of the Church, is ever near His people Israel, to bless them in turning them away from their iniquities; He it is who works miracles, both of healing and destruction, in testimony to His Apostles' preaching; to His dying martyr Stephen He reveals Himself standing at the right hand of God; His angel speaks unto Philip; it is His Spirit that caught him away; He appears to Saul of Tarsus; His hand establishes the first Church among the Gentiles; His angel delivers St. Peter; His angel strikes the hostile Herod; He, again, it is who speaks to St. Paul in the Temple, and commits to him the conversion of the Gentiles; to Him are the infant Churches commended; His Spirit prevents the apostolic missionaries from preaching in Bithynia; He calls them by the voice of the man of Macedonia into Europe; He opens the heart of Lydia, and effects the first conversion in Europe; He comforts and encourages Paul at Corinth; He strengthens him in prison, and informs him of his journey to Rome. These interventions of Jesus, so numerous, express, and decisive, are a sufficient warrant for our regarding His ascension as essentially His enthronement over the hearts and lives of men. *Baumgarten.*

16—19. things,[b] spoken by the prophet.[c] **understood not,** did not perceive connection betw. the prediction and its fulfilment. **but when,** *etc.*,[d] the H. Spirit was then given to lead them into all truth.[e] **remembered,** *etc.*, they would then study the things that were written aforetime concerning Him. **people,** *R. V.*, "multitude;" those who believed what the other spectators could not deny. **bare record,** bore witness to the wonder they had beheld. **cause . . him,** the popular excitement was, in part, the result of this spontaneous testimony to His power. **Pharisees,** troubled. **said,** peevishly. **prevail,**[f] *lit.*, profit, gain nothing, make no head-way against Him. **world,** used indefinitely, as we might say "*everybody.*"

the world is gone after Him

What was it which made the world go after Him?—I. Reality. II. Unworldliness. III. Wonderful Love. *Dean Vaughan.*

The fulness of Christ.—I have found it an interesting thing to stand on the edge of a noble rolling river, and to think, that although it has been flowing on for six thousand years, watering the fields, and slaking the thirst of a hundred generations, it shows no sign of waste or want; and when I have watched the rise of the sun, as he shot above the crest of the mountain, or in a sky draped with golden curtains sprang up from his ocean bed, I have wondered to think that he has melted the snows of so many winters, and renewed the verdure of so many springs, and painted the flowers of so many summers, and ripened the golden harvests of so many autumns, and yet shines as brilliant as ever, his eye not dim, nor his natural strength abated, nor his floods of light less full for centuries of boundless profusion. Yet what are these but images of the fulness that is in Christ? *Guthrie.*

[a] "The trees with which the Evang. himself was so familiar, wh. clothed the E. slopes of the Mt. of Olives and gave its name to the vil. of Bethany, 'the house of dates.'" *Canon Lightfoot.*

"To profess Christ is to own Him, when none deny Him; to confess Christ is to plead for Him, and to suffer for Him, when others oppose Him. Hypocrites may be professors; but the martyrs are the true confessors. Profession is swimming down the stream; confessing is swimming against the stream. Now many may swim down the stream like the dead fish, who cannot swim against the stream like the living fish." *M. Mead.*

[b] Lu. xviii. 34.

[c] Zec. ix. 9.

[d] Jo. vii. 39.

[e] Jo. xiv. 26.

Record, to call *back to the heart*; to celebrate. L. *Recordo*; *re*, back, and *cor*, *cordis*, the heart.

[f] Jo. xi. 47, 48.

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certain Greeks would see Jesus

20—22. Greeks,[a] not Jews speaking Greek (Grecians—*Hellenistai*) but Gentiles (Greeks by race—*Hellenes*). **Philip,** why to *him?* "His name has a Gk. form, and may imply that he had Gk. relatives." **Galilee,** "Galilee of the Gentiles;" hence, too, Philip was a fit person. **would see,** perh. classing Jesus with the other great sights of the city. **Philip,**[b] who may have had some misgivings as to their purpose. **Andrew,** who was also of Bethsaida.

Life in Christ.—I. The Greeks were representatives of men who consciously or unconsciously feel after God; II. The Apostles Andrew and Philip were representatives of Christian ministers who introduce men to Christ; III. The words of Christ to the Greeks are the words which He addresses to all who come to Him. *J. Davies.*

We would see Jesus.—It was the Greeks who first welcomed Christianity. There cannot be a more striking contrast than between the eagerness with which they received the truth of God manifest in the flesh, and the difficulty which even Jewish Christians had in realizing its full significance. From the Greeks we have received the inestimable legacy of the Greek New Testament, and the noble works of the early Greek fathers of the Church as Justin, Origen, Chrysostom. *Macmillan.—We would see Jesus.*—A friend of great firmness and symmetry of religious character, who was ill many months, and who, for the last two years of life, rested in almost perfect assurance on the righteousness and the arm of her Lord, said to the writer, just before death, "This is my favorite text, 'We would see Jesus,'" and, opening a little book of hymns, added, "Here are some lines I have found on those sweet words:—

"'We would see Jesus,' for the shadows lengthen
Across this little landscape of our life;
'We would see Jesus,' our weak faith to strengthen
For the last weariness—the final strife.

"'We would see Jesus'—the great rock foundation,
Whereon our feet were set by sovereign grace;
Not life nor death, with all their agitation,
Can thence remove us, if we see His face."

a corn of wheat

23—25. hour . . come, He had hitherto said *it is coming.*[c] **that,** for this purpose. **Son . . man,** Christ in His lowest state (corn of wheat). **glorified,** Christ in His highest state (much fruit). **corn,**[d] *R. V.*, "grain." **fall . . die,** the end of the grain and begin. of harvest. **alone,** no change or increase. **die,** its death as a poor grain, the way to its life in a field of wheat. **bringeth . . fruit,**[e] see this verified in the Church—militant and triumphant. **he,** disc. as well as master. **loveth . . lose,**[f] *R. V.*, "loseth;" unwise love! irreparable loss! **hateth . . eternal,** as the life of the grain of wheat is found again in the "much fruit."

A corn of wheat.—I. The principal event which renders the seed-corn valuable to man is its death; II. It must die to multiply its likeness a thousand fold; III. Its death is the means by which a more glorious body is brought forth; IV. Its death brings the harvest home and the harvest song. "It is sown in weakness, it is raised in power." *W. Harris.*

No great moral reform ever had its inception in the mind that labored for a love of glory. The unhappy man who spent his last days in lonely exile in St. Helena failed because he sought to make the world a pedestal for his feet. Self-worship was the cause of most of his misery. Alexander, after conquering the world, was a prey to melancholy. *Santvoord.*

the voice from heaven

26—28. follow,[g] by the path of holiness, suffering, and toil, to glory. **where . . am,**[h] in heaven. **if any,** *etc.*,[i] they who honor the Son, thereby honor the Father, and "them that honor Me, I will honor." **troubled,** proof of His humanity. Christ liable to human infirmities. As man He clung to life. In this no more of sin than in hunger or sleep.[j] **what . . say?** as our exemplar He controlled this weakness. **Father . . hour (?)** shall I say this? No. The "flesh is weak" enough to desire it; but the "spirit is willing" to *do* and *suffer* all Thy will. **but . . cause,** *etc.*, the cause, or purpose, must not be frustrated by the weakness of a moment spoiling the object and work of a life.[k] **Father . . name,**[l] *this* is what I will say. **voice,**[m] clear to Christ, as the voice of His Father. **have . . will,** what I have done I will repeat. **glorify . . again,** and the latter—resurrection and ascension—shall exceed the former.

The Father honors the servants of His Son.—I. The service of Christ: 1. Jesus has high claims on our services; 2. He is our only Master; 3. Our Lord is a good Master; 4. The servants of Christ should obey Him in all things; 5. We should

a Ac. xvii. 4; Ro. i. 26.

b Jo. i. 44.

"The translation of the LXX. prepared the way for our Saviour among the Gentiles, by written preaching, as Jo. the Baptist did among the Jews by vocal. For the Grecians, being desirous of learning, were not wont to suffer books of worth to lie smouldering in kings' libraries, but had many of their servants, ready scribes, to copy them out, and so they were dispersed and made common." *Bp. Smith (Trans. Preface to A. V. of Bible).*

c Jo. vii. 30; viii. 20; *cf.* xiii. 32; xvii. i.

d 1 Co. xv. 36.

e He. ii. 9; Phi. ii. 8, 9; Ep. i. 20—23.

f Ma. x. 39; xvi. 25; Mk. viii. 35; Lu. ix. 24; xvii. 33.

g Lu. vi. 46; Jo. xiv. 15; 1 Jo. v. 3.

h Jo. xiv. 3; xvii. 24; 1 Th. iv. 17.

i 1 S. ii. 30; Pr. xxvii. 18.

j See *Wordsworth in loc.*

k Est. iv. 14.

l "By these words He testifies that He prefers the glory of the Father to all things else." *Calvin.*

m Ma. iii. 17; xvii. 5.

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"No cross-bearer, as no Christian." *Luther.*

"God willed that man should in such sort serve Him, as thereby himself to derive a benefit rather than confer one." *P. Lombard.*

serve Christ in a right way; 6. We should be ever ready to obey the Son of God. II. The honors which the Father confers on the servants of His Son: 1. The service of Christ will not procure the honors of the world; 2. If any man serve Christ, he is honored with the friendship of God; 3. The special presence of God; 4. A new nature; 5. Lofty titles; 6. In the hour of death; 7. In the end of the world; 8. And eternal honors will be conferred on them in the kingdom of God. *Anon.*

Congregations want to see Christ.—On a lovely Sunday morning in August we arrived at Osborne. We were desirous of seeing her Majesty, but did not succeed. We only saw her house, her gardens, and her retainers. Then we went to Whippingham Church, having been told that the queen would attend divine service. But again we were disappointed. We only saw the seat the august lady was wont to occupy. The ladies and gentlemen of the court came to church, and those we saw; we even heard the court chaplain preach, but of the sovereign we saw nothing. Well, this was a disappointment we could easily get over. But with me it led to a serious frame of thought. I said to myself: What if the flock committed to your care should come to church to see the King of kings, and yet through some fault of yours not get to see Him! What if you, the great King's dependent, detain men with yourself, by your words and affairs and all sorts of important matters which yet are trifles in comparison with Jesus! May it not be that we ministers often thus disappoint our congregations. *Pastor Funcke.*

Jesus explains the voice

29—33. heard, but indistinctly. **thundered,** proof of Jo.'s veracity, not concealing the *doubts* of the people. **others . . angel,** *etc.*, this they judge fr. His manner, or fr. catching an articulate sound. **voice . . me,** *He* needed not this evidence of Divine approval. **but . . sakes,**[a] tender regard for men of small knowledge. **judgement,**[b] "now is the season of judgment by which men will be tried, tested, sifted." **prince,**[c] Satan, a real person, "god of this world." **cast out,** false systems of philosophy and religion shall fall bef. the truth as it is in Jesus, as Dagon bef. the Ark. **and I,** *now* despised and rejected. **if . . earth,**[d] *i.e.*, as certainly as I shall be. **draw . . me,**[e] *R. V.*, "myself," *see Gk.*, "men" not in orig.; will draw not only all *men*, but things, agencies, governments, etc., into My kingdom. **this . . said,** *etc.*,[f] hence "*lifted up*," refs. primarily to the cross.

a Jo. xi. 42.

b "*Now:*" He speaks of Himself as having actually entered the hour of His passion, and views the result as already come. *Alford.*

c Lu. x. 18; Jo. xvi. 11; Ac. xxviii. 18; Ep. ii. 2.

d Jo. viii. 28.

e Ro. v. 18.

f Jo. xviii. 32.

"As Christ's death is an example, so it confirms our patience; but as it is a martyrdom, so it confirms our faith. . . God set His seal by the miracles He wrought, and Christ set His seal by the death He suffered, to the undoubted truth of those doctrines which He taught." *Bp. Hopkins.*

"Many good men seem to have been cast into the fire on purpose that the odor of their graces might diffuse itself abroad." *Abp. Leighton.*

The triumph of the Cross.—I. There was to be no miraculous agency. II. This drawing to Christ was to be effected through the agency of those heavenly truths which cluster about the Cross. III. These truths were to be made effectual by the Holy Ghost, whose influence is secured and sent down to men by virtue of the Cross. IV. This was to be a gradual work. V. In this drawing to Christ, no other than moral means were to be employed. VI. This drawing to Christ was to be effected in a calm and noiseless way. VII. This drawing to Christ was to be effectual and ultimately universal. *R. H. Winslow.*

Weakness and strength of Jesus.—So far as worldly opportunities were concerned Jesus might better have been born a heathen than a Jew. He had but few advantages in youth. He secured no wealth. With great power of creating enthusiasm, He never gained or kept a steady influence over the people. He failed to secure influence on the minds that ruled that age. He did not produce any immediate impression on the religion and feelings of His age. He did not found a family. But what are the facts on the other side? Born a Jew, nobody ever thinks of Him as a Jew. Families are to-day proud to be called Christian though Jesus lived without social opportunities. Born without learning, what educational institution or system of philosophy for the last thousand years but has received its inspiration from Christ? He had not wealth, but His influence will control wealth. He never gained much influence with rulers or the masses, but His ideals permeate thought, poetic sentiment, and principles of justice. His life was thrown away, just as grain is thrown away, into the soil. It dies to give growth to life. *Beecher.*—*Attraction of Christ.*—Suppose there was a person to whose ceaseless bounty you owed every comfort you enjoyed, but of whom nevertheless you had never had so much as a sight; suppose that persou in process of time favored you with a visit, would you stand in need of compulsion to make you speak to him? No; you would at once fly to him, and bid him welcome. You would freely, yet irresistibly (such is the sweet captivating power of gratitude), thank him and give him your best accommodation, and wish your best was better for his sake! Similar is the free though necessary tendency of an enlightened soul to God and Christ. It disclaims all compulsion, properly so called. It pleads only for that victorious conciliating efficacy, which is inseparable from the grace of Divine attraction. *Toplady.*

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34—36. people, "slow of heart to believe," etc. **answered,** seeking more exact knowledge, yet doubting if one who spoke of death could be the Messiah. **heard**[a] **. . law,**[b] yet they had clear predictions of Messiah's sufferings and death,[c] wh. bef. Christ came, the Jews applied to the Messiah. **who . . man?**[d] can *this* dying "Son of Man" be *the* Christ? **then . . said,** *etc.*,[e] without entering upon an argument that He may have seen would be fruitless, He directed them to practical ends. **yet . . while,** so little that none should be wasted in what, at present, may be profitless speculations. **walk,** *etc.*,[f] leave off cavilling, and make the best of opportunities. **darkness,**[g] deep moral darkness, judicial blindness of a people who had crucified the Messiah. **children,** *R. V.*, "sons," **. . light,**[h] shining yourselves, and reflecting the brightness of the "Light of the world." **these . . spake,** and thus ended His *public* ministry. **departed,** perh. to Bethany.

Present duties in face of future dangers.—Our Lord declares that light is but a temporary blessing. Imagine its loss:—I. This event would be doubly terrible because little expected. II. In anticipation of this sad event, our Lord enjoins us to make use of present blessings for our future good. *Homilist.*

Useless curiosity.—From the notion which some entertained of *St. Columba* being able to foretell future events, a man asked him one day how long he had to live. "If your curiosity on that head could be satisfied," said the saint, "it could be of no use to you. But it is only God who appoints the days of man, that knows when they are to terminate. Our business is to do our duty, not to pry into our destiny. God in mercy hath concealed from man the knowledge of his end. If he knew it were near, he would be disqualified for the duties of life; and if he knew it were distant, he would delay his preparation. You should, therefore, be satisfied with knowing that it is certain; and the safest way is to believe that it may be also near, and to make no delay in getting ready, lest it overtake you unprepared." *Whitecross.*

> The moving Finger writes, and having writ,
> Moves on; nor all your piety nor wit
> Can lure it back to cancel half a line,
> Nor all your tears wipe out a word of it.
> *Omar Khayyam.*

37—41. but, *etc.*, Jo. now appends some concluding remarks on the unbelief of the people. **yet . . him,** suggestive to those who say "seeing is believing." **saying . . fulfilled,**[i] "It was not, bec. Isaiah said so, that they did not believe, but bec. they would not believe that Isaiah said this." *Chrysostom.* **Esaias . . again,**[j] "In this passage he speaks of the hardness by wh. God punishes the wickedness of an ungrateful people." **these things,** *etc.*,[k] hence they were truly a prediction of what came to pass under the eye of the Evang.

What is it in man that is thus drawn out to Christ.—With some it is admiration for His character and teachings; with others it is the interest that a reformer awakens; with others a sense of His Divinity. But if we stop here we shall lose sight of the true reason, so well stated by Napoleon. "Jesus alone founded His empire on love, and to this very day millions would die for Him." It is the human heart that is drawn out towards Christ. *Lowrie.*

42—43. believed . . him, their faith, unlike that of Nicodemus and Joseph of Arimathea, not of a courage-inspiring, and saving kind. **loved . . men,**[l] for obstinate adherence to the traditional faith, and a show of consistency. **more . . God,** wh. they might have secured by honesty to conviction, and a brave fidelity to conscience and truth.

The danger of loving the praise of men.—I. The conduct they pursued: 1. Its disingenuousness; 2. Its ingratitude; 3. Its impiety. II. The principle by which they were actuated. It was—1. Common; 2. Foolish; 3. Fatal. Address (1) The secret and timid disciples; (2) Those who are suffering for confessing Christ. *Simeon.*

Christ the Great Magnet.—When I was a student at Princeton, Professor Henry had so constructed a huge bar of iron, bent into the form of a horseshoe, that it used to hang suspended from another iron bar above it. Not only did it hang there, but it upheld four thousand pounds weight attached to it! That horseshoe magnet was not welded or glued to the metal above it; but through the iron wire coiled round it there ran a subtle current of electricity from a galvanic battery. Stop the flow of the current one instant, and the huge horseshoe dropped. So does all the lifting power of a Christian come from the currents of spiritual influence which flow

who is this Son of Man?

[a] Ps. lxxxix. 36, 37; cx. 4; Is. ix. 7.

[b] Ro. v. 18.

[c] Is. liii.

"Christ shows them that He would both suffer and abide for ever." *Chrysostom.* "As the light of the sun is withdrawn and then rises again." *Wordsworth.*

[d] Da vii. 13; *cf.* Ma. xxiv. 30; xxvi. 64; Ps. lxxx. 17.

[e] Jo. viii. 12.

[f] Jo. xi. 10.

[g] Je. xiii. 16.

[h] Ep. v. 8.

"As the question could not be answered without entering into a full discussion, and this, under the existing circumstances, was impossible, Jesus conducts the minds of His hearers to the consideration of that which was of practical moment." *Olshausen.*

unbelief

[i] Is. liii. 1.

[j] Is. vi. 9, 10.

[k] Is. vi. 1.

"The prophecies alone did not point out our Lord with the utmost certainty during His life; so that, during this space, if His miracles had not been decisive proofs, a man would have been excusable in disbelieving Him." *Pascal.*

many of the rulers believe

[l] Jo. v. 44; Ro. ii. 29.

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Jesus came to save, not to judge

a Ma. xii. 19.

b See *Gk.*, Ma. xxvii. 50; Mk. xv. 39 (*cf.* He. v. 7); Jo. vii. 28, 37; xi. 43.

c Mk. ix. 37; Lu. x. 16; Jo. i. 5; iii. 17, 19; v. 17, 20—23, 36; x. 25—37.

"'To despise fame,' says Tacitus, 'is to despise the virtues which lead to it;' and there can be no question that he who is altogether heedless whether every human being regard him as a glory to mankind or an object of infamy in himself, and of disgrace to that nature which he partakes, must be almost a god, and raised above the very virtues as well as the vices of humanity, or he must be the most ignoble of the works of God." *Dr. T. Brown.*

effects of rejecting Jesus

d De. xviii. 19; Lu. ix. 26.

e Jo. v. 30; vii. 16, 17, 28, 29; viii. 26, 28, 38.

f 1 Jo. iii. 23.

the Last Supper

g Ma. xxvi. 2 *ff.*

h Jo. xvii. 1, 11.

i Je. xxxi. 3; Ep. v. 2; 1 Jo. iv. 19; Re. i. 5.

j Lu. xxii. 3; Jo. vi. 70.

k Ep. vi. 16.

"He came from God, and yet not leaving Him; and He goeth to God, yet not leaving us." *Bernard.*

into his heart from the living Jesus. The strength of the Almighty One enters into the believer. If his connection with Christ is cut off, in an instant he becomes as weak as any other man. *T. L. Cuyler.*

44—47. cried, *see Gk.*, cried aloud. κράζω is used of open public speaking. Speaking with oratorical vehemence. Declaiming. Not usual with our Lord.[a] The word is used to denote a special emphasis in what He says.[b] "His last cry as a prophet to the world." **said,** *etc.*, summarizing His previous teachings.[c]

Christ the light of the world.—"I have seen a picture that I used at one time to think a good deal of, but now that I have come to look at it more closely I would not put it in my house except I turned the face of it to the wall. It represents Christ standing at a door knocking, and having a big lantern in His hand. Why, you might as well hang up a lantern to the sun as put one into Christ's hand. He is the Sun of Righteousness, and it is our privilege to walk in the light of an unclouded sun." *D. L. Moody.—Plain preaching.*—An old lady once walked a great way to hear the celebrated Adam Clarke preach. She had heard he was "such a scholar," as indeed he was. But she was bitterly disappointed, "because," she said, "I understood everything he said." And I know a man who left the church one morning quite indignant, because the preacher had one thing in his sermon he knew before. It was a little explanation meant for the children; dear little things—they are always coming on, and I love to see their bright little faces among the older people. And this blessed thing is to be said of the Gospel: Let it be made ever so simple, so that little children are drinking it in with grateful wonder, it still has depths and riches to satisfy the mind and heart of the mightiest philosopher, if only he has that highest attainment of wisdom—a simple, childlike faith. Like the sun, it is mirrored at the same moment by the dewdrop and the ocean. *Dr. Hoge.*

48—50. rejecteth, casts Christ out of love, service, faith. **and . . words,**[d] *R. V.*, "word," as saving, vivifying truth. **one . . him,** his own life, conscience, reason, and the rejected truth itself. **for . . myself,**[e] *etc.*, mine are not the words of a mere man. **commandment,**[f] *i.e.*, to repent and believe. **is,** results in: has for its objects. **life everlasting,** *R. V.*, "eternal," he who casts out Christ fr. his heart, casts himself out of heaven therefore. **whatsoever,** *etc.*, His words, therefore, have the authority of Divine utterance, and should be regarded as the words of God.

Men judged by the Gospel.—I. The responsibility of those who hear the Gospel. II. The rule by which they shall be judged. By—1. The declarations; 2. The invitations; 3. The promises; 4. The threatenings of the Word of Christ. *Simeon.*

Christ a foundation.—Men who stand on any other foundation than the Rock, Christ Jesus, are like birds that build in trees by the side of rivers. The birds sing in the branches, and the river sings below, but all the while the waters are undermining the soil about the roots, till, in some unsuspected hour, the tree falls with a crash into the stream; and then its nest is sunk, its home is gone, and the bird is a wanderer. But birds that hide their young in the clefts of the rock are undisturbed, and after every winter, coming again, they find their nests awaiting them, and all their life long brood the summer through in the same places, impregnable to time or storm. *Beecher.*

CHAPTER THE THIRTEENTH.

1, 2. now . . passo.,[g] of wh. Jo. gives no acc.., his readers' familiarity with it being assumed. **hour,**[h] oft. spoken of and anticipated. **loved,**[i] ardently, unchangeably. **end,** *i.e.*, of life: His and theirs. **supper . . ended,** *R. V.*, "during supper." **devil . . him,**[j] this *bef.* the washing, yet our Lord was not moved fr. His purpose. **put . . heart,** lit., *having cast or thrust* as a dart.[k]

A marvellous love.—In respect of—I. Its time: (1) before the feast; (2) before His departure; (3) before His exaltation. II. Its intensity: "unto the uttermost." III. Its reason: (1) They were remaining exposed to the enmity of the world; (2) their feebleness and imperfections added fuel to the fire of His affection. *Whitelaw.*

Misrepresentation of Satan.—We remember hearing the late Bishop Villiers remarking on the dangerous tendency of those old pictures, so familiar to us all, and so often exhibited to children, in which Satan was represented as some grim, dark,

ugly monster, the very sight of whom was terrible to behold. A broad-shouldered Scotchman, looking at Ary Scheffer's painting of the "Temptation of the Lord," said, as he pointed to the figure of Satan, "If that chiel cam to me in sic an ugly shape, I think he would hae a teuch job wi' me too." "I could not," adds John de Liefde, the narrator of the incident, "help smiling; but I felt there was much truth in the remark." *Bib. Treas.*

3—5. knowing, *etc.*,[a] what He was ab. to do had, therefore, distinct ref. to His character and mission. **come,**[b] with a special commission. **went,** when the work was finished. **riseth . . supper,** distinct washing fr. the usual one bef. supper. *This* symbolical. **laid . . garments,**[c] outer, loose robe. The cust. of servants in E. when they begin work. **towel . . girded,** to confine the dress; and, with the portion hanging in front, to wipe the feet. **He . . basin,** He employs no one. Has no help. His blood *alone* cleanseth fr. all sin.[d] **wipe,** all this a *servant's* work.[e]

Christ washing His disciples' feet.—I. True greatness consists in ministering to the good of others. This idea of greatness: 1. Condemns the general conduct of mankind; 2. Agrees with the moral reason of mankind. II. Spiritual cleansing is the great want of the race: 1. This is pre-eminently the work of Christ; 2. It extends to the whole life of man. *Homilist.*

Humility.—When Peter's turn came to be washed, he said, O no, never, never! My Lord wash my feet? Never! How humble that seems; and yet it was not humility, but a spurious, affected grandeur of humility in which there is no humility at all. No; I will tell you what humility is. Humility before God is exactly that simple willingness to be served which the babe has to be waited on by its mother. The baby does not object to it. The baby does not say, "I am nothing but a poor little baby." No; but it takes it for granted. Now, we must allow God to do with us whatever He will in the same artless, simple spirit. *Pulsford.*

6—8. thou . . my, pronouns emphatic. **now . . hereafter,** these words also emphatic. Our Lord gave a hint of His meaning presently (*vv.* 13, 14). **never . . feet,** *i. e.*, not by any means. Characteristic impulsiveness of Peter. **wash . . not,**[f] esp. with the higher washing of wh. this is only symbolical. If thou wilt not submit to *this*, thou wilt object to *that*. You must be willing for anything that lies in My will. **thou . . me,** only the pure in heart can see God, or have deep sympathy with Christ.

God's work in our behalf.—I. God is doing something for us. II. We know not what it is. III. We shall know hereafter. *Geo. Eliot.—Future revelations of mysterious providences.*—I. There may be some ways in the conduct of the Redeemer towards His people which they may not at present be able fully to understand—1. It is supposable from the nature of things; 2. It is also what we see in fact to be the case. II. The time will come when we shall have much clearer views of the reasons of His dispensations. III. It is highly fit that we should acquiesce in what Christ does; how unknown soever the reasons of it may be to us: 1. We know that His ends are graciously directed; 2. We know that His means are wisely chosen. *Doddridge.*

I was walking with Wilberforce in his veranda, says a friend, watching for the opening of a night-blowing cereus. As we stood by in expectation, it began to burst open before us. "It reminds me," said he, as we admired its beauty, "of the dispensations of Divine Providence first breaking on the glorified eye, when they shall unfold to the view, and appear as beautiful as they are complete." *Anon.*

9—11. Simon . . saith, he shrinks fr. the possibility of being sundered fr. Christ. **not . . head,** *i. e.*, whatever Thou wilt, so I be not cast off.[g] **needeth . . feet,** reference seems to be made to the fact th. one who has bathed, after he reaches his home, needs not entire washing, but only to have his feet washed fr. the dust of the way. So they have had the bath of the new birth and need now only daily cleansing from daily pollution.[h] *Alford.* **clean . . whit,** *wholly* clean.[i] **therefore . . clean,** ref. to Judas.[j]

The washing of Peter's feet.—I. The mixture of evil in the experience of the good. II. The danger of a right feeling leading to evil. III. The rapidity with which the soul can pass into opposite spiritual moods. IV. The dependence of perfection in character upon an increase of Divine knowledge. *Homilist.*

Eastern ablutions.—I never understood the full meaning of these words of our

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the disciples' feet washed

a Ma. xxviii. 18; He. ii. 8.

b Jo. xvii. 11.

c Ma. xxvi. 65.

Not one of the disciples except John had any unusual endowment, and none but he, James, and Peter have left any valuable record except their names, and yet Jesus loved them to the end.

d 1 Jo. i. 7.

e 1 S. xxv. 41; *cf.* Phi. ii. 7.

"At the very time when the Redeemer was about to enter upon His lowest humiliation, He possessed a full and lively consciousness of His eternal glory." *Olshausen.*

Simon Peter

f 1 Co. vi. 11; Ep. v. 26; Tit. iii. 5.

"If I wash not thy feet, *i.e.*, if I cleanse not thy affections, so that thou mayest walk aright, thou hast no share in me and my glory." *Origen.*

g "In his deprecation Peter was vehement, in his yielding more vehement; but both came fr. his love." *Chrysostom.*

"One who has been regenerated needs yet a daily cleansing of the feet from the defilements of the way, fr. the corruptions of his daily walk in this world." *Jacobus.*

h 2 Co. vii. 1; Ja. i. 21; Ac. xv. 8, 9; 2 Pe. ii. 22.

i Ep. v. 26.

j Jo. vi. 64.

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an example of humility

Lord until I beheld the better sort of East Indian natives return home after performing their customary ablutions. Thus as they return to their habitations barefoot, they necessarily contract, in their progress, some portion of dirt on their feet; and this is universally the case, however nigh their dwellings may be to the river side. When, therefore, they return, the first thing they do is to mount a low stool, and pour a small vessel of water over their feet to cleanse them from the soil they may have contracted in their journey homewards. If they are of the higher order of society a servant performs it for them, and then they are "clean every whit." *Statham.*

12—17. know . . you? *i.e.*, do you know the meaning? the thing symbolized? They seem not to have replied, and He continued. **Master,**[a] teacher. **so . . am,** He claims the title. **washed . . feet,** *etc.*, it is not *lit.* feet-washing that is here enjoined, but the general spirit of humility, a willingness to *do* and *be* anything for Christ's sake. **example,**[b] by way of illustration. **ye . . do,** not so much the *same thing*, as *similarly*. **servant . . Lord,** and hence should not be above lowly services to wh. his Lord condescended. **if . . things,**[c] perceive the spirit of the act and of the words. **happy . . do,** sad to know and *not* do the Lord's will.[d]

The good practitioner.—I. Knowledge of religion alone will not make a man happy: 1. Because it doth not make a man better; 2. Knowledge alone will not save; 3. Alone it will make a man's case worse. II. It is the practice of religion that makes a man happy. 1. A reproof to those who know much, but do nothing; 2. An exhortation to all to seek practical religion. *T. Watson.*

Christ's example gradually imitated.—The Christian, in his striving after perfection, is like the sculptor with his image. He kept polishing till his friend exclaimed impatiently, "What perfection would you have?" "Alas!" was the answer, "the original I am laboring to come up to is in my head, but not yet in my hand." *Baxendale.—Self-propagating power of example.*—Example is like the press: a thing done is the thought printed; it may be repeated if it cannot be recalled; it has gone forth with a self-propagating power, and may run to the ends of the earth, and descend from generation to generation. *Melville.—Influence of example.*—When in the Mexican war the troops were wavering, a general rose in his stirrups and dashed into the enemy's lines, shouting, "Men, follow!" They, seeing his courage and disposition, dashed on after him and gained the victory. What men want to rally them for God is an example to lead them. *Talmage.*

18—20. speak . . all, in respect of *cleanness*, to wh. Judas was a stranger, and of humility, for the traitor was no true servant of His. **lifted . . heel,**[e] notwithstanding, I have even washed *his feet*. **tell . . come,**[f] His alls. to Judas had bec. increasingly pointed. None could mistake the *person* or his *deed*. **I . . he,** who has this superhuman knowledge of man's heart and of his future life.

What Judas had resisted before he betrayed Jesus.—I. Judas had been acquainted with all the remarkable miracles that Jesus Christ had wrought. II. Judas had received instruction from his Master. III. This instruction was sustained by an example of unparalleled loveliness. IV. He was favored with constant tokens of kindness. V. He must have employed himself frequently in the various religious exercises that would promote his Christian temper and character. VI. He was continually associating with the best people upon earth. VII. He saw the remarkable changes perfected by the means of grace. VIII. He was the subject of the feet-washing. IX. As the context tells us (*cf.* Luke xxii.) he was called to the table of the Lord at the first institution of the Supper. *Noel.*

Horror of treachery natural.—Even in Pagan story the name of Ephialtes enjoyed a bad pre-eminence, and could not be mentioned without horror, whom no love of his country, no admiration of heroic valor, not the dear pledges of his friends, nor the threatened tyranny of a degrading foe, could withhold from such a deed of shame; but Persian gold, more sacred to that base mind than all of these, bribed him to guide the enemy over the mountain path, and surprise that devoted Spartan band. Sad indeed that in Christian annals it should have its more than parallel. *Brown.*

21—24. troubled, *lit.*, agitated, stirred up, excited. **testified,** solemnly declared. **doubting . . spake,** not knowing whom He meant. **leaning . . bosom,** the posture at meals involved this. **one . . loved,**[g] first use of phrase, by wh. Jo. ref. to himself. **Simon Peter,** was he conscious of his own

a Ma. xxiii. 8—11; Ph. ii. 11.

To discover the wickedest of men, to see the utmost of human guilt, we must look, not among the heathen, but among those who know God. *Dods.*

"*Lord*," term used in LXX. for Jehovah in O. T.; is in N. T. constantly applied to Christ; it = proprietor, ruler.

b 1 Pe. ii. 21.

c Ja. i. 25.

d Ja. iv. 17.

the traitor indicated

e Ps. xli. 9.

f Jo. xiv. 29; xvi. 4.

"There is no vice that so covers a man with shame as to be found false and perfidious." *Bacon.*

Ma. xxvi. 21; Mk. xiv. 18; Lu. xxii. 21.

g Jo. xx. 2; xxi. 7, 20.

The giving a sop has an effect on our minds not unlike the knocking on the gate in "Macbeth," which succeeds the murder of Duncan. No words are spoken in either case. In this instance the effect is more startling, because the sign precedes rather than follows the crime. It produces a feeling of peculiar awfulness and solemnity. *Monday Club.*

weakness? **he . . ask,** *R. V.*, tell us who it is of whom he speaketh; not bec. of any special love and confidence; but bec. the position favored the inquiry.

Divine friendship as manifested at the Last Supper.—Let us look—I. At the Master sitting at the table; II. At the disciple leaning on Christ's bosom; such an one rests satisfied, for he knows that He is: 1. The mighty God; 2. The wonderful Counsellor; 3. The everlasting Father; 4. The Prince of Peace. *Cecil.*

The character of St. John has been often mistaken. Filled as he was with a most divine tenderness, yet he was something indefinitely far removed from that effeminate pietism which has furnished the usual type under which he has been represented. The wonderful depth and power of his imagination, the rare combination of contemplativeness and passion, of strength and sweetness in the same soul—the perfect faith which inspired his devotion and the perfect love which precluded fear—these were the gifts and graces which rendered him worthy of leaning his young head on the bosom of his Lord. *Farrar.*

25—27. he then, Jo., the writer of this narrative. **lying . . breast,** *R. V.*, "leaning back as he was." **he . . give,** a sign by which all (*Mk.*) might know the traitor. **sop,** morsel. **when . . dipped,** *this* was the *sign;* the morsels given to others not having been *dipped.* **after . . sop,** the receipt of which would prove to him that he was known. **Satan,** who had already suggested the deed.[a] **entered,**[b] took full possession of Judas. **then . . Jesus,** who had hitherto warned Judas. **quickly,** the time for repentance is past; go, and fill up the measure of your guilt.

A specially loved disciple is—I. Near to Jesus. II. Intimate with Jesus. III. Honored by men. IV. Helpful to men. *S. S. Times.—The place, method, and time for prayer.*—I. The best place for prayer: 1. Live near to Christ; then your prayers will not lack faith; 2. Will be no task; 3. Then will you be able to remember and plead His promises. II. The context reminds us of the best time for prayer: 1. When exhorted, let us pray; 2. When Christ is near; 3. Promptly. *Stems and Twigs.*

To paint Judas in the light of the after event, as most painters have done, disfigured with the leer of low cunning, scowling with the meanness of baffled craft, and delayed cupidity, is altogether false. He who paints Judas must put into his face the dying light of what was once noble enthusiasm—the shadowed eagerness of what was once heroic faith. He must paint a face full of the anguish of remembrance, the traces of perished nobility, the tragedy of overthrown ideas. In a word, we must remember Christ called him, and not in vain; Christ loved him, and not without cause; and howsoever dreadful the end may be, there was once a bright, a brilliant, and a beautiful beginning. *Dawson.*

28—30. now . . knew, Jo. had asked privately. Prob. he did not understand, at that time, that the deed would so *soon* be done. **against . . feast,**[c] including the *whole* of the festival.[d] **that . . poor,** whence it app. that our Lord was accust. to give such orders. **went . . out,** "none could believe that Ju. was going out to betray his Master." *Chrysostom.* **night,** how deep the shadow fell on the heart of Judas and Jesus!

Walking in the night.—I. The darkness of Judas' crime: 1. The light has become intolerable to him now; 2. He was not always a traitor in the band; 3. He may even have been brought into the company of Christ, that he might be saved; 4. But over all good his evil heart obtains complete supremacy. II. The darkness of his repentance: 1. His conscience wakes up with the terror of night upon it, but without the accents of hope; 2. His repentance leads only to suicide—a further crime. III. The darkness of his doom. "It had been better for that man, if he had never been born." *Hargreaves.*

Love following after.—Jesus saw the growth of evil in Judas, but it made no difference in His trust and love. At the last moment, there was one more attempt to touch the traitor's heart. "Friend," &c. The gift of the sop was a sign of love. What a wealth of persevering love is poured out on the most depraved! Judas went out into the calm of that beautiful Syrian night, but it was a scene of blankness and tempest to him. Then came that deeper night of unavailing penitence and suicide. The path of sin always ends in night. It may be strewn with flowers or steeped in blood, but there is the same termination—the night of separation from God and communion with our own sins. *Noel R. Hamer.*

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"It is conjectured that 'as John was on Christ's right hand, Judas was on his left hand, and that thus there was exhibited at the Paschal Supper what was afterwards seen on the Cross—Jesus between two like those who shall stand at His right hand and His left in the last judgment'—'the beloved disciple' and 'the son of perdition.'"—*Jacobus.*

the sop is given to Judas

a Jo. xiii. 2.

b Lu. xxii. 3.

"When Satan *entered into* him, he *went out* from the presence of Christ; as Cain went out fr. the presence of the Lord." *Burgon.*

"After the second cup of wine at the paschal meal, the master of the feast took a piece of unleavened bread, broke it in pieces, and gave a bit to each one of those present. It was commonly dipped in the broth made of bitter herbs." *Jacobus.*

night

c "As it was now the even. of Thursday, introducing the sixth day of the week, Friday, it was growing late, and haste was necessary to make purchases for the Friday and following days." *Jacobus.*

d Ex. xii. 16.

"If money be not thy servant, it will be thy master. The covetous man cannot be so properly said to possess wealth, as that may be said to possess him." *Palmer.*

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a little while

a Jo. xii. 23; xvii. 1—6.

b "Jesus here regards His suffering as a short journey, and loves to look at the goal." *Bengel.*

c Jo. xiv. 13; 1 Pe. iv. 11.

d "Thus also He raises the minds of the disciples, wh. had been depressed by sorrow." *Chrysostom.*

e Jo. vii. 34; viii. 21.

the new commandment

f Le. xix. 18; Jo. xv. 12, 17; Ep. v. 2; 1 Th. iv. 9; Ja. ii. 8; 1 Pe. i. 22; 1 Jo. ii. 7, 8; iii. 11, 23; iv. 20, 21.

g "And it is *new* bec. this love *renews* us, makes us *new* creatures, heirs of the *new covenant*, and singers of a *new song*." *Wordsworth.*

h "The heathen oft. exclaimed in wonder, 'See how these Christians love one another, and how ready they are to die for one another.'" *Tertullian.*

i "Their lawgiver has persuaded them all to be brethren," so said Lucian, a heathen, contemptuously of the Christians.

j Ac. ii. 44; xi. 29; Ga. vi. 2.

"Without love no virtue can be perfect." *Hermes.*

31—33. when . . out, leaving Jesus with His trusty friends. **now . . glorified,**[a] now that Judas is at work the time is at hand.[b] **God . . glorified,**[c] in finishing[d] the work given Him to do. **if God . . him,** is omitted in *R. V.* **little,** *babes* in Christ, in experience and knowledge. **children,** sons of God and brothers. **little while,** time of His departure at hand. **said . . Jews,**[e] but in another sense, wh. He presently explains (*v.* 36).

God glorified.—I. A glorious consummation of the great purpose of Jesus' life. Jesus realized the Divine ideal of what man ought to be. 1. The true glory of a man is the realization of the Divine purpose in his life. The universe is glorious because it realizes the Divine purpose. The Gospel is glorified when it transforms men into the image of God. 2. The man who thus realizes the Divine purpose, glorifies God also. We see most of God's glory in his life who works out the Divine will in a God-like life. This is what Christ felt now. II. A tender consideration for the coming trial of His disciples (*v.* 33). 1. He informs them of that trial. A trial that would crush if it came unexpectedly may fall lightly when anticipated. 2. He informs them in the language of endearment. *D. Thomas.*

The Atonement.—Christ could not have spoken such words as these if He had simply thought of His death as a Plato or a John Howard might have thought of his, as being the close of his activity for the welfare of his fellows. If His death is His glorifying, it must be because in that death something is done which was not completed by the life, however fair; by the words, however wise and tender; by the works of power, however restorative and healing. Here is something more, viz., that His Cross is the propitiation for the sins of the whole world. He is glorified therein, not as a Socrates might be glorified by his calm and noble death; but because in that death He wrestled with and overcame our foes, and because, like the Jewish hero, dying, He pulled down the house which our tyrants had built, and overwhelmed them in its ruins. And so there blend, in that last act, the two contradictory ideas of glory and shame; like some sky, all full of dark thunder-clouds, and yet between them the brightest blue and the blazing sunshine. In the Cross death crowns Him as Prince of Life, and His Cross is His throne. *Maclaren.*

34, 35. new,[f] yet commanded in the old law. **as . . you,** it is this *measure* of Christian love that makes it *new.*[g] They had not been told bef. to love to such an extent. **ye . . another,** with constant, practical, self-denying affection. **by this,** steadfast, mutual affection. **all . . know,**[h] for all can read the universal language of love.[i] "Brotherly love in such a form had never been seen in the world."[j]

The importance of 1. Personal kindness; 2. Systematic beneficence; 3. Making the most and the best of every one. *Stanley.—Christ's commandment.*—1. The principle of life; 2. An impulse to sacrifice; 3. Historically new; 4. New in its extent; 5. New in its comprehensiveness. *Wythe.*

The eleventh commandment.—Archbishop Usher, being once on a visit to Scotland, heard a great deal of the piety and devotion of Mr. Samuel Rutherford. He wished much to witness what had been told him, but was at a loss how to accomplish his design. At length it came into his mind to dress himself like a pauper; and on a Saturday evening, when turning dark, he called at Mr. Rutherford's house, and asked if he could get quarters for a night. Mr. Rutherford consented to give the poor man a bed for a night, and desired him to sit down in the kitchen, which he cheerfully did. Mrs. Rutherford, according to custom on Saturday evening, called her servants together and examined them. In the course of the examination, she asked the stranger how many commandments there were. To which he answered, Eleven. On receiving this answer, she replied, "What a shame it is for you! a man with gray hairs, in a Christian country, not to know how many commandments there are!" Mr. Rutherford, on discovering who he was next morning, requested him to preach for him that day, which the bishop consented to do, on condition that he would not discover him to any other. Mr. Rutherford furnished the bishop with a suit of his own clothes, and early in the morning he went into the fields; the other followed him, and brought him in as a strange minister passing by, who had promised to preach for him. Mrs. Rutherford found that the poor man had gone away before any of the family were out of bed. After domestic worship and breakfast, the family went to the church, and the bishop had for his text, John xiii. 34, "A new commandment I give unto you, that ye love one another." In the course of his sermon, he observed that this might be reckoned the eleventh commandment: upon which Mrs. Rutherford said to herself, "That is the answer the poor

man gave me last night;" and looking up to the pulpit, said, "It cannot be possible that this is he!" After public worship, the strange minister and Mr. Rutherford spent the evening in mutual satisfaction; and early on Monday morning the former went away in the dress in which he came, and was not discovered.

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Peter's denial foretold

36—38. Peter, ref. back to words of *v.* 33. **whither . . go,** to My Father's house. **canst . . now,** till thou art perfect, and thy work done. **but . . afterwards,**[a] for there is plenty of room there for all My friends.[b] **why . . now?** he did not know either himself or his work. **I . . sake,**[c] Peter meant it; true, his courage failed when it came to the test; yet he did lay down his life for his Master. Thirty-seven years later he was crucified for the name of Jesus. **shall . . crow,** *see* notes on Lu. xxii. 34, *also* in Ma. and Mk.

Not now, but afterwards.—1. The laudable desire—Peter desired to be with the Lord: 1. It indicated his affection; 2. His zeal and unselfishness. II. Its delayed fulfilment: 1. The disciples were too weak; 2. Christ had other purposes in view. III. Its promised gratification: 1. No time is specified; 2. No particular way is named; 3. No description of the goal is given. *Stems and Twigs.*

"My mother, sir!" says the wild youth, "I would walk fifty miles on burning metal for her!" But his mother wants no filial piety so tragical as that; but she would like him home a little earlier at night. Don't say that you would lay down your life for her—lay down your glass, your pipe, your cards; lay down something as an instalment. "My pastor! sir, I would die for him!" No, no, he wants nothing so tragic, all he wants is for you to take a sitting, come in time, and pay your subscription occasionally. *Parker.—Eloquence of Chrysostom.*—The following burst of eloquence from Chrysostom, when he was sentenced to banishment, is a good specimen of the style of this "silver-tongued preacher": What can I fear? Will it be death? But you know that Christ is my life, and that I shall gain by death. Will it be exile? But the earth, and all its fulness, is the Lord's. Will it be the loss of wealth? But we brought nothing into the world, and carry nothing out. Thus all the terrors of the world are contemptible in my eyes, and I smile at all its good things. Poverty I do not fear. Riches I do not sigh for. Death I do not shrink from, and life I do not desire, save only for the progress of your souls. But you know, my friends, the true cause of my fall. It is that I have not flattered the effeminacy and sensuality of certain men, nor laid gold and silver at their feet. But why need I say more? Jezebel is raising her persecution and Elias must fly; Herodias is taking her pleasure, and John must be bound in chains; the Egyptian wife tells her lie, and Joseph must be thrust into prison. And so, if they banish me, I shall be like Elias; if they throw me into the mire, like Jeremiah; if they plunge me into the sea, like the prophet Jonah; if into the pit, like Daniel; if they stone me, it is Stephen that I shall resemble; John the forerunner, if they cut off my head; Paul, if they beat me with stripes; Isaiah, if they saw me asunder.

a Jo. xxi. 18; 2 Pe. i. 14.

b Jo. xiv. 2, 3.

c Ma. xxvi. 33; Mk. xiv. 29; Lu. xxii. 33.

"But, alas! by this may all know we are not His disciples; bec. we hate one another." *Abp. Leighton.*

How seldom is obedience, as the test of true discipleship to Christ, appealed to. We look for orthodoxy of sentiment, moral character, denominational zeal, attention to ordinances, but we are apt to overlook the one great criterion. *Horton.*

"None are more ready to shrink in a day of trouble than such who at a distance seem most daring." *Fleming.*

CHAPTER THE FOURTEENTH.

Christ's valedictory address

1—4. troubled,[d] He would not have them experience the *trouble* He felt.[e] **believe . . me,** in whom you have so much reason to believe. **house,** upper temple, heaven. **mansions,** *Gk.*, *abiding* places (*continuing* city[g]). The image is drawn fr. those oriental palaces, in wh. there is not only an abode for the sovereign, but also for all the sons of the king. *Godet.* **told,** would not foster delusive hopes. **prepare . . you,**[h] my spirit shall, meanwhile, prepare you. Happiness of the redeemed promoted by perfect agreement betw. them and their surroundings. **if . . go,** *i.e.*, as surely as I go. **I . . also,**[i] united *here*, united *for ever*. **go . . know,** *R.V.*, "whither I go ye know the way," *i.e.*, His death.

Christ comforting His disciples.—I. Something claimed. It is their faith or confidence. "Let not your heart, etc." II. Something declared: 1. "In My Father's house are many mansions." Four things are set forth concerning heaven—(1) Its magnificence; (2) Its durability; (3) Its extent; (4) Its unity. 2. The next declaration is, "If it were not so," etc. (1) His knowledge; (2) His veracity; (3) His fidelity; (4) His tenderness and affection. 3. "I go to prepare a place for you." III. Something promised, "and if I go," etc.: 1. Safety; 2. Rest; 3. Honor; 4. Joy. *Anon.*

"Let not your heart be troubled."—"Oh," says somebody, "that's easy to say, but hard to do." Here's a man who has fallen into a deep ditch, and you say to him,

d Is. xliii. 1, 2; Jo. xiv. 27; 2 Th. ii 2.

e Jo. xiii. 21.

f Is. xii. 2, 3; Ep. i. 12, 13; 1 Pe. i. 21.

g He. xiii. 14.

h He. vi. 20; ix. 8, 24; Re. xxi. 2.

i Jo. xii. 26; xvii. 24; 1 Th. iv. 17.

"In these wonderf'l discourses there is a *childlike* tone, and a certain subdued style of delineation, not possible to have been invented by man." *Tholuck.*

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"Don't be troubled about it." "Ah," says he, "that's very pretty for you that are standing up there, but how am I to be at ease while up to my neck in mire?" But if Jesus says it our heart need not be troubled. He indicates that our resort must be to faith. Surely it ought not to be difficult for a child to believe his father. The Saviour goes on to say, "You believe in God"; exercise that same faith with regard to the case in hand. The case in hand was this—could they rest upon One who was about to be crucified? "You have believed God about other things, exercise that same faith about this." You have believed God concerning pardon, believe God about the child, the wife, the money. It ought to be a great deal easier for you to live above heart trouble than it was for the apostles. You have experience. You have received the Holy Spirit. You have the whole of Scripture. *Spurgeon.—Nearing home.*—It was deep, dark midnight when we ran into Halifax. I could see nothing. As I sat near the smokestack while they were unloading the cargo, a person addressed me, saying, "Is this Mr. Beecher?" "It is," I replied. "I have a telegram for you from your wife." I had not realized that I had struck the continent where my family were. There, in the middle of the night, and in darkness, the intelligence that I had a telegram from home—I cannot tell you what a thrill it sent through me! We are all sailing home; and by and by, when we are not thinking of it, some shadowy thing (men call it death), at midnight, will pass by, and will call us by name, and will say, "I have a message for you from home: God waits for you." Are they worthy of anything but pity who are not able to bear the hardships of the voyage? It will not be long before you, and I, and every one of us will hear the messenger sent to bring us back to heaven. It is pleasant to me to think that we are wanted there. I am thankful to think that God loves in such a way that He yearns for me—yes, a great deal more than I do for Him. *Beecher.*

This trust in Christ is the secret of a quiet heart. It is no use saying to men, "Let not your hearts be troubled," unless you finish the verse. *Maclaren.*

"He speaks as one must who would charm and win the simple." *Luther.*

Heaven—home: Someone asked a Scotchman if he was on his way to heaven. "Why, man," he said, "I live there." He was only a pilgrim here. Heaven was his home. *D. L. Moody.*

Thomas' inquiry

5—7. Thomas,[a] loving, doubting, practical. **know . . goest,**[b] distinctly, clearly. **I am the way,**[c] of access to God by the atonement. **truth,** His life the embodiment of what was true in practice; and His words, in doctrine. He is the very essence and fountain of all truth. **life,**[d] to wh. the *way* leads and the *truth* points. **no man . . me,**[e] further indicating Him as the *only* way. **If . . me,** fully,—in My life, character, words, *nature.* **known . . also,** who is present *in* Me. **henceforth,** fr. this time. **know . . seen,** the events of My glorification will convince you that the Father has revealed Himself to the world by Me.[f]

Jesus Christ is the Way, the Truth, and the Life.—I. "I am the Way." Jesus Christ is the way to all the blessings of grace on earth, and to all the glories of the upper and better world: 1. He is the way to pardon; 2. To peace; 3. To holiness; 4. And to heaven. II. "And the Truth:" 1. He is the fountain of truth; 2. The revealer of truth; 3. The constant patron of truth. III. "And the Life:" 1. Our blessed Lord has life in Himself (John i. 4); 2. He is the spiritual life of believers; 3. Our Saviour is the life of the body, which "is dead because of sin" (Ro. viii. 10); 4. And He may be called the Life, as He gives eternal life to all who hear His voice and follow Him (Jo. x. 27, 28).

"'Tis life whereof our nerves are scant,
O life, not death, for which we pant;
More life, and fuller, that I want."
Tennyson.

The Way, the Truth, the Life.—"I am," saith Christ, "the Way, the Truth, and the Life." As if He should have said, "Without the way, no man goeth on; without the truth, nothing is known; and without life, no man liveth: therefore look unto Me, who am the *Way* which you ought to walk in; the *Truth*, which you ought to believe in; and the *Life*, which you ought to live and hope in. I am the *Way* that endureth to all ages; the infallible *Truth*, and the *Life* everlasting. The royal way to immortal life is through My merit; the Truth itself is My Word; and life is through the power and efficacy of My death; and therefore, if ye continue in this *way*, the *truth* will carry you on to eternal *life*. If ye will not err, come follow Me; and if ye will possess life eternal, put your whole trust in Me, who for you endured the death of the cross." And what is that royal *way*, that infallible *truth*, and that endless *life*—the best and most noble way, and truth, and life of all others? Truly, other way there can be none but the most holy and precious merit of Christ; nor other truth, but the Word of God; nor other life, but love on earth and immortality of life in heaven. *J. Arndt.*

a Jo. xi. 16; xx. 25.

b "Their fancy ran on His going to Bethlehem, Nazareth, Capernaum, or elsewhere, to be anointed king." *M. Henry.*

c Is. xxv. 8, 9; Jo. x. 9; He. x. 19, 20.

d Jo. i. 17.

e Jo. i. 4; xi. 25; Ac. iv. 12.

f He. i. 3; Jo. xii. 44, 45; Col. i. 15; 1 Ti. vi. 16.

"Labor to get knowledge, labor to increase your knowledge, labor to abound in knowledge. but beware you rest not in knowledge." *Bp. Sanderson.*

"You need not inquire for the way. He who is the way has come to you. Arise and walk. Walk in the way. Many run, but do not run in the way. It is better to limp in the way than to run out of the way." *Augustine.*

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8—11. Philip, now takes up the conversation. **show . . Father,** thinking our Lord spoke of "seeing in a vision." **sufficeth,** set all fears at rest. **long time,** how much longer has He been with us in the clearer dispensation of the spirit? **he . . seen,**[a] another clear statement of His oneness with the Father. **words . . works,** His *speech* and *deeds* alike Divine. **works' sake,** what do the works say ab. the *nature* of Christ?

The satisfaction of manhood.—I. Humanity has ever sought for a manifestation of the Divine and the Infinite. II. Such a manifestation has been felt as the great necessity and the only sufficiency of our nature. This would suffice: 1. The intellect; 2. The heart; 3. The conscience. III. Christ is the revelation of God, and therefore the resting-place of human desire and hope. He was the revelation of the Divine: 1. Existence; 2. Governance; 3. Character; 4. Mind. IV. He, nevertheless, assumed our nature and dwelt among men. *J. Spence.*

A sight of God in Jesus Christ.—A forlorn woman discovered by one of our missionaries in the depths of Central Africa, is reported by him as having broken out in the most affecting demonstration of joy, when Christ was presented to her mind, saying, "Oh, that is He who has come to me so often in my prayers. I could not find who He was." *Personal effect of Christ's manifestation of God.*—A sick woman said to Mr. Cecil, "Sir, I have no notion of God; I can form no notion of Him. You talk to me about Him, but I cannot get a single idea that seems to contain anything." "But you know how to conceive of Jesus Christ as a man," replied Mr. Cecil; "God comes down to you in Him, full of kindness and condescension." "Ah! sir, that gives me something to lay hold of. There I can rest. I understand God in His Son. God was in Christ."

Philip's request

a Col. i. 15.

"'Might we but see a miracle,' say some men, 'how gladly wo'ld we become converts.' They c'uld not speak in this manner did they know what conversion was." *Pascal.*

"The Son is in the Father as light is in that light out of wh. it floweth without separation. The Father is in the Son, as light in that light wh. it causeth and leaveth not." *Hooker.*

12—14. greater works, another proof of the Divinity of Christ. He not only wrought mirs. Himself, of His own power, but delegated that power to man;[b] as the Father, in the old time, had to Moses, Elijah, etc. **ask . . name,**[c] the Father will recognize My claim to this Divinity by answering prayer offered in My name. **thing . . name,**[d] what by *My Spirit* you ask in *My name* will be *right* things.

The reason for delay in the answers to prayer.—"Pa said he liked us to ask him for whatever we wanted, and I asked him yesterday to get me a kite, and he has not got it for me!" said a curly-headed grumbler, on a cold, foggy day in November. "Yes, and I asked him to give me a gold watch, and he has never given me one!" said a brother, two or three years older; "and I don't see the good of asking him for things." Six months passed away, when behold! one fine day in May, the father came in with a beautiful kite, which he gave to his little boy without saying a word. But it was eight or nine years before he called the other boy to him and said, "I suppose you have forgotten, when you were a boy in pinafores, asking me for a gold watch, haven't you?" "Yes, that I have," answered the now tall youth. "But I have not," said the father. "Here's the watch, my dear boy; you can value it and take care of it now!" Ah, Christian, need I add a word? else I might say that prayers do not spoil by keeping, but are only put out at interest. *H. H. Dobney.*

prayer in Christ's name

b Ac. iii. 6; Mk. xvi. 19, 20; Ac. iv. 30; xi. 21; xiii. 11.

c 1 Jo. v. 14.

d Ac. ii. 33.

"Good prayers never come weeping home. I am sure that I shall receive either what I ask or what I should ask." *Bp. Hall.*

15—17. if . . me,[e] truly, as you ought, as is needful. **keep,** *R.V.*, "Ye will keep," obedience the best proof of love. **Comforter,** the Gk. παράκλητος, paraclete. **abide . . ever,** wh. Christ, the other Comforter, in His bodily presence, could not do. **world . . seeth . . not,** the world does not even believe all it sees of Divine things. **knoweth,** harmony of natures needful to right knowledge. A false and sinful world cannot know the Spirit of truth and holiness. **know,** certainly, blessedly. **dwelleth . . you,** experience better than sight.

the promise of the Comforter

e Jo. xiv. 21, 23; xv. 10, 14; 1 Jo. v. 3.

f 1 Co. ii. 14.

Paraclete sometimes sigs., as here, one who *consoles* or *comforts*, by counsel and aid (*see* Jo. xv. 26), and sometimes one who mediates or *interprets* and presents petitions to another, as an *intercessor*. The word παρακλεῖν is used in the LXX. and N. T. in the sense of *beseech, exhort, comfort, summon* (Ps. xxii. 5; Ma. viii. 5; Lu. vii. 4; Ac. xxviii. 20; 1 Th.

Obedience, the true test of love to Christ.—I. Jesus Christ merited the highest esteem of all His people: 1. In Himself He is most lovely of all objects; 2. From Him the disciples have received instruction; 3. Because of His merit; 4. Because of His laws. II. There are in His disciples such things as render their love to Christ suspicious: 1. Sad neglect of public worship; 2. Backwardness in prayer; 3. Reluctance to study the Scriptures; 4. Passion easily agitated; 5. Fear of death. *R. Robinson.* I. A man may have the Divine Spirit *with* him but not *in* him. II. It is a great blessing to have the spirit of God *with* one. III. It is a much greater blessing to have the spirit *in* a life. *Thomas.*

Love and obedience.—Nothing can be love which does not shape itself into obedience. We remember the anecdote of a Roman commander, who forbade an

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engagement with the enemy, and the first transgressor against whose prohibition was his own son. He accepted the challenge of the leader of the other host, met, slew, spoiled him, and then, in triumphant feeling, carried the spoils to his father's tent. But the Roman father refused to recognize the instinct which prompted this as deserving the name of love. Disobedience contradicted it, and deserved death. *F. W. Robertson.*

ii. 11; iii. 2; 2 Co. i. 4; 1 Ti. vi. 2; Tit. ii. 15). *See Wordsworth in loc.*

"It is obedience that proves our love." *Gregory.*

union of the Father, Son, and disciples

18—20. comfortless, *R. V.*, "desolate," *see Gk.*, orphans. He is with us yet by His Spirit. **world,** cognizant of only My humanity. **ye . . me,** still present in the world and putting forth My Divine power. **because . . live,**[a] as the fountain of spiritual life. **ye . . also,** drawing your life fr. its Divine source. **know . . you,** by what you shall both *experience* of My presence in your hearts, and see of My presence in the world.

a He. vii. 25.

The continued life of Christ the ground of our hope.—Christ lives—I. In all the strength and tenderness of His affections. A heart which bore the agony, shame, desertion of His disciples must be always warm towards those whose salvation He seeks. II. In His ability to help to the utmost. "All power is given unto Me." III. In a special manner with the believer. "I am the Bread of Life;" "I am the Vine, ye are the branches." IV. To destroy all power that is opposed to man's redemption. *Ray Palmer.*

"If we believe that God is, and act consonantly, we shall be safe if He be not, and we shall be eternally happy if He be; whereas, if we believe that He is not, we are sure to be miserable for ever if He be, and are only safe from being miserable for ever if He be not." *Dr. J. Scott.*

Christ in heaven helps His disciples.—Suppose a king's son should get out of a besieged prison and leave his wife and children behind, whom he loves as his own soul; would the prince, when arrived at his father's palace, please and delight himself with the splendor of the court, and forget his family in distress? No; but having their cries and groans always in his ears, he should come post to his father and entreat him, that he would send all the forces of his kingdom and save his dear relations from perishing; nor will Christ, though gone up from the world and ascended into His glory, forget His children for a moment that are left behind Him. *Gurnall.*

"God comforts him in this necessity." *Shakespeare.*

obedience the proof of love

21—24. hath,[b] in heart and memory. **keepeth,** doeth. **loved . . Father,** for My sake. Do we not love those who love *our* children? **manifest,**[c] make My presence clear beyond doubt. **Judas,**[d] defective knowledge of Christ general. **how is it,** *R. V.*, "what is come to pass that:" Judas had assumed th. Jesus would as the Messiah reveal himself publicly. **man . . me,** wh. you do, and the world does not. (Beauty is in the eye of the beholder; *i. e.*, the eye can see only acc. to its training.) **abode . . him,**[e] the manifesting will depend on this *in*dwelling. **loveth . . keepeth not,** he will not be moved by *fear*, who is not moved by *love.*

b *vv.* 15, 23.

Manifestations of love.—I. The essence of true religion: 1. The knowledge of Christ's commandments; 2. The practice of them; 3. From a love of Christ's person. II. The reward of true religion: 1. Consciousness of God; 2. Peace with God; 3. Fellowship with God. *Wythe.*

Manifestation to men.—Not long ago I visited one of my colleagues in his mineralogical cabinet. Opening one of the drawers, I took in my hands two specimens with the remark, "These are duplicates." "Oh, no," was the reply, "they are quite different minerals." "How do you know that?" I said; "they look just alike." "No," was the response, "they look extremely unlike." To my sight the specimens were identical. To his critical vision, although casting the same rays of light upon his eye as upon mine, and presenting the same surface, they made an incomparably more definite revelation. The Lord's manifestation becomes revelation to some and not to others, not because of differences in God, or in His manifestations, but because of differences in men. *Anon.*

c "This is the highest promise which can be made to man; and yet it is made to every man who *has* and *keeps* Christ's commands out of love to Him." *Stier.*

d Lu. vi. 16.

e 1 Jo. ii. 24; Re. iii. 20.

"I would sooner have a right feeling than a right knowledge." *Augustine.*

the Divine teacher and remembrancer

25, 26. things . . present, the words of the *now* present Saviour will be explained by the *then* present Spirit. **He,**[f] a true person, not *it;* the use of "that" or "which" referring to the Holy Spirit is irreverent. **all,** Jesus taught the meaning of *some* only. **bring . . remembrance,** but for whom, they would not only be unexplained, but absolutely forgotten.

f Jo. xvi. 13; 1 Jo. ii. 20, 27.

Bring to your remembrance.—1. Memory has no power to convert. It only preserves or recalls the past. But God the Holy Ghost lays hold of man's memory and turns souls unto righteousness. 2. It is on this peculiar working of God the Holy Ghost as a Remembrancer, that may be founded one main argument for early Christian education. 3. The work of the Holy Ghost as a Remembrancer shall never cease. *Woodford.*

"According to that, the Lord departs not from them that love Him; in respect of this, He goes and returns." *Augustine.*

The Divine Remembrancer.—Mr. Newton, telling in company, one day, how much his memory was decayed, "There," said he, "last Wednesday, after dinner, I asked Mrs. C—— what I had been about that forenoon, for I could not recollect. 'Why,' said she, 'you have been preaching at St. Mary's.' Yet it is wonderful, when I am in the pulpit, I can recollect any passage of Scripture I want to introduce into my sermon from Genesis to Revelation." *Bring to your remembrance.*—Who has not felt the mysterious power of association? It may be the smallest possible thing that evokes it—a breath of wind, a color, the scent of a flower, the accent of a note. But it will make you go through chapters of existence. And what if all these recovered links of being are the waftings of the Spirit's wing, verifying the promise of Jesus. *J. Vaughan.*

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My peace I give: It is of his own that one gives. *Godet.*

Christ's legacy to His disciples

27, 28. peace,[a] "1. to the understanding, by submission to faith; 2. to the heart, by submission to the law." **leave,**[b] all He had to leave, and better than all else. **my peace,** "a happy state: 1. of the mind; 2. of the affections; 3. of the conscience; 4. of the life." *Dwight.* **give,**[c] freely, cheerfully, to be your real, personal estate. **not . . world,** material things, empty honors; grudgingly, or hoping for a return. **troubled . . afraid,** *R. V.*, "fearful," but find rest in the peace I give. **loved . . rejoice,** *R. V.*, "have rejoiced," we *rejoice* in our friends' prosperity, in proportion to our *love.* **Father . . greater,** greater *now* in glory and happiness. Our Lord while on earth was in a condition of humiliation (Phil. ii. 7).

Peace as the world's gift, and as the Lord's gift.—Christ's gift.—I. His gift is peace. Against the unregenerate man are arrayed—1. Conscience; 2. Truth; 3. God; 4. Law. II. His peace is a gift, that—1. Man has not; 2. A man may safely call his own; 3. Binds a man's heart to the giver. III. It transcends all the gifts of the world in: 1. Sincerity; 2. Reality; 3. Cost; 4. Authority; 5. Power; 6. Permanence. *W. Wheeler.*

The world bestows meagrely.—It promises much and gives but little. When the richest man, who has died in New York within my memory, was on his dying-bed, he asked his attendants to sing for him. They sang the familiar old revival hymn, "Come, ye sinners, poor and needy." The dying millionaire said to them, in a plaintive tone, "Yes, please sing that again for me. I am poor and needy." Ah! what could fifty millions of railway securities and bank stocks do for him on the verge of eternity? One verse out of the fourteenth chapter of John could bring him more peace than all the mines of California multiplied by all the bonds in the National Treasury. "Poor and needy," was he? I count that one of the most pathetic sayings that ever fell from dying lips. *Cuyler.*—*My peace.*—The comfortable influence of the precious truths of the Bible at a dying hour was manifested in the case of a poor soldier, who was mortally wounded at the battle of Waterloo. His companion conveyed him to some distance, and laid him down under a tree. Before he left him, the dying soldier entreated him to open his knapsack, and take out his pocket Bible, and read to him a small portion of it before he died. When asked what passages he should read, he desired him to read John xiv. 27: "Peace I leave with you, My peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." "Now," said he, "I die happy. I desire to have peace with God, and I possess the peace of God, which passeth all understanding."

"The heart that trusts, forever sings,
And feels as light as it had wings;
A well of peace within it springs;
Come good or ill,
Whate'er to-day, to-morrow brings,
It is His will."

Christ's perfect obedience

29—31. believe, helped to faith by comp. My words with their accomplishment. **prince,** *etc.*,[d] see Lu. iv. 13; Jo. xxii. 53. **nothing . . me,**[e] in sympathy with Him; or that He can call His. **even . . do,**[f] His obedience like that wh. He urged on His disc., the obedience of love. **arise!** "is a solemn call, wh. should for ever reconcile us to break off our luxurious sleep." *Dr. Arnold.*

Henceforth I will not talk much with you.—I. Christ's greatest work was done by conversation. II. His quick and catholic sympathies. III. He drew men out. IV. He turned everything to account. V. His words were instruments of Divine ministry. *Abbott.*

God manifest in the flesh.—It was before the Deity, embodied in a human form, walking among men, partaking of their infirmities, leaning on their bosoms, weep-

a Ep. ii. 14, 17; Ph. iv. 7.

b "When Christ was ab. to leave this world, He made His will; His soul He committed to His Father, His body He bequeathed to Joseph to be decently interred; His clothes fell to the soldiers; His mother He left to the care of Jo. But what should He leave to His poor disciples that had left all for Him? Silver and gold He had none, but He left them that which was infinitely better — His peace." *M. Henry.*

c "The manner of giving shows the character of the giver, even more than the gift itself." *Lavater.*

"For the kingdom wh. I shall receive at the right hand of the Father is over all, and it is better that I should pass from earthly littleness and infirmity into the power and dominion in wh. the Father is." *Luther.*

d Jo. xvi. 11; Ep. ii. 2.

e 2 Co. v. 21; He. iv. 15; 1 Jo. iii. 5.

f Ps. xl. 8; Ph. ii. 8.

"His nature was like a pure crystal glass full of pure fountain water, wh., tho. shaken and agitated ever so much, cannot show, because it hath no dregs." *Flavel.*

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ing over their graves, slumbering in the manger, bleeding on the cross, that the prejudices of the synagogue, and the doubts of the academy, and the pride of the portico, and the forces of the lictors, and the swords of thirty legions were humbled in the dust. *Lord Macaulay.*

CHAPTER THE FIFTEENTH.

the True Vine

1—4. true[a] (see on Jo. i. 9; vi. 32), see *Gk.*, "original." **husbandman,**[b] *lit.*, "vine-dresser." Preparing, sending forth the Son, looking for fruit of His labors in Christian life. **branch,**[c] disc. ingrafted upon Christ, and drawing life and fruitfulness fr. Him. **in me,** "many are supposed to be in Christ who have no vital connection with Him." **not fruit,** proof that it is not really in the vine. **He . . away,** removes, that the vine may not be damaged in reputation, or the world be imposed upon by empty professors. **purgeth,** cleanseth, prunes. **fruit,** this the great object of God in every Christian life. **ye . . clean,** ye are under this discipline of pruning. **abide . . you,**[d] "our earnest care to abide in Christ secures His abiding in us." **as . . branch,** *etc.*, vital union with Christ necessary to Christian fruitfulness.

The True Vine.—I. A beautiful similitude. II. A needful process. III. A consoling assurance. IV. An important injunction. "Abide in Me, and I in you." "Unless we do so: 1. Spiritual fruitfulness will be impossible; 2. In no other way can we be preserved from destruction; 3. Those who cleave steadfastly to Christ will have their utmost wishes gratified; 4. God will thereby be honored, and the Saviour's approbation will be secured." *Anon.*

Now are ye clean.—At Munich the custom is said to prevail that every child found begging in the streets is carried to a charitable establishment. The moment he enters, his portrait is painted in his ragged dress, and precisely as he was found begging. When his education is finished, this portrait is given him, and he promises to keep it all his life, that he may be reminded of the abject condition from which he has been rescued, and of the gratitude he owes the establishment which raised him from misery, and taught him how to avoid it for the future. Let the Christian often compare thus his former condition, as a sinner unsaved, with his state as a renewed believer, that his love and gratitude may be excited, and his affections drawn to Him who has wrought the change. *Anon.*

union with the Vine necessary to fruitfulness

5—7. abideth, drawing fr. the Vine constant life and nourishment. **without me,** *R. V.*, "apart fr. Me," separate fr. Me you would die; as a branch when cut fr. a living tree. **abide not,** *etc.*,[e] a caution ag. apostacy: or, perh. a ref. to such branches as have but a seeming connec. with Christ. It was decreed that all the fellow voyagers of Paul should be saved; they were saved by being warned ag. leaving the ship. **if . . me,** and if not, with whom is the fault? **my words,** of promise, doctrine, precept. **abide . . you,** as your rule of faith and practice. **ask . . done,**[f] "Prayers themselves are fruit, and they increase the fruit."

Union with Christ necessary to our bearing Christian fruit.—I. These words suppose that the vine-dresser expects all branches in the vine to bear fruit. II. None can be fruitful without or separate from Christ.

In the Vine or into the fire.—Did you ever see a hawthorn bough that children bring home from the woods, how in a day or two the fresh green leaves all shrivel up and the white blossoms become brown and smell foul, and the only thing to be done with it is to fling it into the fire and get rid of it? Separate from Christ, the individual shrivels, and the fair buds wither and set into no fruit. No man is the man he might have been, unless he holds by Jesus Christ and lets His life come into him. The solemn fact that the withering of manhood by separation from Jesus Christ requires, and ends in, the consuming of the withered, is what we have in this chapter. One of two things must befall the branch, either it is in the Vine or it gets into the fire. *Maclaren.—The need of Christ.*—"What think you of our need of the Lord Jesus?" said Gotthold. "For my part, my soul is like a hungry and thirsty child, and I need His love and consolations for my refreshment; I am a wandering and lost sheep, and I need Him as a good and faithful shepherd; my soul is like a frightened dove pursued by the hawk, and I need His wounds for a refuge; I am a feeble vine, and I need His cross to lay hold of, and wind myself about; I am a sinner, and I need

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[a] Is. v. 2.

[b] Song viii. 12.

[c] Ma. xv. 13.

[d] 1 Jo. ii. 6.

"The natural relation between the vine and its branches, shooting forth in all the glories of their noble fruit, is realized in its most perfect sense in the spiritual relations. That which Paul says of the mystical union between the Redeemer and His Church, has found its most beautiful expression in this language of our Lord." *Tholuck.*

"O what a cross to have no Cross." *Augustine.*

[e] Ma. iii. 10; vii. 19.

[f] Jo. xvi. 23.

"What we have from God, we cannot keep without God." *Bernard.*

"Nothing in man is great, but so far as it is connected with God." *Bp. Wilkins.*

"Happy the mind that has constant fellowship with the Word of God." *Bernard.*

"All grace grows, as love to the Word of God grows." *P. Henry.*

We wonder why a certain church-member is so lax in his devotions and loose in his practices. The reason is

His righteousness; I am naked and bare, and need His holiness and innocence for a covering; I am in trouble and alarm, and I need His solace; I am ignorant, and I need His teaching; simple and foolish, and I need the guidance of His Holy Spirit; in no situation, and at no time, can I do without Him. Well, then, I will rather part with all the world, and with all that it contains, than with Thee, my Saviour; and, God be thanked! I know that Thou, too, art neither able nor willing to do without me. Use me, then, my Saviour, for whatever purpose, and in whatever way, Thou mayest require. Take my heart for Thine abode; my mouth to spread the glory of Thy name; my love, and all my powers, for the advancement of Thy honor, and the service of Thy believing people; and never suffer the steadfastness and confidence of my faith to abate, that so at all times I may be enabled from the heart to say, 'Jesus needs me, and I Him: and so we suit each other.'" *Scrivener.*

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that, while his trunk and his branches are over on the *church side* of the wall, his roots run under the wall and dwell in the bad soil on the other side. *Cuyler.*

8—10. much fruit, not simply fruit, but *much.* **so . . disciples,** really such, and known to be so. The fruit is the sign and proof of union with the Vine. **as . . you,** this, the measure of Christ's love to discs. **continue . . love,** continue to seek to *deserve* and *enjoy* it. **keep . . abide,**[a] so shall you have the benefit of My love. **kept . . abide,** Christ our example in loving obedience and its results.

love, obedience, and union with Christ

[a] Jo. xiv. 21, 23.

Life manifesting itself.—I. Life must express itself in action. II. Vigorous life has power to overcome hindrances to its manifestation. III. Manifestation of active Christian life is man's greatest power of glorifying God to the world, and is the greatest human influence in bringing men to God. *Hull.*

Much fruit.—They say that at Mentone the citron harvest lasts from the 1st of January to the 31st of December. Women may be seen almost every morning of the year stepping down the rocky mountain paths with large baskets upon their heads filled with the fruit. Mentone owes its lemons to its warm sun, and to its sheltered position close under the great rocks. Here is a secret for us all. To dwell in communion with Jesus is to abide in the sunshine, and to rest in His great love and atoning sacrifice is to nestle under the Rock of Ages, and to be shielded from every withering blast. "Nearer to God" is the way to greater fruitfulness. *Spurgeon.*

"Sheep do not come and bring their fodder to their shepherd, and show him how much they eat; but, inwardly consuming and digesting it, they make it appear by the fleece which they wear upon their backs and the milk which they give." *Epictetus.*

11—13. joy, the joy of redeeming love. Peculiarly His as the Saviour; and theirs as the saved. **full,**[b] *R. V.*, "fulfilled;" it will be so in proportion to love and faith. **commandment**[c] (*see* note on Jo. xiii. 34). **greater love,**[d] the *greatness* being tested by its sacrifice. **life,** all that a man hath will he give for his life. **for . . friends,** whom he thus loves better than his life. But while we were enemies Christ died for us.

fulness of joy

[b] Jo. xvi. 24; xvii. 13.

[c] Jo. xiii. 34.

[d] Ro. v. 7, 8.

Happiness and joy.—I. Joy is for all men. II. It is equally evident that the reason why they do not have it is, that they do not seek it where it is—in the receiving of Christ and the Spirit of His life. III. It is here seen to be important thatwe hold some rational and worthy conception of the heavenly felicity. *Bushnell.—The joy of the Lord—ours.*—I. The first spring of joy which our Lord had, was his realized relationship to the Father. II. Another source of joy was the consciousness that he was answering the end of His being and fulfilling His mission in the world as a servant. III. The third was the certainty of the success of His mission. *Charlesworth.*

"Christ is the 'green tree' in the root of His Divinity, in the love of His humanity, in the boughs of His virtue, in the leaves of HisHoly Word, in the fruit of His good works. He is the cedar of chastity, the vine of joyfulness, the palm of patience, and the olive of mercy." *Gerhard.*

Self-sacrificing love.—A little child went out one autumn afternoon to play with a companion younger than himself. Johnnie Carr, the little hero whose name deserves to be written in gold, rambled about with his smaller playmate till they were in the country. Presently they found that they had lost their way, and the night was coming on, cold and stormy. At last the children lay down for shelter in a field. But the ground was wet and chilly, and the younger cried for home and his mother. Then Johnnie Carr, who was only six years old, stripped off his own jacket and made a bed for his companion, and placed the rest of his clothes to cover the child. With only his shirt and socks, the little hero lay down beside him. Their childish prayers were said, and Johnnie Carr knew not that in his sublime act of self-sacrifice he had taken part in the mightier sacrifice of Jesus. When the morning came, the anxious friends, who had been searching through the night, found the children. The younger was soon restored to health and strength, but no care could save the life of the child-hero who had given himself for his friend. *H. J. W. Buxton.*

"Love draws love to it like a loadstone." *Dr. R. Clarke.*

14—16. if ye, keeping our Divine Friend's words, a token of friendship. **servants,** in the strict sense of servants, commanded without reason; and obeying, as hirelings, without sympathy. **knoweth . . doeth,** the Lord does not conde-

not servants, but friends

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scend to state His plans. **for . . known,** Christ trusted His discs. as He would have them trust Him. **chosen,** *etc.*,[a] the friendship began on the side of Christ. **ordained,**[b] *R. V.*, "appointed." **bring . . fruit,**[c] in yourselves and in the world. **remain,** for ever. **whatsoever**[d] (*see* note on *v.* 7; Jo. xiv. 13).

The friendship of Christ.—I. Its character: 1. Exalted purity; 2. Confidential intercourse; 3. Permanent sufficiency. II. The conduct by which it must be secured: 1. Affectionate; 2. Universal; 3. Faithful. III. The manner in which it should be improved. By—1. Cultivation; 2. Imitation. *Anon.*

Christ our friend.—Seneca once told a courtier who had lost his son, that he had no cause to mourn, either for that or aught else, because Cæsar was his friend. Oh, then, what little cause have the saints to mourn for this or that loss, considering that God is their portion! Would you not laugh to see a man lament bitterly for the loss of his shoe-strings when his purse is safe? or for the burning of a pig-sty when his dwelling-house is safe? and why then should a Christian lament for the loss of this or that, so long as his God is with him? *Thomas Brooks.—The friendship of Jesus.*—When we say of two men that they are friends, we put them down in the same list; but what condescension on the Lord's part to be on terms of friendship with a man! No nobility is comparable to this. Parmenio was a great general, but all his fame in that direction is forgotten in the fact that he was known as the friend of Alexander. He had a great love for Alexander as a man, whereas others only cared for him as a conqueror and a monarch; and Alexander, perceiving this, placed great reliance upon Parmenio. *Spurgeon.*

17—20. these . . command, *etc.*,[e] importance of the duty enforced by repetition of the injunction. **hate,**[f] darkness cannot be expected to love light. **hated . . before,** do not expect dif. treatment fr. th. wh. your Lord received. **world hateth,**[g] both bec. ye are not of it, and bec. I made you to dif. fr. it. **greater . . lord,**[h] hence not exempted fr. suffering. **they . . me . . you,** for similar reason. Your life and words reproving the world.

Separation from the world.—I. Examine the truth here asserted. Christians are not of the world, as it regards—1. Association; 2. Disposition; 3. Destination. II. Ascertain the principle on which this separation is founded:—1. The equity; 2. The mercy; 3. The purity—of this act. III. Consider the consequence with wh. this separation is followed. *Anon.*

Christians separated from the world.—It is a remarkable fact, that while the baser metals are diffused through the body of the rocks, gold and silver usually lie in veins; collected together in distinct metallic masses. They are in the rocks but not of them. . . . And as by some power in nature God has separated them from the base and common earths, even so by the power of His grace will He separate His chosen from a reprobate and rejected world. *Guthrie.*

21—24. for . . sake,[i] not bec. of any wrong in you, but bec. they hate Me. Hence your great trial will be trial of faith and love. **they . . sin,**[j] *i.e.*, "the sin of wh. they now were guilty, in rejecting Him who came, that they might believe in Him, and be saved by faith in Him." **cloak,**[k] excuse. **hateth . . also.** You. Me. My Father. Goodness and truth hated by the world, wherever found. **works**[l] **. . sin,** their guilt in rejecting Him proportionate to the evidence by wh. He was authenticated as their Messiah. **seen,** they cannot plead entire ignorance.

Privilege and responsibility.—Suppose two sons each received a letter from their father, giving directions for his children's conduct; and that one of these sons hastily, and without any good grounds, pronounced the letter a forgery, and refused to take any notice of it; while the other acknowledged it to be genuine, and laid it up with great reverence, and then acted without the least regard to the advice and commands contained in the letter: you would say that both of these sons, indeed, were very wrong; but the latter was much the more undutiful of the two. Now, this is the case of a disobedient Christian, as compared with infidels. He does not, like them, pronounce his Father's letter a forgery—that is, deny the truth of the Christian revelation; but he acts in defiance in his life to that which he acknowledges to be the Divine command. *Abp. Whately.*

25—27. word,[m] wh. was the *result* of a fact foreseen; not the *object* designed by them. **cause,** provocation, trans. "freely," in Ma. x. 8. **comforter**[n] **. . testify,** *R. V.*, bear witness;[o] (*see* note Jo. xiv. 17), the Holy Spirit, as *Comforter*, shall tes-

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a 1 Jo. iv. 10, 19.

b Ep. ii. 10.

"Our hearts must be harder than stone or iron if they are not softened by the inestimable sweetness of Divine love." *Calvin.*

c "The chief accomplishment of this promise may be at the very time when there is no appearance of fruit." *Calvin.*

d *v.* 7; Jo. xiv. 13.

love, humility, persecution

e *v.* 12.

f 1 Jo. iii. 13.

g Jo. xvii. 14.

h Ma. x. 24; Lu. vi. 40.

"An infidel age is no reproach upon the goodness of Providence He brings good out of evil. His infinite patience magnifies His infinite mercy." *Bp. Wilson.*

sin without excuse

i Ma. x. 22; xxiv. 9; Jo. xvi. 3.

j Jo. ix. 41.

Take care, if the world does hate you, that it hates you without a cause. *Spurgeon.*

Cloak—outer, loose *garment*; figurative, to cover, conceal. With this metaphorical usage of "cloak" may be compared that of "palliate" (fr. Lat. *pallium*, a cloak).

k Ja. iv. 17.

l Jo. vii. 31.

the testimony of the Comforter

m Ps. xxxv. 19; lxix. 4.

n Jo. xiv. 17.

o 1 Jo. v. 6.

tify in your hearts. **ye . . witness,**[a] as the Spirit shall witness within you, so *by you* He shall witness to the world. **beginning,**[b] of My public life, hearing My words, beholding My deeds.

I. What we have to do is to bear witness. II. We have to attest to the fact of our own experience. III. This witness is by far the most powerful agency for winning the world. *Maclaren.*

The power of comfort.—But so have I seen the sun kiss the frozen earth, which was bound up with the images of death, and the colder breath of the north; and then the waters break from their enclosures, and melt with joy, and run in useful channels; and the flies do rise again from their little graves in walls, and dance a while in the air, to tell that there is joy within, and that the great Mother of creatures will open the stock of her new refreshment, become useful to mankind, and sing praises to her Redeemer. So is the heart of a sorrowful man under the discourses of a wise comforter. He breaks from the despairs of the grave, and the fetters and chains of sorrow; he blesses God, and he blesses thee, and he feels his life returning. And God is pleased with no music from below so much as in the thanksgiving songs of relieved widows, of supported orphans, of rejoicing and comforted and thankful persons. *Jeremy Taylor.*

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a Lu. xxiv. 48; Ac. ii. 32; iv. 20, 33; 2 Pe. i. 16.

b 1 Jo. i. 2.

"The Psalms have a greater testimony, and are more frequently urged for the advancement of Christianity than any other part of the Bible." *Lord Clarendon.*

"Hatred is always most bitter where it is most unjust." *Tacitus.*

CHAPTER THE SIXTEENTH.

1—4. offended, *R.V.*, "be made to stumble:" meet with *unexpected* hindrance, as if a *strange* thing had happened. **put . . synagogues,**[c] excommunication, even to third degree. **doeth . . service,**[d] *R.V.*, "offereth service to God." **not known,**[e] culpable ignorance. **remember . . told,** fulfilment of my words additional evidence. **because . . you,** and the hatred and persecutions were chiefly directed ag. Him.

Ignorant persecution.—One of the most horrid circumstances attending the dreadful massacre of the Protestants under Charles IX. of France, was that when the news of this event reached Rome, Pope Gregory XIII. instituted the most solemn rejoicing, giving thanks to Almighty God for this glorious victory over the heretics!

persecutions predicted

c Jo. ix. 22; xii. 42; Ma. x. 17; Mk. xiii. 9.

d Ac. xxvi. 9—11; Ro. viii. 36.

e 1 Co. ii. 8; 1 Ti. i. 13.

There are great tracts of Scripture dealing with the sorrows of life, which lie dark and dead to us, until experience vitalizes them. *Maclaren.*

5—7. none . . asketh, *etc.*, they asked this when they thought He was going to be crowned as a king (*see* note on xiv. 5). Now that He fully explained, they did not inquire. They now knew whither He was going. **sorrow,**[f] natural, yet presently to be turned into joy when the Lord ascended to Heaven. **tell . . truth,** the whole, sad, yet joyful truth. **expedient,** necessary to the discipline of faith; and the "form of a servant," on wh. the eye rested, be exchanged for the Lord of Glory, in whom the heart confides. **for . . you,** much more for us and others. **I . . send,** a more than adequate substitute.

Christ's going away our gain.—I. By His going His local presence was changed into an universal presence. II. The disciples' imperfect knowledge was changed into the full illumination of faith. *Manning.*

The value of underlying and deferred blessings is often far greater than that of what we have lost, or are about to lose. The full ear of corn is of much more value than the single grain from which it sprang, from whose death it took its life; but who would have believed as a theory, that it was only under this condition it could come? God is continually sowing for us seed which we would never sow for ourselves, because we could not bear to see it die. *Liddon.*

the expediency of Christ's departure

f *v.* 21, 22.

It is better for a boy to puzzle out the meaning of a Latin book by his own brains and a lexicon than lazily to use an interlinear translation. We gain by losing the visible Christ.

8—11. reprove, *R.V.*, "convict."[g] **world,** to whom *they* should preach, and in wh. believers, as lights, should live. **sin,**[h] *etc.*, esp. the crowning sin of rejecting Christ. **righteousness,**[i] of righteousness as found in Christ alone. **go . . Father,** by wh. the acceptance of His righteousness was proved. **judgement,**[j] a conviction of the judgment to come. **prince,**[k] the devil and his works in human opinions and systems. **judged,** brought to the bar of a public opinion formed by Christian teaching; and condemned by the enlightened judgment of Christianized society.

Convictions.—What is conviction of sin?—1. A sense of its reality; 2. A sense of their number; 3. A sense of its guilt; 4. A sense of its danger. II. What feelings does it produce? 1. Shame; 2. Sorrow; 3. Self-condemnation; 4. Self-abandonment. *Wythe.*

the Holy Spirit's relation to the world

g Ac. ii. 37.

h Ro. iii. 20; vii. 9.

i Is. xlii. 21; Ro. i. 17.

j Ac. xvii. 31; Ro. ii. 2; Re. xx. 12, 13.

k Jo. xii. 31.

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the Holy Spirit's relation to disciples

a He. v. 12.

b Jo. xiv. 26.

c Ac. xi. 28; xx. 23; xxi. 11; 1 Ti. iv. 1; 2 Ti. iii. 1; 2 Pe. i. 14; Re. i. 1—10.

In theology, as in every other department of human knowledge, there is a law of progress. Truths which in one age are almost latent, or recognized simply and insulatedly by faith on the authority of a positive declaration, are brought out more distinctly by subsequent ages, and ranged in their mutual connection—in their position as parts of the system of truth. *Hare.*

"It is a point of great inconvenience and peril to entitle the people to hear controversies and all kinds of doctrine. They say no part of the counsel of God is to be suppressed, nor the people defrauded; so as the difference which the Apostle maketh (He. v. 12) between milk and strong meat is confounded; and his precept, that the weak be not admitted into questions and controversies, taketh no place." *Bacon.*

a little while

"O, a little while, and not a little while! O, a little while, and yet a long while, dear Lord! With humblest reverence to Thy sacred word, O Lord, it is a long while; and yet both are true; it is a little while

Good impressions—God's Spirit only can render them lasting.—When Daguerre was working at his sun-pictures his great difficulty was to fix them. The light came and imprinted the image; but when the tablet was drawn from the camera the image had vanished. Our lamentation is like his—our want the same; a fixing solution that shall arrest and detain the fugitive impressions. He discovered the chemical power which turned the evanescent into the durable. There is a Divine agency at hand that can fix the truth upon the heart of man—God's Holy Spirit. *Stoughton.*

12—14. cannot . . now,[a] the teacher's instructions limited by capacity or circumstances of the scholar. Their views were widened, and corrected; and their faith strengthened by subsequent events. **Spirit . . truth,** author of revealed truth. **guide,**[b] mind to understanding, heart to experience of truth. **himself,** even He, like Myself, will discharge the duties of an office. **hear,** "there is a holy conference betw. the Father and the Word, and the Spirit is the bearer." *Luther.* **things . . come,** not only things past, but things future.[c] **He . . me,** it is yet the Spirit's office to honor Christ. **mine,** all that pertains to Christ, in relation to discs.

The Holy Spirit the Great Teacher.—I. An attainment mentioned: 1. Nature gives us a strong desire to know; 2. This knowledge essential; 3. It will keep us out of danger; 4. It will make us useful. II. A difficulty suggested: We require a guide because—1. Truth is not easy to discover; 2. Error is insidious; 3. We are prone to evil. III. A person provided: 1. Infallible; 2. Ever present; 3. Guides "into" truth. IV. A method suggested: He guides into truth by—1. Suggesting; 2. Direction; 3. Illumination. *Spurgeon.*

Truth.—Truth may be compared to some cave or grotto, with wondrous stalactites hanging from the roof, and others starting from the floor; a cavern glittering with spar and abounding in marvels. Before entering the cavern you inquire for a guide, who comes with his lighted flambeau. He conducts you down to a considerable depth, and you find yourself in the midst of the cave. He leads you through different chambers. Here he points you to a little stream rushing from amid the rocks, and indicates its rise and progress; there he points to some peculiar rock and tells you its name, then takes you into a large natural hall, tells you how many persons once feasted in it, and so on. Truth is a grand series of caverns. It is our glory to have so great and wise a conductor as the Holy Spirit. Imagine that we are coming to the darkness of it. He is a light shining in the midst of us to guide us. And by the light He shows us wondrous things. He teaches us by suggestion, direction, and illumination. *Spurgeon.*

15, 16. mine, placed, therefore, within our reach. Treasured up for us in Christ. **not see,** ref. to His death. **shall see,** ref. to resurrection. **to . . Father,** "because I go to the Father" omitted in *R. V.* "This 15th verse contains the plainest proof by inference of the doctrine of the Holy Trinity." *Alford.*

Ye shall see Me.—I. We all, if we will, may have a vision of Jesus as close as if He stood beside us. This vision would (1) lift us above temptation; (2) make all of life full of blessed companionship. II. How shall we get this vision? (1) Think about Him; (2) shut out competing objects; (3) do His will.

The workings of the Holy Spirit.—What is the doctrine of the Holy Spirit? It is the doctrine of the interworking of the Spirit of God upon the souls of men. I have no philosophy about it. All I say is this,—that God knows what is the secret way in which mind reaches mind: I do not; you do not. I do not know why words on my tongue wake up thoughts corresponding to those words in you. I do not know why the soul of man, like a complex instrument of wondrous scope, is played upon by my words, so that there are waked up in it notes along the whole scale of being. I do not understand why these things are so; but, unquestionably, they are so. I do not know how the mother pours the affection on the child's heart; but she does. Two stars never shone into each other as two loving souls shine into each other. I know it is so; but I do not know why it is so. I do not know how soul touches soul, how thought touches thought, or how feeling touches feeling; but I know it does. *Beecher.*

17—18. what . . this? they are still slow of understanding. They stumble at the words, "a little while." No outward signs, when He spoke of the time being so short.

Heaven almost in sight.—One should go to sleep at night as homesick passengers do, saying, "Perhaps in the morning we shall see the shore." To us who are Chris-

tians, it is not a solemn, but a delightful thought, that perhaps nothing but the opaque, bodily eye prevents us from beholding the gate which is open just before us, nothing but the dull ear prevents us from hearing the ringing of those bells of joy which welcome us to that heavenly land. That we are so near death is too good to be believed. *Beecher.*

A little while.—

"A little while, and ye again shall see Me."
Surely Thou tarriest long,
Bridegroom beloved! When shall this night of weeping
Be turned to song?
With heaven so far beyond us,
And earth so near to lure us and beguile,
How long! Oh! *Thou* didst promise but to tarry
"A little while."

"A little while," the whole creation waits *Thee*
In hope and fear;
Surely the sound of that swift-driven chariot
At length I hear.
O earth! earth! earth! arouse thee!
Wake from thy tears, put on thy glory-smile!
Surely *He* cometh; and *He* will but tarry
"A little while."

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in comparison with our desert; but a long while if measured by our wishes." *Bernard.*

"Above all things, remember this—not to be disturbed by the Scriptures wh. you do not yet understand; but what you do not understand, with submission wait for; and what you do understand, hold fast with charity." *Augustine.*

"The weakness of man ill-interprets the providential dealings of God." *Tertullian.*

sorrow turned into joy

19—22. desirous,[a] yet hesitating, as having already asked so much; or not willing further to expose their ignorance. **said . . them,**[b] kindly meeting their difficulty. **weep**[c] **. . rejoice,** fulfilled at the trial and crucifixion of Christ. **sorrow . . joy,** as it was at the resurrection, ascension, at Pentecost, and is now. **a woman,**[d] *etc.*, by a simple and familiar ill. our Lord teaches that the way to the highest joy lies through the deepest sorrow. **I . . again,** at His resurrection; and in the dispensation of His kingdom. **and . . joy,**[e] divinely implanted. **no . . you,** though persecutors employ their worst tortures.

Do ye inquire among yourselves.—I. The disciples pass by the greatest truths in order to fasten upon a smaller difficulty. (1) They fling up the attempt to understand in a very swift despair. (2) They do not wait for time and growth to solve the difficulty. II. Jesus is patient nevertheless. (1) He does not explain their difficulty at once. (2) He gives them hope for the future.

When Christ is present believers should rejoice.—I have been so long away from England that I do not know where our Queen is residing just now; but if I had the wings of a dove, and could mount into the upper air, I would soon find out. I should look for the royal standard. I should see it floating over Windsor or Osborne, and by this token I should espy the royal abode. Fling out the banner to the breeze when the King is within. Is the King at home with you, dear brother? Do not forget to display the standard of holy joy. Hoist it, and keep it flying. Ring the joy-bells! *Spurgeon.*

a Jo. ii. 24, 25.

b *v.* 16; Jo. vii. 33; xiii. 33; xiv. 19.

c Lu. xxiv. 17, 21.

d Is. xxvi. 17.

e 1 Pe. i. 8.

"God hears in the thoughts of our hearts what we in our own thoughts hear not." *Bernard.*

"Joys are our wings, sorrows are our spurs." *Richter.*

prayer to be offered in the name of Christ

23—27. ask, in the way of making inquiries. They would then understand. **ask,** by prayer. *R. V.*, "If ye shall ask anything of the Father, he will give it you in my name." **ask . . name,** they had not as yet approached God through Christ. **ask,**[f] in this way. **receive,**[g] for My Father will answer for My sake. **these things,** concerning going, returning, little while, etc. **proverbs,** or, parables, dark, figurative sayings. **plainly,** the clear teaching of events, and of the Spirit ref. to. **ye . . ask,** boldly, confidently. **my name,** using it as your great argument in prayer. **and I say,** *etc.*, there is no need that I should *say* so, you may be sure of it. **Father . . you,**[h] hence the less need that I should promise to pray for you. **because . . loved . . believed,** hence learn how He honors those who *love* and *trust* His Son.

In His name.—Christ came into the world to reveal God to men. I. He showed that the eternal love is always willing all good to men. Men are not to pray in Christ's name in order to change God's plan, but because God's plan is wisest and most loving. II. Christ revealed God as everywhere working in every life. To pray in Christ's name is to pray "Not as I will, but as Thou wilt." Such prayer brings us into harmony with God's eternal plan. This prayer fits us to receive what God sends.

Prayer in the name of Christ.—A wealthy heir presents thee with a cheque, signed with his name, for a sum of money which thou art to draw from his father.

f Ma. vii. 7, 8; Ja. iv. 2, 3.

g Jo. xv. 11.

h Jo. xiv. 21, 23.

"What we ask, contrary to the main purport of our salvation, is not asked in the name of a Saviour." *Augustine.*

"All our prayers are but ciphers, till Christ's intercession be added. Ciphers in arithmetic

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Without the cheque thou wouldst receive nothing, for the father of the heir knows nothing of thy name; but because he sees written there the name of his son he presents thee with the whole amount which his son has commissioned thee to receive. In like manner has the Lord Jesus given to His people a cheque of prayer upon the love of His Father, which they must present to Him. At the bottom His holy name stands written; the upper part we ourselves must fill up with our prayers; the Father will honor the draft to the whole amount for the sake of His dear Son; because whatever we are minded to ask in the name of Jesus, the Father will give us. *R. Besser.*

28—30. leave . . world, as *man* He left it, as *God* He remains in it, and governs it with His Divine presence. **plainly,** "so little do they understand, that they do not even understand that they do not understand." *Augustine.* **needest . . ask,** Thou knowest what they *desire to ask* (*v.* 19). **this . . believe,** by this knowledge of the desire of our hearts. One knows the unspoken thought must be Divine.

The disciples' joyful confession.—(1) They begin with a fact; (2) They infer a conviction; (3) They rear a faith. We learn that—(1) Experience gives life to a creed; (2) Certitude is naturally accompanied by a bold avowal. (They only partly understood after all); (3) Jesus accepts imperfect surrender; (4) Inward life should correspond with outward expression; (5) Trust Him only.

Victory over tribulation.—When Samuel Rutherford was sentenced to imprisonment in the city of Aberdeen "for righteousness sake," he wrote to a friend: "The Lord is with me; I care not what man can do. I burden no man, and I want nothing. No being is better provided for than I am. My chains are over-gilded with gold. No pen, no words, no engine can express to you the loveliness of my only, only Lord Jesus."

31—33. do . . believe? rather a caution than an inquiry. **scattered,**[a] notwithstanding the faith you now profess to have. **own,** *i.e.*, his own home, affairs, interests. **alone,**[b] He *alone* vanquished sin, death, hell. **yet . . Father,** with Him, for Him, more than all against Him. **things . . spoken,** ref. to whole discourse. **peace,**[c] telling them even the worst, to show how well He was prepared. The fulfilment of His words would deepen their confidence. Confidence the root of peace. **tribulation,**[d] sorrow, trial, persecution. **have,** He regards His victory as already realized. **overcome,** so will you with the strength and aid that I will impart. I have shown the way, and will supply the means, to completely subdue it.

Shall leave me alone.—Two kinds of loneliness, (1) visible and (2) inward. Causes of Jesus' loneliness are that he serves (1) truth, (2) righteousness. Solitude exposes to (1) temptation, (2) to doubt, (3) to barrenness of heart, (the heart lives by sympathy.) Jesus' consolation, "I am not alone."

Worldly and Christian tribulation.—In the Pitti Palace, at Florence, there are two pictures which hang side by side. One represents a stormy sea with its wild waves, and black clouds and fierce lightnings flashing across the sky. In the waters a human face is seen, wearing an expression of the utmost agony and despair. The other picture also represents a sea, tossed by as fierce a storm, with as dark clouds; but out of the midst of the waves a rock rises, against which the waters dash in vain. In a cleft of the rock are some tufts of grass and green herbage, with sweet flowers, and amid these a dove is seen sitting on her nest, quiet and undisturbed by the wild fury of the storm. The first picture fitly represents the sorrow of the world when all is helpless and despairing; and the other, the sorrow of the Christian, no less severe, but in which he is kept in perfect peace, because he nestles in the bosom of God's unchanging love. *S. S. Times.*

stand for nothing till a figure be added." *C. Love.*

"God's grace exceeds man's prayer." *Ambrose.*

Christ came forth from God

"Our faith is fed by what is plain in Scripture, and tried by what is obscure." *Augustine.*

"The history of the Gospel is chiefly the history of Christ's conquest over the spirit of the world And the number of true Christians is only the number of those who, following the Spirit of Christ, have lived contrary to the spirit of the world." *Wm. Law.*

Cure of Loneliness: A poor woman living alone in a small cottage in the forest was asked if she did not feel the loneliness of the place. "Oh, no," was her reply, "for Faith closes the door at night and Mercy opens it in the morning."

tribulation and victory

a Ma. xxvi. 31, 56; Mk. xiv. 27; Zec. xiii. 7.

b Is. l. 7—9; Jo. viii. 29.

c Jo. xiv. 27; Ro. v. 1; Ep. ii. 14.

d Jo. xv. 19—21; 2 Ti. iii. 12.

CHAPTER THE SEVENTEENTH.

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[**Preliminary note.** "This chapter, of all the chapters in Scripture, is the easiest in regard to the words, the most profound in regard to the ideas meant" (*Bengel, Augustine*). "Plain and artless as is the language, it is so deep, rich, and wide, that no one can find its bottom or extent" (*Luther*). "First He prays for Himself, then for the whole Church; and for it He implores four principal things: the preservation of true doctrine, concord, the application of His sacrifice, and the last and highest good—that the Church with Christ may be invested with life, joy, and eternal glory" (*Melancthon*). "After sermon, a prayer. The most remarkable of our Lord's discourses is followed by the most remarkable of His recorded prayers" (*Dr. A. C. Thompson*). It is said of *Bossuet* that his secretary read this chapter to him sixty times while the bishop was lying on his death-bed. When *John Knox*, the Scotch reformer, came to die, he asked for the reading of this precious chapter. The devout *Spener* had it read to him three times on his death-bed, though he never had been willing to preach fr. it, as it seemed to transcend his powers.

1—3. lifted . . heaven, "*heaven* is not the *sky*, but that upper region, above our own being and thoughts, where we all agree in believing God to be especially present, and wh. we indicate when we direct our eyes and our hands upward." *Alford.* **glorify . . Thee,**[a] "Raise Me fr. the dead, that by Me Thou mayest be known to the whole world." **power,** authority. **flesh,** the human race. **many . . given,** *R. V.*, "that whatsoever thou hast given him, to them he should give eternal life." "Given," they come to Christ, being *drawn* of the Father.[b] **this . . know,**[c] *etc.*, *i. e.*, the essence, sum, and joy of it, as well as the way to it.

This is life eternal.—I. To know God and Christ is to come into personal relation to them, in the way of love and service. II. This is the only permanent part of our life. III. This is a very simple test of our life. IV. The temper and heart which result from this relation will rescue our lives from selfishness.

Blessedness of saving knowledge.—Bishop Burnet relates, that when Dr. Fisher, Bishop of Rochester, who was cruelly condemned to be beheaded by Henry VIII., came out of the Tower of London, and saw the scaffold, he took out of his pocket a Greek Testament, and looking up to heaven, he exclaimed, "Now, O Lord, direct me to some passage which may support me through this awful scene." He opened the Book, and his eye glanced on the text, "This is life eternal, to know Thee, the only true God, and Jesus Christ whom Thou hast sent." The Bishop instantly closed the Book, and said, "Praised be the Lord! this is sufficient both for me and for eternity."

4—6. glorified,[d] honored Thee as the source of My words and works. **thee,** not Myself as the Son of Man. **finished . . do,**[e] regards it as already done. What could hinder the doing, since He was resolved? **now . . me,** in token of My work being accepted as finished. **with . . self,** sharing Thy throne and kingdom. **glory . . world,**[f] His eternal Being and Sonship here plainly asserted.[g] **manifested,**[h] made plain, revealed. **name,** *i.e.*, Thyself, Thy attributes. **kept . . word,**[i] proving them to be the chosen of God and the saved of Jesus.

Life's work well done.—I. Every man has a work to do for God in this world. II. The secret of every great and true life lies in grasping this truth. III. Life's work and worth should not be underestimated. IV. We may have part in the best achievements of our race and time, if we work for God. V. God plans a division of labor for His children. VI. The seriousness of living. *Silcox.*

Anticipation.—Anticipation overleaps Kedron, passes through Gethsemane, and, looking down upon Calvary, cries, "It is finished!" So collected is our Lord in His own purpose, so at home amidst the certainties of the future, that without the slightest assumption He affirms, "I have finished the work that Thou gavest Me to do." Only eighteen hours more, and, in literal act and moment, it is to become true. "I have been so struck lately," wrote Miss A. L. Newton, "with those words of Jesus, 'I have glorified Thee on the earth.' It was His appointed place, and of course it must be ours; and did it ever strike you how beautifully silent He was about the time of His leaving it till the time came; and then how His heart seemed to bound

"Our Lord might have offered this prayer in silence or in secret: but He wished to present Himself to His Father as a praying man, remembering that He was our Teacher. Wherefore, that prayer which He made for us He also graciously made known to us for our edification." *Augustine.*

the high priest's intercessory prayer

"He now adds *prayer* to *teaching*, thus teaching His ministers not to employ themselves only in sowing the Word, but, by mingling their prayers with it, to implore the assistance of God, that His blessing may render their labor fruitful." *Calvin.*

a Ep. i. 20—23.

b Jo. vi. 44.

c 1 Jo. v. 11; Je. ix. 23, 24; 1 Th. i. 9.

life eternal

d Jo. xiv. 13.

e Jo. xix. 30; 2 Ti. iv. 7.

f Jo. i. 1, 2; Ph. ii. 6; He. i. 3, 10.

g This teaches plainly that He is no recent one, nor newly contrived, for if His glory was eternal, so also was He. Besides, a plain distinction is here drawn between the person of the Father and that of the Son; from which we see that He is not only the eternal God, but that He is also the eternal Word of God, begotten by the Father before all ages." *Calvin.*

h Ps. xxii. 22; v. 26.

i He. iii. 6.

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Jesus prays for His disciples

with delight towards His Father, as He exclaimed, 'Father, the hour is come!' 'I have finished the work,' etc.; 'and now, O Father, glorify Thou Me,' etc.; 'Now I am no more in the world'; 'Now come I to Thee'?" *Dr. Thompson.*

7—9. now . . known,[a] having believed, their knowledge is supplied by experience. **words . . me,**[b] He was therefore the predicted Teacher. **known . . thee,** by fruit of the words in their own hearts. **I . . them,**[c] He specifies His own people as the subjects of His prayer. **I . . world,**[d] at this time.

Blessedness of being a Christian.—I have known what the enjoyments and advantages of this life are, and what the more refined pleasures which learning and intellectual power can bestow; and with all the experience that more than threescore years can give, I, now on the eve of my departure, declare to you (and earnestly pray that you may hereafter live and act on the conviction) that health is a great blessing—a competence obtained by honorable industry a great blessing—and a great blessing it is to have kind, faithful, and loving friends and relatives; but, that the greatest of all blessings, as it is the most ennobling of all privileges, is to be indeed a Christian. *Coleridge.*

10—12. mine[e] **. . thine . . mine,** no mere creature could say this. **I . . them,**[f] His name honored in their redemption. (Knox triumphed in the same truth expressed Ez. xxxvi. 22.) **now . . world,** He thus prays for those whom He was *so soon* to leave. **keep**[g] **. . name,**[h] preserve them in the faith of Thee. **I kept . . name,** by giving instruction and encouragement, guarding them ag. error. **none . . lost,** would that every pastor could hand in such a report of the flock given him to keep. **son . . perdition,** Heb. idiom ="devoted to perdition." Ref. to Judas. **Scripture**[i] **. . fulfilled,** He perished in order that the Scrip. might be fulfilled. But the Scrip. would not have been written unless it had been foreseen that He would perish. *Wordsworth.*

Kept of God.—I. We require keeping. II. Who is to keep us? III. What is involved in being kept? IV. This keeping may be accompanied by many trials and much suffering. V. How are we kept? VI. To be kept we must put ourselves in God's hands. *Pentecost.*

Work aids Christian unity.—When I was in the army before Port Hudson I remember that night after night, when our camp-fires were built, we boys used to sit around them and discuss various matters; and sometimes our discussions became very heated, and we said angry words. But one night, right in the midst of a discussion, there broke upon us that awful, startling sound which, once heard, is never forgotten. It was the long roll, and every man was on his feet, and every man shook hands with his comrade and said, "Forgive me. When we were idle we could afford to discuss; but now there is work to do, it finds us brothers." *Hepworth.*

13—15. I . . thee, His prayer the more earnest on that account. **that . . joy,** *etc.*, as they aft. learned that He had so soon, and so earnestly, entered upon His work of intercessor. **not . . world,** possessing its spirit, observing its policy, sharing its fate. **take . . world,** "they are not to depart fr. the world with Me, for I have more work for them to do; to wit, that they increase My little host." *Luther.* **keep . . evil,**[j] *R.V.*, "evil one;" fr. sin, and fr. the temptor's power.

The Christian should be different from, though with others.—I. The Christian lives from an inward principle that is different from other men's. II. He regards the will of God. III. This principle should keep the Christian from sin. IV. Sin will be to the Christian, lack of conformity to God's will. V. The Christian will live in the world to bless it.

Everyday holiness.—In the streets of London, in the streets of Manchester, it is possible for us in our ordinary life to see pictures more pure than the dreams of Angelico, more powerful than the masterpieces of Angelo. Here we are face to face with living men, some in youth, in the early days of passion and struggle, some in age, when the fire is failing and the eye growing dim, who, in the midst of a world that forgets God, or defies Him, are enabled to do mighty things though hidden, to sustain an inner life of loyalty to supernatural principle amidst the fretting care of daily toil. *Knox Little.*

His own are safely kept

keep them from the evil

[a] 2 Pe. i. 16.

[b] De. xviii. 18,19; Jo. vi. 68; xiv. 10.

[c] 2 Ti. ii. 19.

[d] 1 Jo. v. 19.

"In that prayer for eternal life wh. our Saviour knew could not be made without effect, He exceepteth them for whom He knew His sufferings would be frustrate, and commendeth unto God His own." *Hooker.*

[e] Jo. xvi. 15.

[f] Ga. i. 24; 1 Pe. ii. 9; 2 Th. i. 10; Ph. i. 20; Jo. xxi. 19; Ro. viii. 19.

[g] 1 Pe. i. 5.

[h] Pr. xviii. 19.

When it was once demanded of Agesilaus why Lacedæmon had no walls, he replied, "The concord of the citizens is its strength." *Harris.*

[i] Ps. cix. 8; Ac. i. 20.

"These things are spoken to confirm our faith. We must not seek salvation anywhere else than in Christ." *Calvin.*

[j] Ga. i. 4.

"The world, by professing Christianity, is so far from being a less dangerous enemy than it was before, that it has, by its favors, destroyed more Christians than ever it did by its violent persecutions." *W. Law.*

16—19. sanctify,[a] O. T. use of term = *set apart to sacred service.* N. T. sense = *spiritual purification.* "Make them holy by the gift of the Spirit and sound doctrine."[b] **truth,** *R. V.*, "in the truth," the truth app. by Spirit to heart, mind, conscience. **word . . truth,**[c] the rule of life, and plan of salvation. **sent,** *etc.*, as I had a work to do, and was *sent* that I might do it, so they have a work, and a commission. **their . . myself,** to present an example of complete consecration and holiness, without wh. they cannot succeed.

Sanctification by means of the truth.—It is evident that truth is the great means of sanctification: I. From the fact that commands and invitations are used, and from the manner in which they are used, in reclaiming men from their lost and perishing condition. II. From the fact that it is only by persuasion in the use of what is supposed to be truth, that men can influence each other's minds. III. It is by truth and by that alone that men are led to see that they need conversion and sanctification. IV. It is by the truth and that alone that the various objects on which men are required to place their affections are presented before them. *Hopkins.*

20—23. pray . . alone, His prayer reached down through all time to all *sent* preachers; and true believers. **believe . . word,** hence "He approved of that faith wh. is received fr. the teaching of the Apostles." This gives the seal of authority to Apostolic *writings* also. **may . . one,**[d] one flock, united, of one Lord, faith, baptism. **one in us,** *R. V.* omits "one." **world . . me,** the union of the Church, additional and perpetual evidence to the world of Christ's nature and authority. **glory,**[e] distinguishing, crowning honor. **perfect,** *R. V.*, "perfected into one;" brought to perfect unity. **know,** by their united testimony. The coincident experience of so many cannot be a mistake. **loved,** with a deep, lasting, and joy-producing love.

Saints glorified on earth.—I. Jesus' glory lay in the aim and purpose of his life. II. He gives glory to His own by calling them to carry forward His work and equipping them for it. III. Christ's design in glorifying His people is to glorify God and unite them in love. IV. This glory throws light on the future glory of His children.

The indwelling of Christ.—On a bright but chilly day in early spring you see your friend walking on the shady side of the street. You call over to him, "Come and walk in the sun with me." The sun is many millions of miles away, yet you speak of being in it, and walking in it, when you are bathed in the light and warmth continually proceeding from it. In the same way are we in Christ when we are surrounded by the gracious loving presence of His Holy Spirit. *Nye.—Endurance of the Church.*—The King of Navarre, who was a Roman Catholic, and bitter in his opposition to the Protestant cause, had been speaking of its downfall, and how it would be brought about. A celebrated Protestant replied, "Sir, it assuredly behoves the Church of God, in whose name I speak, to endure blows, and not to strike them; but may it please you also to remember that it is an anvil that has worn out many hammers!"

24—26. I will, a strong claim that none else could make, that He—the holy and true—must have had a *right* to make. He says *I will:* we say *Thy* will be done. **behold,**[f] "we should make this sentence our pillow, and a bed of down for our souls, and with a glad heart repair to it when the happy hour draws nigh." *Luther.* **for . . lovedst,** He bases His "I will" on this love. **world,** sinful, hard-hearted, blind. **known thee,** in Thy love and mercy. **declared,** *R. V.*, made known, by His words and deeds He revealed the Father. **declare,** this He is still doing by the work of His Spirit. **love,** *love*, the end of the revelation of God, by Christ, to the minds, hearts, consciences, and lives of men.

God's character the sublimest object and mightiest organ.—The Divine character is—I. The highest object of manifestation; II. The grand instrument of moral reformation. *Homilist.*

Nearer to Christ.—A few years since a Christian company visited a Southern plantation. Among the slaves was an old man, with whom the following conversation was held:—"You are an old man, will you not die soon?" "Yes, I know I must." "Where do you expect to go?" "I think I shall go to the good land." "Why do you think you will go there?" "I cannot tell, but the nearer I come to death, somehow Jesus and I get nearer together."

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sanctification

a Ac. xv. 9; Ep. v. 26; 2 Th. ii. 13. Sanctify, *to make sacred* or *holy.* L., *sanctifico, atum, —sanctus,* sacred, *facio,* to make.

b Wordsworth.

c Ps. cxix. 151; Jo. xviii. 37, 38; Ac. xx. 32.

"Both Christ and they were parts of the Jewish Church; the Jewish Church was not so sanctified, but the most were extremely unclean; therefore we may be parts of a visible, unsanctified church, and yet be separate from the world." *Bp. Hall.*

He prays for all who shall believe on Him

d Ro. xii. 5.

e 2 Co. iii. 18.

"We may justly write this comfortable text in letters of gold, as it relates to us all. For it is our glory and consolation, our treasure and pearl; so that for us Gentiles, the whole Scriptures do not afford a more comfortable saying than this." *Luther.*

He wills the future glory of believers

f 1 Th. iv. 17.

"*I will*:—We may hence reasonably argue, that the utmost sanctification human nature is capable of carries in it no presumption to heaven: but that this is a title that rises simply from the compact of our Lord's mediation." *Dean Young.*

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CHAPTER THE EIGHTEENTH.

Gethsemane

1—3. **Cedron,** Gk. form of *Kidron,*[a] running in valley of Jehoshaphat, E. of Jerus. betw. the city and Mt. of Olives. **garden,** *Gethsemane.*[b] **resorted . . disciples,** assoc. in the traitor's mind with many words of love and friendship. **Judas . . band,**[c] part of the Rom. cohort at that time stationed in Castle of Antonio. **officers,** *etc.*, Levites. **lanterns,** *etc.*, lights usually carried by Rom. soldiers on a night march.

Christ betrayed.—I. Heights of privilege may be the direct course to the lowest fall. II. The powerlessness of angry passions or brute force to stay the march of redemption. III. Persuasion and not force is primarily the Gospel method. IV. The infinite possibilities of harm within the power of an inferior person. V. No amount of sin can permanently blind the soul to its guilt and proper condemnation. *Speare.*

Crossing Cedron.—The decisive moment came to Jesus when He passed over Cedron. He was no longer the great Teacher, but the great Sacrifice. In every human life there is a Rubicon to cross, a critical moment in which we have to pass from the old life to the new. It will come in the shape of temptation, sorrow, or change, and the way in which this crowning trial will be met will be determined by the training previously received. The best preparation is wrestling with God in prayer like our Lord. *Macmillan.*

a 2 S. xv. 23; 1 K. ii. 37; xv. 13; 2 K. xxiii. 4, 6, 12; 2 Ch. xv. 16; xxix. 16; xxx. 14; Je. xxxi. 40.

b Ma. xxvi. 36; Mk. xiv. 32.

c Ma. xxvi. 47; Mk. xiv. 43; Lu. xxii. 47.

"He who goes round about in his requests, wants commonly more than he chooses to appear to want." *Lavater.*

4—7. **knowing,**[d] from the beginning. **went forth,** fr. shadow and retirement of the olive grove. **whom seek,** "He would have them own, distinctly, their dreadful design." **Jesus . . Naz.,** the despised name by wh. He was com. known. **I . . he,** you need go no further in search of Him. **Judas . . them,** and confirmed the words of Jesus with the pre-arranged sign.[e] **went . . fell,** awed by the presence and the word of Jesus. **again,** that there might be no mistake; or in irony, as He saw their fear.

the betrayal

d Jo. x. 17, 18; Ac. ii. 28.

e Ma. xxvi. 48; Mk. xiv. 44.

"When the first Adam became obnoxious to the Divine punishment, he fled and hid himself, and God called, 'Adam, where art thou?' But the second Adam, when He was to be delivered into the hands of the enemy, called out, 'Here am I.'" *Rambach.*

The majesty and force of right.—I. The moral majesty of right. This is seen in—1. The heroic manner in which Christ, single-handedly, met His enemies; 2. The tender consideration which He displays for His friends, under the most trying circumstances. II. The social force of right. What was the force which laid these men prostrate? Was it miraculous? We think not, because—1. The supposition does not agree with the general use of Christ's miraculous agency; 2. It is opposed to that general spirit of non-resistance wh. He constantly exemplified and inculcated; 3. It is not necessary to account for the phenomenon. Learn: (1) The importance of being right; (2) The Divine method of promoting right; (3) The ultimate triumph of right; (4) The folly of opposing the right. *Homilist.*

His overpowering majesty.—Caius Marius, when reduced to the utmost misery, was shut up in a private house in Minturnæ, and an executioner was sent to kill him, but though old and unarmed, the man was so awed by his appearance, that "as if struck with blindness, he ran away astonished and trembling," on which the inhabitants released the great Roman and favored his escape. But this is no parallel to the case of Christ. Remember it was trained Roman warriors and the trusted followers of the Sanhedrin who "went backward," &c. We cannot doubt that on this, as on other occasions, the glory of Christ's Divine nature shone out for great purposes, and was sufficient to effect them without the use of the secular sword which Peter drew. *Anon.*

8—11. **let . . way,**[f] His first thought was for the safety of His friends. **that . . saying,** *etc.*, wh. our Lord had ref. to as a prediction.[g] **Malchus,** name preserved by Jo. alone. **cup,**[h] the portion allotted to Me.

I. The holiest men may be placed in the most painful position. II. Innocence is the best defensive weapon. III. Society escapes through the sacrifice of Jesus. *Parker.*

Peter uses the sword

f Is. liii. 6; Eph. v. 25.

g Jo. xvii. 12.

h Ma. xx. 22; xxvi. 39, 42.

"His word was so full of Divine power, that they could lay no hands on His disciples, not even on St. Peter, when He required that they should go their way." *Augustine.*

Weapons of Truth.—Truth is not defended by physical weapons. Peter in defending Christ was defending truth; and yet Christ forbade the use of the sword. "The weapons of our warfare are not carnal, but mighty, through God, to the pulling down of the stronghold of Satan." Truth shudders in her palace of light as she beholds men attempting to promote her interests by the employment of material forces; Truth sits not on a throne that is bristling with bayonets; hers is a throne estab-

lished on the immovable basis of eternal right and infinite love. *Dr. Parker. Purity of Jesus.*—As a person in perfect health might be shocked when brought into a crowded fever or small-pox ward, when the habitual attendants, accustomed to the signs of sickness and the fœtid air, might not suffer; as one coming out of the bright sunshine into a darkened room feels it to be blackness, while those dwelling there can see around them; as a virtuous woman would shrink with revulsion from the talk and the conduct of the utterly fallen and shameless—far more must the absolute Perfection of Divine holiness be in agony when brought face to face with deadliest depravity. Besides this, Divine love was brought into the presence of human misery. The holy God, hating sin, was the merciful God, loving the sinner; and therefore grieved because of the evils sin was bringing on its victims. *Hall.*

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"What I adore in the Scripture is its fulness." *Tertullian.*

12—14. then, being sure of their man. **bound,** mentioned by Jo. alone. **Annas,**[a] another incident peculiar to Jo. He was brought bound to Annas, Annas did nothing to release Him, but sent Him on bound to Caiaphas (*Lu.*). **counsel** (see on Jo. xi. 49, 50).

Jesus is led to Annas

a Lu. iii. 2.

Jesus led by sinners.—For our sakes, Christ had to go many a road of sorrow, surrounded by the band of the wicked. Let us count—I. The road from Gethsemane to Annas; II. From Annas to Caiaphas; III. From Caiaphas to Pilate; IV. From Pilate to Herod (see Luke) ; V. From Herod to Pilate; VI. From Pilate to the Hall of Judgment; VII. From thence to Golgotha. *Christ before Caiaphas.*—I. The true High Priest before the spurious; II. The Just before the unjust; III. The Innocent One before His bitter enemies, who had long resolved upon His death. *Heubner.*

"The greater love anyone has for Christ, the more attentive will He be in considering the particular circumstances of His sufferings. John, who loved Jesus with a most ardent affection, is the only Evang. who takes notice of the binding of our Saviour. An affectionate soul not only considers the sufferings of Christ in general, but dwells on every circumstance of His passion." *Rambach.*

Jesus before an iniquitous and incompetent tribunal.—Before this judge is brought, not to be judged but to be condemned, the Judge of quick and dead, by an ungrateful and passionate people. The faintest parallel to this may be found in the case of those mutinous rebels of India, who, in their blind rage and unreasoning fury, arraigned before them in mock trial one of their own judges, one who spent his strength in doing good, and was known as the friend of the native; and who moreover might have escaped, only that he refused to quit the post of duty. And they took him and hanged him, in front of his own house, whence he had so often dispensed justice and mercy. This was the return they made—the base and barbarous return—"him they slew, and hanged on a tree." *G. J. Brown.—Jesus judged.*—For blind men to be fair critics of Turner, for bats to be fair critics of sunshine, for worms to be fair critics of the open air, would be more conceivable than the possibility of men like these being fair judges of Jesus! How could such sinners understand the Holy One of God? Besides their unfairness from natural unfitness, there was unfairness from the fact that they were desperate conspirators, plotting against His life. *C. Stanford.*

Peter's first denial

15—18. another,[b] *Gk.*, "the other," prob. Jo.[c] **known . . priest,** Jo. seems to have had some influence and a home[d] in Jerus. **palace,** *R. V.*, "court." **spake . . brought,** Jo. must have been well known there. **damsel,** *R. V.*, "maid:" female porters not unusual in E. now.[e] **thou also,** she seems to have known Jo. to be *one.* **I . . not,** for acc. of Peter's denial *see Ma.*

b Ma. xxvi. 58; Mk. xiv. 54; Lu. xxii. 54.

c Ac. iv. 13.

d Jo. xix. 27.

"Nothing is more common than for persons over-zealous about rituals to be remiss about morals." *Poole.*

Peter's denial of Christ.—A grievous sin. The disciple disowned his Master, the servant his Lord. I. Its elements: 1. Falsehood; 2. Cowardice; 3. Profanity; 4. Persistence. II. Its aggravations: 1. His close connection with Christ; 2. The repeated warnings; 3. Strong professions of devotion; 4. The imperative demands of the time and place. III. Its mitigations: It was—1. Sudden; 2. Brief; 3. Never repeated. IV. Its chief causes: 1. Self-confidence; 2. Blindness to near danger; 3. Negligence of precautions; 4. Fear of derision. *Braithwaite.*

Eternal principle is the only pillar to guide short-sighted creatures. Let governments be warned by the policy of Caiaphas. *Thomas.*

Once denied, thrice denied.—Lie engenders lie. Once committed, the liar has to go on in his course of lying. It is the penalty of his transgression. To him, who, without deliberate intent, is overtaken with such a fault, the power of a first lie to beget others, is a retribution keenly to be felt, while penitently owned to be most just. Dean Swift says: "He who tells a lie is not sensible how great a task he undertakes; for he must be forced to invent twenty more to maintain that one." Mr. Froude shows us Queen Elizabeth stooping to "a deliberate lie." At times "she seemed to struggle with her ignominy, but it was only to flounder deeper into distraction and dishonor." "The ways down which the bad ship Wickedness slides to a shoreless ocean must be greased with lies." *Jacox.*

e A traveller, not long since, was admitted into the house of a rich Jew in Damascus by a maid who kept the door.

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examination of Jesus

a Lu. iv. 15; Jo. vii. 14, 26, 28; viii. 2.

b Ac. xxvi. 26.

The world generally only despises what is despicable in character. It dislikes pretence, sanctimoniousness, narrowness, readiness to lengthen the creed and shorten the decalogue.

"Truth blushes at nothing but secrecy." *Tertullian.*

an officer strikes Jesus

c Job xvi. 10, Ac. xxiii. 2, 3.

"In the Christian combat, not the striker, as in the Olympic contest, but he who is struck, wins the crown. This is the law in the celestial theatre, where angels are the lookers-on." *Chrysostom.*

Peter's second and third denials

d Ma. xxvi. 74; Mk. xiv. 72; Lu. xxii. 60; Jo. xiii. 38.

"After our Lord's resurrection, when Peter was warmed with the heavenly flame (Jo. xxi. 9, 17), he entirely wiped away the enormity of his three denials by the avowal of his thrice-declared love." *Beda.*

Jesus is taken before Pilate

e Ma. xxvii. 2; Mk. xv. 1; Lu. xxiii. 1.

19—21. high priest, fr. the dif. betw. this questioning and that recorded by other Evang. it is prob. that *this* high priest was Annas; and fr. (*vv.* 19—23) an acc. of the preliminary examination bef. him. **disciples,** their number, etc. **doctrine,** *R. V.*, "teaching." **openly,**[a] *boldly.* **world,** people not disciples. **synagogue,** *etc.*, in public places. **secret . . . nothing,**[b] having nothing to conceal or be ashamed of. **them . . heard,** He challenged investigations and production of witnesses.

Christ's estimate of public worship.—Jesus was in the habit of worshipping at the synagogue. (There are fifteen distinct references to this habit.) In the synagogue He exercised His beneficence.

The force of truth.—For my own part, I am fully persuaded that the most powerful goddess, and one that rules mankind with the most authoritative sway, is Truth. For though she is resisted by all, and oftentimes has drawn up against her plausibilities of falsehood in the subtlest forms, she triumphs over all opposition. I know not how it is that she, by her own unadorned charms, forces herself into the heart of man. At times her power is instantly felt; at other times, though obscured for a while, she at last bursts forth in a meridian splendor, and conquers by her innate force the falsehood with which she had been oppressed. *Polybius.*

22, 23. struck . . palm,[c] *lit.*, "gave him a blow." **answerest . . so?** it is hard to see what answer would have served their turn. **answered,** "what more true, mild, and just, than was this answer?"

Jesus smitten in the high priest's palace.—This narrative shows—I. How religion is opposed: 1. With inveterate prejudice; 2. With licentious violence; 3. With hypocritical pretences. II. How it is to be maintained: 1. With undaunted firmness; 2. With unruffled patience. *Simeon.*

The hand that struck Jesus.—When Henry Martyn was in Persia, the following incident took place: A poor boy while writing how one of the servants of the high priest struck the Lord in the face, stopped and said, "Sir, did not his hand dry up?" *The horror of smiting Jesus.*—King Crœsus had a son who was dumb all his days until the siege of Sardis, when, seeing a Persian soldier rush to strike the king, this dumb son of his found his voice, and cried, "Man, kill not Crœsus!" This burst of anguish broke the impediment, and he spoke for the first time in his life. As I enter into the spirit of the fact, and seem to see a contemptible slave strike the face of Jesus, a fiery sting strikes my own face, I feel my heart burst, and my brow burn; it seems to me that had I been dumb, and a witness of this deed, I should have spoken out! So any Christian is ready to say. *C. Stanford.*

24—27. Annas . . bound, He had been bound by the soldiers (*v.* 12), and Annas passed Him on still bound. **and,** the history is resumed fr. *v.* 18. **kinsman,** Jo. alone tells us this. **crew.**[d]

The denial of Peter.—I. Its source: 1. Its more remote occasion—(1) Transgression of the injunction of Jesus (Jo. xiii. 36); (2) Neglect of the admonition (Ma. xxvi. 41). 2. Its deeper ground—(1) Unbelief in the Word of the Lord (Ma. xxvi. 36); (2) Confidence in the strength of his love to Jesus and in his own firmness; (3) Proud presumption in the midst of danger. II. The denial itself: 1. Manifestation of his fear of man, thoughtless haste and impotence; 2. Termination—a lie. III. The conversion (*see* Ma. xxvi. 75): 1. The crowing of the cock and the look of Jesus; 2. The perception of Christ's truthfulness and his own weakness; 3. Spiritual sorrow and repentance. *Lisko.*

Backsliding must be checked at its beginnings.—The rail diverges but a little where the switches are turned, but before long the branch line is miles away from the main track. Backslide a little and you are on the way to utter apostacy. The mother of mischief is small as a midge's egg: hatch it, and you shall see an evil bird larger than an ostrich. You cannot say to sin, "Hitherto shalt thou go, and no farther, and here shall thy proud waves be stayed." Like the sea when the dike is broken, it stretches forth its hand to grasp all the surrounding country. *Spurgeon.*

28—30. hall . . judgement,[e] *R. V.*, "the palace," bef. Pilate. **defiled,** as they would be by intercourse with heathen. **went out,** into open court bef. the hall. **accusation,** he must have a formal charge. **malefactor,** *R. V.*, "evil doer." **we . . thee,** still here is no specific charge. They would impertinently dictate to the Rom. governor.

Spurious sanctity is I. Common. For nothing had Christ greater contempt.

"Woe unto you." II. Irrational. Every spot is holy ground and on it man is bound to glorify God. III. Pernicious. It injures its subject. It is a calumny on true religion and so interferes with the progress of Christianity. *Thomas.*

False scrupulousness.—How much more particular men are to seem clean outside than to be clean inside. Very few men, or women, will go to church in their working dress, or in untidy garments of any sort; but a great many men and women will go to church without any mental or spiritual preparation. Ten times more attention is commonly paid on Sunday morning to blacking boots, and to arranging hair, and to putting on one's best clothing in the showiest way, than to family prayers and to private devotions, in "getting ready for church." Is there such a great difference, after all, in the spirit of our neighbors—not to include ourselves—nowadays, and the spirit of those Jews who would plan to crucify Jesus, but would shrink from going to their religious services with soiled hands and defiled garments? *Trumbull.*

31, 32. said, not getting the reply he required. **judge . . law,** they wanted the fact that they had condemned Him to be enough for Pilate. **death,**[a] and nothing less would suffice. **saying . . death,**[b] *R. V.*, "by what manner of death;" "lifted up,"—death of the cross—a Rom. form of cap. punishment. Had it been lawful for the Jews to have put Him to death, it would have been by stoning.

The responses to the two appeals of Pilate.—I. The first response (*v.* 29) shows (1) Baseless calumny; (2) Arrogated superiority. II. The second response (*v.* 31) shows (1) Mortal malice; (2) Sinners restrained.

The character of Pilate.—Pilate was a thorough and complete type of the later-Roman man of the world. Stern, but not relentless—shrewd and world-worn—prompt and practical—haughtily just—and yet, as the early writers correctly observed, self seeking and cowardly—able to perceive what was right, but without moral strength to follow it out—the Procurator of Judæa stands forth a sad and terrible instance of a man whom the fear of endangered self-interest drove not only to act against the deliberate convictions of his heart and conscience, but further to commit an act of cruelty and injustice, even after those convictions had been deepened by warnings and strengthened by presentiment. *Ellicott.*

33—35. entered . . again, what kind of trial is this? The judge running ab. fr. accusers to accused! **King . . Jews?** either the Jews had named this to P., or he had bef. a general knowledge of the case: still the accused is thus made to criminate Himself. **thing . . thyself?** if so, as a Rom. he was to inquire in a political sense, and the reply would be "No." **others . . me?** *R. V.*, concerning me; if Jews had suggested it, His reply, in a sense *they* ought to understand, would be "Yes." **thine . . nation,**[c] had there been any danger of sedition fr. teaching of Jesus, the Roms. were the proper parties to interfere. **what . . done?** state your side of the case; what is your offence and defence?

What has Jesus done for you?—Jesus has died for me. Jesus now lives for me. What have you done for Jesus? Have you consecrated yourself to Him, or have you been crying "crucify Him" by deliberately sinning?

Christ's kingdom.—He is the only founder of a religion in the history of mankind which is totally unconnected with all human policy and government, and therefore totally unconducive to any worldly purpose whatever; all others, Mohammed, Numa, and even Moses himself, blended their religious institutions with their civil, and by them obtained dominion over their respective people; but Christ neither aimed at nor would accept of any such power; He rejected every object which all other men pursue, and made choice of all those which others fly from and are afraid of. He refused power, riches, honors, and pleasures, and courted poverty, ignominy, tortures, and death. Many have been the enthusiasts and impostors who have endeavored to impose on the world pretended revelations, and some of them, from pride, obstinacy, or principle, have gone so far as to lay down their lives rather than retract; but I defy history to show one who ever made his own sufferings and death a necessary part of his original plan and essential to his mission. *Soame Jenyns.*

36—38. kingdom . . world,[d] political, material. **then . . fight,** as the servants of political kings for their sovereigns. The fact that they do not fight makes it clear that we have no political end or aim. **now,** the Rom. Ch. puts emphasis on *now*, implying that our Lord meant that *afterwards* it would be a worldly kingdom. **Pilate . . then?** he would nat. ask this, since Jesus spoke of "My kingdom." **thou sayest,** idiom of Syro-Chaldaic = "I am what

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"O, impious blindness! they are afraid of being defiled by the hall of a heathen judge: and yet do not fear to shed the blood of their own innocent brother, who is the Lord of life!" *Augustine.*

the death of Jesus resolved upon

a Ge. xlix. 10; Ezek. xxi. 27.

b Ma. xx. 19; Lu. xviii. 32, 33; Jo. xii. 32, 33.

"To discover truth is the best happiness of an individual; and to communicate it is the greatest blessing he can bestow upon society." *Dr. Townsend.*

"A just person knows how to secure his own reputation, without blemishing another's, by discovering his faults." *Quesnel.*

art Thou the King of the Jews?

c Jo. xix. 11; Ac. iii. 13.

"These things concerning Christ, did Pilate, already himself in his conscience a Christian, report to Tiberius, the Cæsar of that day." *Tertullian.*

Thomas Carlyle says, "To speak in the ancient dialect, 'we have forgotten God;' we have quietly closed our eyes to the eternal substance of things, and opened them only to the shows and shams of things."

what is truth?

d Ps. xlv. 3, 6; Is. ix. 6, 7; Da. ii.

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44; vii. 14; Zec. ix. 9; Lu. xii. 14; Jo.vi. 15; Ro. xiv. 17; Col. i. 13.

a Is. lv. 4; Rev. i. 5; iii. 14; *cf.* Jo. viii. 47; 1 Jo. iv. 6.

"What is truth? As if ἀλήθεια and βασιλεία had little connection; a heathen notion, the speech of Pilate." *Wordsworth.*

"It is a matter of lamentation that men know not to what end they were born into the world, till they are ready to go out of it." *Sir T. Smith.*

"There are many amongst the vulgar (great and small) who understand no argument but this of fashion and example. Error is always solicitous to procure an establishment in men's opinions; for, if this point is once gained, it will be an age at least, before any appeal from popular prejudices can come to a hearing." *W. Jones.*

Barabbas

Ma. xxvii. 15—26; Mk. xv. 6—15; Lu. xxiii. 13—25.

"It well becomes that judge to nod at crimes, that does commit greater himself, and lives." *Tourneur.*

thou sayest." **born . . truth,** King of Truth, subduing men to the truth. **heareth . . voice,**[a] lovers of truth will listen to the Lord of truth. **what . . truth?** a *sneer*, or a *doubt*. **find . . fault,** *R.V.*, "no crime," what fault did he afterwards find?

Christ's kingdom.—I. Christ hath a kingdom. 1. Providential; 2. Mediatorial. II. What kind of a kingdom is Christ's? 1. It differs from worldly kingdoms in pomp and glory; 2. In subjects; 3. Rule; 4. Weapons; 5. Privileges. III. Privileges of its subjects: 1. All their business is transacted in the court of Christ; 2. They are free; 3. Have free trade with heaven; 4. Right to all the Saviour's ordinances; 5. His protection; 6. Will be victorious. *Burroughs.*

The worldly and the unworldly kingdom.—I. A man's kingdom *is* of this world: (1) When he devotes himself to the accumulation of earthly treasures; (2) When he fails to exert any effort to uplift his race; (3) When he draws his highest joys from the fascinations of this life. II. A man's kingdom is not of this world: (1) When he regards the world as a means rather than an end; (2) When he regards the evangelization of the world of supreme importance; (3) When he can cheerfully relinquish his earthly possessions. *Parker.*

Real Christians.—"I have read of a certain regiment ordered to march into a small town (in the Tyrol, I think), and take it. It chanced that the place was settled by a colony who believed the Gospel of Christ and proved their faith by works. A courier from a neighboring village informed them that troops were advancing to take the town. They quietly answered, 'If they *will* take it, they must.' Soldiers soon came riding in with colors flying and fifes piping their shrill defiance. They looked round for an enemy, and saw the farmer at his plough, the blacksmith at his anvil, and the women at their churns and spinning-wheels. Babies crowded to hear the music, and boys ran out to see the pretty trainers, with feathers and bright buttons, 'the harlequins of the nineteenth century.' Of course none of these were in a proper position to be shot at. 'Where are your soldiers?' they asked. 'We have none,' was the brief reply. 'But we have come to take the town.' 'Well, my friends, it lies before you.' 'But there is nobody here to fight.' 'No, we are all Christians.' Here was an emergency altogether unprovided for by the military schools. This was a sort of resistance which no bullet could hit; a fortress perfectly bomb-proof. The commander was perplexed. 'If there is nobody to fight with, of course we cannot fight,' said he. 'It is impossible to take such a town as this.' So he ordered the horses' heads to be turned about, and they carried the human animals out of the village, as guiltless as they entered, and perchance somewhat wiser. This experiment on a small scale, indicates how easy it would be to dispense with armies and navies, if men only had faith in the religion they profess to believe. *Mrs. Chapman.*

39, 40. cried, *lit.*, "shouted." **not . . Barabbas,** being persuaded by the chief priests (*Ma.* and *Mk.*).

Many prefer—I. Their sins to Christ. II. Their ease and self-indulgence. III. Their gains. *Halsey.*

A converted Jew.—Tremellius was a Jew, from whose heart the veil had been taken away, and who had been led by the Holy Spirit to acknowledge Jesus as the Messiah and the Son of God. The Jews who had condemned our Saviour, had said, "Not this man, but Barabbas." Tremellius, when near his end, glorying in Christ alone, and renouncing whatever came in competition with Him, used very different words, "Not Barabbas, but Jesus." *Whitecross.*

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CHAPTER THE NINETEENTH.

1—4. scourged,[a] it seems (*v.* 4) that this was done as sufficient punishment, for a man in whom no fault was found, to satisfy the Jews. The punishment was horrible. Hence, prob., Jesus' inability to bear the cross. **smote,** *Gk.*, "were smiting," repeated act. **find no fault,**[b] for what reason, then, the thorns, robe, smiting, and scourging?

The threefold sin.—Three classes of sinners: I. Those who sin without conviction—the soldiers. II. Those who sin against conviction—Pilate. This sinning against conviction is: 1. The hardest work; 2. The most hellish work. III. Those who sin from conviction. *Homilist.*

The martyr's crown.—When John Huss, the martyr, was brought forth to be burned, they put a paper over his head, on which were pictured three devils, and the title, "heresiarch." When he saw it, he said, "My Lord Jesus Christ, for my sake, did wear a crown of thorns: why should not I therefore, for His sake, wear this ignominious crown?" *Ryle.*—*A pillow without thorns.*—How well did that converted Tahitian understand the comfort to be derived from these thorn-wounds of Jesus; when on his death-bed, he said: "The blood of Jesus is my sure foundation. He is the best of all kings. He gives me a pillow for my head without thorns." *Besser.*

Jesus is scourged

Ma. xxvii. 26—30; Mk. xv. 15—19.

a Is. liii. 5.

b Jo. xviii. 38; *v.* 6.

Is it not a striking fact that our Lord was allowed to die under such conditions of cruelty and wrong-doing without a single protest, so far as we can find from the record, from the lips of an apostle, disciple, or well-wisher?

5—7. behold . . man, innocent, helpless. **crucify,** *they* had proved against Him nothing worthy of that death; *Pilate* had found "no fault." **Pilate saith,** *etc.*, a time-server. **we . . law,**[c] the Rom. gov. was there to execute Rom., not Jewish law. **because,**[d] *etc.*, they now prefer the charge of blasphemy.

The appeal of Pilate.—We have here an appeal—I. For pity for Christ: 1. For a prisoner; 2. A prisoner unjustly accused; 3. And whose sufferings and shame were enhanced by cruel mocking. II. From Pilate to the Jews: 1. From a heathen soldier; 2. To the Jews—to whom Christ came. III. From one who nevertheless put Christ to death. *A. Morris.*—*What think ye of Christ?*—With what feelings may we utter these words—1. Mockery; 2. Pity; 3. Admiration; 4. Faith. *W. W. Wythe.*

Ecce Homo!

c Le. xxiv. 16.

d Jo. v. 18; x. 33.

"Of all injustice, that is the greatest wh. goes under the name of law; and of all sorts of tyranny, the forcing of the letter of the law against the equity is the most insupportable." *Sir R. L'Estrange.*

8—10. Pilate . . afraid, superstitious fear. "*More* afraid." He feared *before* to execute an innocent person. **whence . . thou?** fr. heaven or of earth. **answer,** Scripture fulfilled.[e] **power,**[f] a broken reed for the innocent to lean upon. Popular clamor and priestly influence more powerful.

Christ at Pilate's tribunal.—I. The nature of the accusation (*v.* 7). II. The bearing of the prisoner. III. The character of His accusers. IV. The conduct of Pilate throughout the trial. *Thomas.*

A symbol of justice.—The true qualities of a judge were admirably embodied in the figure which the old Egyptians gave to justice. She was symbolized by a human form without hands, to indicate that judges should accept no bribes; and not without hands only, but sightless, to indicate that the judge is to know neither father nor mother, nor wife nor child, nor brother nor sister, nor slave nor sovereign, nor friend nor foe, when he occupies the seat of justice. He is not to be the client, but only to hear the cause, and, uninfluenced by fear or favor, to decide the case upon its merits. *Guthrie.*

Pilate again questions Jesus

e Ps. xxxviii. 13; xxxix. 9; Is. liii. 7; Ma. xxvii. 12, 14; Ph. i. 28.

f Da. iii. 14, 15.

11, 12. no power,[g] it is of God's providence you hold office; wh. providence has provided for the occasion a time-serving judge. You have need of special moral power to do a right thing. **he . . sin,**[h] knowing you are but a weak man, the tool of men of stronger will. **Pilate . . him,** impressed by His majesty and innocence. **Cæsar's friend,** a hint he might himself be arraigned for complicity in some plot. A threat. **maketh . . king,**[i] though true in *word*, this was false in *fact*.

The trial of Christ.—I. The praiseworthy manner in which it was opened by Pilate; II. The pitiable manner in which he concluded it; III. Pilate, the type of a natural man in his relation to Christ. *Lange.*

Delegated power.—Pilate was not the prime mover in this deed, but an unwilling, subordinate actor. Judas was the man who really set the machine in motion; and when it came to Pilate's turn to act, he did so reluctantly, and under some constraint.

Jesus' reply

g Lu. xxii. 53; Jo vii. 30.

h Mk. xiv. 44; Jo. xviii. 3; He. vi. 4—8; Ja. iv. 17.

i Lu. xxiii. 2; Ac. xvii. 7.

"God works by means of what is evil; but is not the author of evil itself." *Augustine.*

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sentence is pronounced

Had it not been that Christ was delivered up to Pilate, he would have had no power against Him, and would not, therefore, have been constrained by the priests and people to deliver Him to death. Thus, as Judas delivered Him according to the determinate counsel and foreknowledge of God (Acts i. 16; ii. 23), the power Pilate, as a ruler, exercised over Him thus brought under his jurisdiction is spoken of as "the power given from above." Therefore had Judas the greater sin. *Bible Student.*

13—15. judgement seat,[a] judicial tribunal, placed on the **pavement,** a tesselated floor, in front of the Prætorium, called **Gabbatha** (*platform* or *elevated place*). [Here he received his wife's message, Ma. xxvii. 19.] **preparation.**[b] **sixth hour,** Mk.[c] says *third* hour, wh. agrees best w. all the circumstances. Many suppose an error may have crept into John's text by the early custom of designating numbers by Gk. letters, wh. might easily be mistaken for each other. **behold . . king,** see the fate of every usurper of kingly authority under Roman rule! **no . . Cæsar,**[d] this confession fr. men whose fathers had boasted that God was their King.[e]

Why did Pilate deliver up Jesus?—I. Worldly policy was Pilate's main motive in deciding this case. II. It subdued the strongest convictions of duty. III. It brought him into bondage to those he should govern. IV. It derived strength from his previous misdeeds.

Men-serving judges.—Judges have their favorites. These men avoid displeasing them, praise their actions, flatter their vanity, work for their interests, seek to shield them from adverse criticism, ply them with deceitful favors, and all, not from friendship and affection, but for selfish ends of their own. Have you never seen ants swarm over the rosy flower-buds of the opening peony? How they caress it! How nimble are their thousand tickling feet, as round and round the circular bud they go nursingly! Is it that ants love flowers? No! It is that they may lick up the sugary secretion which exudes from the flower-bud. And so there may be many that serve men, not because they love them, but because they fain would suck their substance out of them. *Beecher.*

16—18. delivered, *etc.,*[f] Pilate pronounced no sentence, but delivered up an innocent, uncondemned prisoner to death bec. the priests demanded it. **and . . away,** the best texts omit these words.

The leading away to Golgotha.—I. The victim of wickedness led thither by the hands of men; II. The sin-offering of the world led thither by the hand of the Father. *The way of the Cross.*—I. Strewn with the thorns of wickedness; II. Moistened with the tears of pity; III. Lighted by the majesty of Jesus; IV. Terminated by the hill of death. *Lange.*

Importance of justice.—Justice is the greatest interest of men on earth. It is the ligament which holds civilized beings and civilized nations together. Wherever her temple stands, and so long as it is duly honored, there is a foundation for social security and general happiness, and the improvement and progress of our race. And whoever labors on this edifice with usefulness and distinction, whoever clears its foundations, strengthens its pillars, adorns its entablatures, or contributes to raise its august dome still higher in the skies, connects himself in name, and fame, and character with that which is and must be as durable as the frame of human society. *Daniel Webster.*

19—22. Hebrew . . Greek . . Latin, *i.e.,* "in the three langs. wh. were then eminent above all others: the *Heb.*, for God's law; the *Gk.*, for human wisdom; the *Lat.*, for the Empire, then almost universal, of Rome." **then said . . Pilate answered,** *etc.,* Ma. xxvii. 37, notes.

The superscription.—Jesus of Nazareth, a King on the cross—I. His majesty; II. His victory; III. The foundation of His kingdom; IV. His jurisdiction; V. His government. *Krummacher.—The superscription.*—It was—I. Read of all; II. Vexatious to many; III. Obstinately defended by one. Learn—(1) Wilt thou pass it unheeded? (2) Wouldst thou at all alter it? (3) Wilt thou not accept it? *Lange.*

In Bronson Alcott's school it was a law that all offences should be punished in order that the authority of the school might be kept inviolate. The punishment of offences he decreed should be borne by himself. He intended to put every offending scholar under the power of this thought, "I made my friend and teacher suffer." Mr. Alcott says, "One day I called before me a pupil, eight or ten years of age, who had violated an important regulation of the school. I put the ruler into the hand of

"Man without religion is the creature of circumstances. Religion is above all circumstances and will lift us up above them." *A. W. Hare.*

"The world is a net wherein the more we stir, the more we are entangled." *Bp. Hall.*

Jesus led away to be crucified

"It is a sacred dictate that the faults and infirmities of governors are by God permitted for the punishment of the people." *Dr. Hammond.*

the title on the cross

"There were three hanging on the cross; the first was the Saviour, the second to be saved, the third to be damned. The pain of all three was one, but the cause diverse." *Augustine.*

a Pr. xxix. 25; Ac. iv. 19.

b Ma. xxvii. 62.

c Mk. xv. 25.

d Ge. xlix. 10.

e 1 S. xii. 12.

f Nu. xv. 36; He. xiii. 12.

the offending pupil and extended my hand. I bade him strike. The instant the boy saw my extended hand, I saw a struggle begin in his face. A light sprang up in his countenance. A new set of shuttles seemed to be weaving a new nature within him. I kept my hand extended. The school was in tears. The boy struck once, and he himself burst into tears. I constantly watched his face, and he seemed in a bath of fire which was giving him a new nature. He had a different mood toward the school and toward the violated law. The boy seemed transformed by the idea that I should take chastisement in place of his punishment."

23, 24. coat, under-garment or vest, the *tunic*. "It was the *toga, ocellata*, or *byssina*, properly a priest's garment,[a] and woven [b] of linen or wool." **rend,** making it worthless. **parted . . raiment,**[c] the four parts to be divided would be, the headgear, the sandals, the girdle, and the *tallith* or square outer garment w. fringes. *Vincent.*

The parting of the garments.—I. The testator; II. His property; III. The inheritors. *Krummacher.—The visible and spiritual inheritance left by Jesus.*—I. The visible inheritance—1. A booty of Gentile soldiers; 2. An inheritance for which they gamble, cast lots, and squander their time. II. The spiritual inheritance—1. His righteousness; 2. His peace; 3. His word and sacrament. *Lange.*

The cross the soul's haven.—While your bark is tossed about at sea, it is very likely that she wants a new copper bottom, or the deck requires holy-stoning, or the rigging is out of repair, or the sails want overhauling, or fifty other things may be necessary; but if the wind is blowing great guns, and the vessel is drifting towards those white-crested breakers, the first business of the mariner is to make for the haven at once, to avoid the hurricane. When he is all snug in port, he can attend to hull and rigging, and all the odds and ends besides. So with you, child of God, one thing you must do, and I beseech you do it. Do not be looking to this, or to that, or to the other out of a thousand things that may be amiss, but steer straight for the cross of Christ, which is the haven for distressed spirits; fly at once to the wounds of Jesus, as the dove flies to her nest in the cleft of the rock. *Spurgeon.*

25—27. stood, *etc.*, this recorded by Jo. alone. **Cleophas,** *R. V.*, "Clopas;" not the Cleopas of Lu. xxiv. 18, but the father of Ja. the less and Joses. **woman,**[d] not *mother*, as if to remind her of His higher relations. **son,** upon whom rely as thy earthly support, and love in My place. **mother,**[e] act a son's part towards her. **home,**[f] *lit., own things—possessions*—it means that he henceforth cared for her, nourished, supported her.[g]

The triumph of love; or, the disciples at the crucifixion.—I. They proclaim themselves to be His friends in the very presence of His enemies, who were then triumphing over Him—1. By following Him to Calvary; 2. By taking their station near the cross; 3. By the marks of consternation visible in their countenances. II. Jesus Himself notices their presence as a proof of their love—1. His solicitude for the welfare of His mother; 2. The prevailing of His love over His bodily and mental agony. *Dr. Leifchild.*

Christ is the ground of hope.—Archbishop Whately, a distinguished scholar, thinker, philanthropist, replied to a friend who said to him, "You are dying as you lived, great to the last," "I am dying, as I lived, in the faith of Jesus." Another remarked, "What a blessing that your glorious intellect is unimpaired." "Do not call intellect glorious," answered Whately; "there is nothing glorious out of Christ." A third observed, "The great fortitude of your character now supports you." He said, "No, it is not my fortitude that supports me, but my faith in Christ." *Stevenson.*

28—30. scripture . . fulfilled,[h] how oft. this formula occurs! **hyssop,** this gives a hint of the height of the cross, as the hyssop reed was not more than 3 or 4 feet in length. **finished,**[i] *i.e.*, His sacrificial death, His expiatory work, His life of obedience, and the great work of Human Redemption. **bowed . . head,** dying in submission to His Father's will. How will He *lift up His head* when He comes as judge! **gave . . ghost,**[j] surrendered His spirit. [It was at this moment that the rending of the temple veil occurred.]

Christ's work finished.—I. The truths contained in these words: 1. The fulfilment of prophecy; 2. The work of redemption; 3. The salvation of man. II. The truths to be deduced from it—1. That there is a sure ground of hope for all who feel the need of mercy; 2. That they in whom a good work is begun, have reason to

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"Most wonderful that He, who was before as 'a reed, shaken with the wind,' is now fixed as a pillar of brass." *Flavel.*

His garments divided

If there had been no Christ, there would have been no Plymouth Rock Pilgrims in Massachusetts. *Gregg.*

a See *Jos. Ant.* iii. 7, 4, for descr. of Aaron's vest; also *Jahn Ant.*, 368, who says it was of cotton (? linen), made of one piece, without being sewn.

b Ex. xxviii. 32; xxxix. 41; xxix. 5.

"The tunic was com.made of two pieces, a front and a back piece, with the sides open and fastened with clasps, or laced with cords." *Jacobus.*

c Ps. xxii. 18.

the disciples at the crucifixion

d Jo. ii. 4.

e 1 Ti. v. 2.

f Jo. xvi. 32.

g A tradition of the 7th cent. says that she lived with Jo. at Ephesus, and died there at a very great age. The Romanists pretend to show her sepulchre at Jerusalem." *Jacobus.*

Jesus dies

h Ps. lxix. 21.

i Jo. xvii. 4.

j Is. liii. 10, 12; He. ii. 14, 15.

"He could have borne His drought—He could not bear the Scripture not fulfilled. It was

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hope that it shall be carried on and perfected to the day of Christ; 3. That those who have obtained mercy have the strongest possible incentive to maintain good works. *Simeon.*

The death of Christ.—The death of Socrates, peacefully philosophizing among friends, appears the most agreeable that one could wish: that of Jesus, expiring in agonies, abused, insulted, and accursed by a whole nation, is the most horrible that one could fear. Socrates, indeed, in receiving the cup of poison, blessed the weeping executioner who administered it; but Jesus, amidst excruciating tortures, prayed for His merciless tormentors. Yes, if the life and death of Socrates were those of a sage, the life and death of Jesus are those of a God. *Rousseau.*

Wonderfulness of the death of Christ :—

> Amazing scene! well might the sun, abashed,
> Hide his bright face in darkness! well might earth
> Shake to her centre! well the rending rocks
> Speak out their wonder; and convulsions tear
> The universal frame! O love Divine!
> O miracle of love! O love of God!
> How vast, how wondrous, passing human thought!
>
> *Young.*

31—34. preparation, *etc.*[a] [*see refs.* on *v.* 14]. **high day,**[b] *Gk.*, a great day. It was the Sabbath—the only one during the Passo. **legs . . broken,**[c] brutal formalists. **pierced . . side,** to make sure of His death. **water,** the *lymph* of the pericardium, or watery blood of pleura following a mortal wound. "It is one of the last phenomena of waning life."[d] *Cf.* 1 Jo. v. 6.

Physical cause of the death of Christ.—I. His death was not the mere result of crucifixion, for—1. The period was too short; 2. The attendant phenomena at the time of actual death were different from those of crucifixion. II. No known injury, disease or lesion of the brain, lungs, or other vital organs could, I believe, account for such a sudden termination of His sufferings in death, except—1. Arrestment of the action of the heart by fatal fainting or syncope; or—2. Rupture of the walls of the heart or larger blood vessels from it. III. The attendant symptoms—especially the loud cry and subsequent exclamations—show that death was not the effect of mortal fainting, or mere fatal arrestment of the action of the heart by syncope. IV. On the other hand these symptoms were such as have been seen in cases of rupture of the walls of the heart. *J. Y. Simpson, F. R. S. E.*

35—37. he . . saw,[e] *i.e.*, Jo. himself. **record,** *R.V.*, "witness," nothing can be more clear or positive than this statement of an eye-witness. **scripture,** *etc.*,[f] he beheld, in what he saw, a distinct fulfilment of the Word of God.

The cross.—Perhaps the noblest building in the world is the Cathedral of Cologne. I stood before that pile, that crowning triumph of architecture, with emotions of awe and wonder. I thought of the centuries of the building, in which generations of builders had toiled and passed and left it incomplete. I saw the cross everywhere wrought into the walls and ornaments, and lying outspread in the majestic outline of stone, upon that ancient square, where once had stood a heathen temple. How grand a response, I thought, to the cross of my Redeemer. It seemed some worthy rejoinder to the cry of Calvary. But there is a response grander far than the cathedral builders have given Him, the response of the lowliest sinner, coming to the Cross for pardon, opening his heart for the finished work to be wrought within him. It requires no costly offering for this, no pile of masonry, no generation of builders, and centuries to make it complete. Now, without the delay of a minute, it may be made complete in you, because Jesus finished the great provision. It is complete. He who receives it at once is completely saved.

38, 39. fear . . Jews,[g] who had threatened excommunication. **besought,** *R.V.*, "asked," *etc.*, reason given by Mk.[h] **myrrh,** prob. *Gum ladanum*, a gum that distils fr. a small thorny tree of Arabia and Abyssinia. **aloes,** the fragrant wood of *Aquilaria agallochum.* **hundred pounds,** Roman pounds of nearly 12 ounces.[i]

The burial of Christ a display of a threefold power.—I. Here is the power of the world: 1. Wealth; 2. Popularity; 3. Caste. II. The power of the cross: 1. The material; 2. The moral. III. The power of God. This should teach us: 1. That the world is not in human hands; 2. That the cross is the great organ of Divine power; 3. That Divine purposes, however long delayed, will one day be realized. *Homilist.*

not the necessity of nature, but the necessity of His Father's decree." *Bp. Hall.*

"This was the sixth remarkable word of Christ upon the cross, uttered as a triumphant shout when He saw the glorious issue of all His sufferings now at hand." *Flavel.*

a soldier pierces His side

a De. xxi. 23.

b Le. xxiii. 7, 8.

c "This was usually done with clubs, or an iron mallet, just above the ankle, aft. wh. a blow on the breast put an end to the sufferer's life." *Lactantius, Div. Inst.* iv. 26.

d *Ency. Metro., Hydrop. Per.*; see also *Dr. Stroud on the Physical Cause of the Death of Christ.* Dr. S. himself points out that Russell, Edwards, Rambach and other writers had more or less correctly anticipated him in the belief that Christ died fr. rupture or breaking of the heart.

John an eye-witness

e 1 Jo. i. 1—3.

f Ex. xii. 46; Nu. ix. 12; Ps. xxxiv. 20; xxii. 16; Zec. xii. 10; Re. i. 7.

Joseph begs the body of Jesus

g Jo. ix. 22; xii. 42.

h Mk. xv. 43.

i Jos. relates that 500 slaves, bearing aromatic spices, followed Herod to the grave. *Ant.* xvii. 8, 3, *cf.* 2 Ch. xvi. 14.

Extremes in Christ's history.—Twice was Jesus rich in the days of His poverty. Once immediately after His birth, when the wise men offered Him gold, etc., and now after His ignominious death, when a rich man buries Him, and a distinguished man provides spices to anoint Him. Yea! a rich Joseph has taken the place of that poor Joseph who stood by the manger. *Besser.—A secret disciple.*—A native gentleman was taken seriously ill, and requested one of the Orissa missionaries to visit him. In the course of conversation the missionary offered to lend him any book in his library that would be likely to interest and profit him. "I have a large number of books with which to instruct and exercise the intellect, but," added he, with emphasis, "when I want food for my soul I go to the Bible; there only," pointing to a copy of the English Bible which lay on the table, "I get something to warm my heart." When pressing on him the importance and necessity of making a public profession of his attachment to Christ, he said, with tears, "God, who searcheth the heart, knoweth that I am a heathen but in name; that my trust, my heart, are fixed on Him to whom I offer my daily prayer, and in whose mercy alone I trust. And it is my hope and intention, by the help of God, one day to make a public avowal of this my faith." *Miss. News.*

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"Whilst shame keeps its watch, virtue is not wholly extinguished from the heart." *Burke.*

"Shame greatly hurts or greatly helps mankind." *Homer.*

40—42. wound, *etc.*,[a] temporary embalming till the Sabbath should be passed. **in . . place,** well known; immediately outside the city. **new,** no other body there. **laid,**[b] *etc.*, embalming and burying hurriedly. [Then followed the setting of the watch desc. by Ma. xxvii. 66.]

the burial of Jesus

a Ac. v. 6.

b Is. liii. 9: 1 Co. xv. 4.

The sepulchre in the garden.—I. Everywhere death lurks beneath the beautiful. II. Sorrow mingles with all earthly enjoyment. III. The presence of Christ converts death into life, sorrow into joy.

O, wonderful grave!—It was in this grave that the bottom of the grave was knocked out. It is off this grave that we gather the flowers to adorn our mourning garment after our dead. This is a grave which reconciles us to our own graves. *David Roberts.—The decorated grave.*—Mark well this tomb. I. It is the most celebrated tomb in all the ages. Catacombs of Egypt, tomb of Napoleon, Mahal Taj of India, nothing compared with it. At the door of that mausoleum a fight took place which decides the question for all graveyards and cemeteries. Sword of lightning against sword of steel. Angel against military. That day the grave received such a shattering it can never be rebuilt. The King of Terrors retiring before the King of Grace. The Lord is risen. *Talmage.*

"In a garden there is something emblematic and suitable, where nature dies and is again renewed." *J. Williams.*

"What is all philosophy but the contemplation of our death?" *Plato.*

CHAPTER THE TWENTIETH.

1, 2. dark, very early (*Lu.*). **Mary,** prob. dif. women arr. at dif. moments. **taken away** (*see Ma.*). **then,** *etc.*, Jo. alone states this. Other Evangs. descr. the vision of angels; wh. Mary also beheld on hastening back; when she also saw the *Master* (*Mk.*). **Peter,** it is not prob. that this was the special message spoken of by Mk. **taken . . Lord,** it did not occur to her that He was risen.

the resurrection

Mary Magdalene

Ma. xxviii. 1; Mk. xvi. 1; Lu. xxiv. 1.

Awhile she stood,
Transformed by grief to marble, and appear'd
Her own pale monument! but when she breathed
The secret anguish of her wounded soul,
So moving were the plaints, they would have soothed
The stooping falcon to suspend his flight
And spare his mourning prey.

Fenton.

An Easter church is there, the empty tomb, this place of a mighty victory, this birthplace of all light, wh. lights up the darkness of life, this place of refuge of those forsaken, this field of victory of those who strive, this workroom of eternal life, this Easter church, wh. has been the foundation of all other Easter churches. *Hom. Com.*

Jesus, in the act of conquering death, and in the last moment of the transaction that saves millions of everlasting lives, stops to smooth the shroud, and to put the napkin carefully away into its right place, before He leaves the house of death. A striking instance this of particularity in order and of attention to "the littles." *Stanford.*

With myrrh and with aloes
We balmed and we bathed him,
Loyally, lovingly,
Tenderly swathed him:
With cerecloth and band
For the grave we arrayed him;
But, oh, he is gone
From the place where we laid him.

Goethe's Faust.

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Peter and John visit the Sepulchre

a Lu. xxiv. 12.

b Lu. xiii. 30.

"John doth represent the contemplative; Peter the active. The contemplative person is more nimble in his wit; the active man quick at his work. John did run faster; but Peter did go surer." *Theophylact.*

they find it empty

c Ps. xvi. 10; Ac. ii. 25—31; xiii. 34, 35.

"It is remarkable that whenever these holy coverings of our Lord's body are mentioned, they are never called 'grave-clothes,' as in the case of Lazarus, but are spoken of as the linen clothes." *J. Williams.*

the vision of angels

"This position of our Lord was set forth by the Ark, 'between the two Cherubim.'" *Bp. Andrewes.*

"By these words, 'Why weepest thou?' our Lord took away the old curse. . . . In the garden of Paradise He had subjected the woman to sorrow; so now, in the garden, He bids her sorrow no more." *Cyril.*

"A woman was the first messenger of this our joy, because a woman was the first minister of our sorrow." *Greg. Nyssen.*

"Our powers owe much of their energy to our hopes." *Johnson.*

3—5. Peter,[a] Lu. mentions P. alone. **other,** Jo., who relates what occurred as an eye-witness. **ran,** eagerness to solve Mary's doubt, and their own conjectures. **outrun,**[b] love more enduring than impetuous zeal. **yet . . in,** deterred by reverence, wonder, or fear of pollution.

The resurrection.—I. The mystery of the resurrection surpasses all the thoughts and reasonings of men. II. Jesus, the supreme Good, is worth seeking for, without intermission, till He is found. III. Believers often find Jesus not such as they sought for.

Memory of the resurrection.—Mr. John Knox, a little before his death, rose out of his bed; and being asked why he rose, being so sick, he answered, that he had had in the night sweet meditations on the resurrection of Jesus Christ; and now he would go into the pulpit and impart to others the comforts he felt in his soul.

6—10. went into, his impulsiveness overcoming every consideration. **not lying,** as if thrown down, or fallen off. **wrapped,** *R. V.*, "rolled up," our Lord's conduct never marked by hurry, but calm composure. A man walking out of a trance (had such been the case) would never have done this. **believed,** *i.e.*, that He was indeed risen; and not, as Mary supposed, stolen away. **knew not,** *etc.*,[c] he believed fr. evidence of senses. **disciples,** Peter and John.

Unconscious influence.—("Then went in also th. other disc."). There are two sorts of influence belonging to man—that which is active or voluntary, and that which is unconscious. It is with the latter we have at present to deal. To gain some conception of unconscious influence: I. Expel the common prejudice that there can be nothing of consequence in it, because it makes no report, and falls on the world unobserved. II. Note the twofold powers of effect and expression by which man connects with his fellow-man: 1. The ear and the understanding; 2. The sympathetic powers, or the affections. III. Inferences to be drawn from this subject to complete its practical effect: 1. It is impossible to live in this world and escape responsibility; 2. The true philosophy or method of doing good is here explained. *Dr. Bushnell.*

Fear of death.—It is said of the late Dr. Arnold, that, finding one of his children had been greatly shocked and overcome by the first sight of death, he tenderly endeavored to remove the feeling that had been awakened, and, opening a Bible, pointed to the words, "Then cometh Simon Peter following Him, and went into the sepulchre, and seeth the linen clothes lie, and the napkin that was about His head, not lying with the linen clothes, but wrapped together in a place by itself." "Nothing," he said, "to his mind afforded us such comfort, when shrinking from the outward accompaniments of death—the grave, the grave-clothes, the loneliness—as the thought that all these had been around our Lord Himself—round Him who died, and is now alive for evermore." *Stanley.*

11—13. Mary, who returned after telling P. and J., and had been outrun by them. **weeping,** still thinking the body of Christ had been stolen. **angels,** who came when P. and J. had gone. **sitting,** *etc.*, reverently indicating the place. **woman,** *etc.*, they do not at once overwhelm her with the announcement of the resurrection. **weepest,** how strange must human tears seem to holy, happy angels, yet they knew them to be signs of grief. **because,** *etc.*, she had doubtless wept at His death; now this sacrilege—as it seemed to her—was a fresh cause for tears.

Mary weeping.—I. Rejoicing would take the place of sorrowing if we had clearer knowledge and stronger faith. II. Angel's sympathy. III. Jesus often near when not recognized. IV. Jesus tender and loving still. V. True love combined with deficient knowledge. VI. Jesus knows His own individually. VII. The true disciple recognizes Jesus' voice. *Hall.*

Hope in a resurrection.—We may rejoice that the disciple of Christ may go shouting into the grave, "O grave, where is thy victory?" Christ Himself has been in it, and sanctified it, and blessed it. Besides, the grave can only receive and claim the poorer part of us. It only takes the body; while the soul, the immortal part, escapes its power. You know you can seem to see things when the eye is shut, and you dream of things when asleep. And so the soul can live, and think, and act, when the body is in the grave. You will sleep in the grave a long, long time, but not always. God can, and will raise up the body again. He is able. Do you see that beautiful little humming-bird dancing from flower to flower, like a spirit of flowers? He was once confined to the little mummy shell, but God brought him

out. See that looking-glass; how perfectly you can see your face and form, and every hair on your forehead in it? But had you seen the coarse sand lie on the sea-shore, before the workmen began, would you think that they could make such a thing from that sand? So God will raise us up from the grave by His wisdom and power. *Dr. J. Todd.*

Mission of sorrow.—It is said that gardeners sometimes, when they would bring a rose to richer flowering, deprive it for a season of light and moisture. Silent and dark it stands, dropping one fading leaf after another, and seeming to go down patiently to death. But when every leaf is dropped, and the plant stands stripped to the uttermost, a new life is even then working in the buds, from which shall spring a tender foliage, and a brighter wealth of flowers. So, often, in celestial gardening, every leaf of earthly joy must drop before a new and divine bloom visits the soul. *Mrs. Stowe.*

14, 15. knew not,[a] her tears and the pre-occupation of her mind, perhaps, preventing recognition. **gardener,** a servant, therefore, of Joseph. **I . . away,**[b] how pleased would she have been to have had the privilege of caring for the dead body of Jesus.

Seeking the dead; finding the living.—This incident suggests—I. That we should seek not a dead but a living Christ. II. If we seek earnestly, and with tears, like Mary, we shall, like her, find the living Saviour. *D. Longwill.*

Grief rebuked.—A prudent and pious lady observing her husband dejected by some misfortune that had befallen him, to such a degree that he could not sleep at night for care, pretended, in the morning, to be still more disconsolate herself, and gave way to lamentations and tears. As she had spoken cheeringly to him the evening before, and exhorted him to dismiss his sorrow, he was astonished, and asked the cause of her sudden grief. Hesitating a little, she replied that she had been dreaming, and that it seemed to her that a messenger had come from Heaven, and had brought the news that God was dead, and that all the angels were weeping. "Foolish woman," said the husband, "you know right well that God cannot die!" "Indeed," replied the wife; "if that be so certain, how comes it that you are now indulging your grief so immoderately as if He really did no longer exist, or, at least, as if He were unable either to set measure and bounds to our affliction, or mitigate its severity, or convert it into a blessing? My dear husband, learn to trust Him, and to sorrow like a Christian." *Scriver.*

16—18. Mary,[c] "He revealed Himself by showing His recognition of her." **turned,**[d] startled by well-remembered voice. **Rabboni,** my master. A true-hearted and prompt acknowledgment. **touch . . not,** she was prob. ab. to cast herself upon Him. **for,** *etc.*, she is not to regard Him in the light she had bef. His death. **go . . brethren,**[e] not monopolize Him. In the fulness of her joy she must think of, and act for others. **Father,**[f] brethren, Father. He still holds to the dear words. **Mary,** "an Apostle to the Apostles." **seen . . Lord,**[g] they believed not (*Mk.*), though some of them had seen the empty sepulchre.

The import of a word.—I. It shows His power. Only a word, yet what an effect it produced. II. It displays His immutability. The same way He used to speak to her. III. It displays His love. "Mary!" not woman, as He did before. IV. His watchful care. Christ was looking on. V. It indicates His pity. Did not chide her. *Stems and Twigs.*

Mary.—But Jesus chooses one auditor. And who is it? A king? A high priest? A prophet with intellect inspired to comprehend the grandeur of His tidings? No; but a simple woman. And why? Because she loved the Saviour most. Very deep the lesson we are to learn from this, that not to the most serviceable even, nor to the most spiritually learned, not to those who were appointed to the highest dignities in the Church by His own designation, the holy Apostles, but to her who loved Him most, gave He the most resplendent honor of all. The blessing of Christ will most enwrap us as we come closest to Him. You will learn most of His truth as you give yourself up to feel His affection. *Ludlow.*

19, 20. then . . day,[h] earlier in the evening of this day He app. to two discs. on their way to Emmaus (*Mk.*, *Lu.*). **first day,** now the Lord's-day; and fr. this day the Christian Sabbath. **assembled,** no doubt discussing the wonders of the day; and presently interrupted by the return of the two fr. Emmaus. **came . . stood,** imagine them falling back in speechless awe and wonder. **peace . .**

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appearance of Jesus to Mary

a Ma. xxviii. 9; Mk. xvi. 9; Lu. xxiv. 16, 31; Jo. xxi. 4.

b Song iii. 2.

"The force of love has usually this effect on the mind, that it supposes none can possibly be ignorant of what is continually dwelling in our own thoughts." *Gregory.*

Touch Not:—What a strange thing that both the old world and the new should have begun with the same prohibition. *Burgon.*

He sends a message to His disciples

c Is. xliii. 1; Jo. x. 3.

d Song iii. 4.

e Ps. xxii. 22; Ro. viii. 29; He. ii. 11.

f Ro. viii. 14, 15; 2 Co. vi. 18; Ga. iii. 26; iv. 6, 7.

g Ma. xxviii. 10.

"Dwell not upon this passionate consideration of My bodily and personal presence; but send thy thoughts, and thy reverence, and thy devotion, and thy holy affection up, whither I am going, to the right hand of My Father; and consider Me, contemplate Me there." *Dr. Donne.*

Jesus appears to His disciples

h Mk. xvi. 14; Lu. xxiv. 36; 1 Co. xv. 5.

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a Jo. xvi. 22.

If we distinguish man as a creature of language, there are in him two sets or kinds of language—voluntary and involuntary; that of speech in the literal sense, and that expression of the eye, the face, the look, the gait, the tone. Speech, or voluntary language, is a door to the soul, that we may open or shut at will; the other is a door that stands open evermore. *Bushnell.*

"I hold that a world without a Sabbath would be like a man without a smile, like a summer without flowers, and like a homestead without a garden. It is the joyous day of the whole week." *H. W. Beecher.*

He breathes upon them

b Jo. xiv. 27.

c 2 Ti. ii. 2· He. iii. 1.

d Ac. ii. 4, 38.

e Ac. viii. 20, 23.

f Ac. v. 3, 4, 9.

g 1 Co. v. 3—5; 2 Co. ii. 6—10.

"He thus installs them in the office to which He had previously appointed them. Let it be therefore held by us as an ascertained truth that the Apostles were now for the first time appointed to be ordinary ministers of the Gospel." *Calvin.*

Thomas not present

h Jo. xi. 16.

i Ps. lxxviii. 11, 32.

you, thus He calmed their fears, and reminded them of the legacy—peace—that He had left. **when . . said,** and they being tranquillized. **hands . . side,** still bearing the prints of the nails and spear. **glad,**[a] their mourning turned into joy at the word and sight of Christ.

Appearance of Jesus to His disciples.—I. The appearance of Christ: 1. To whom He appeared; 2. When; 3. How; 4. Where. II. His gracious words: 1. To allay their fears; 2. To show that He cherished no feelings of resentment on account of their recent conduct; 3. To remind them that His great work was done, and that the special blessing which He died to secure was ready to be bestowed. III. The condescending act of Christ. There are three things that the sight cannot fail to teach us: 1. His real humanity; 2. His lowly condition; 3. His matchless love. *Anon.*

Christ's peace the antidote for the world's distractions.—You may have stood by the side of one of those brawling mountain streams which descend into the sea. Such a stream rushes with its noisy waters down its narrow channel, every pebble rattles in the torrent, every ripple makes a murmur of its own. Suddenly the sound ceases, a deep stillness fills the banks from side to side. Why? It is the broad sweep of the advancing tide of the ocean that has checked the stream and occupied the whole space of its narrow channel with its own strong, silent, overwhelming waters. Even so it is with all the little cares, and difficulties, and distractions that make up the noise and clatter of the stream of our daily life. They go on increasing and increasing; they engross our whole attention till they are suddenly met and absorbed by some thought or object greater than themselves, advancing from a wider, deeper, stronger sphere. From a thousand heights the streams of human life are for ever rushing down; but there is another stream advancing into each of those channels, a tide from that wider and trackless ocean, to which they are tending; and deep indeed is the peace which those tides may bring with them wherever their force extends. The very measure of the greatness of the idea of God and of the things of God is the depth of the peace which that idea is able to impart. *Stanley.*

21—23. again,[b] to impress the saying as specially important then. He having come out of a great conflict, victorious; and with the wounds upon Him. **sent,** *etc.*[c] [Jo. xvii. 18]. **breathed,** breath a symbol of Holy Spirit, coming from Christ, breath of spiritual life and power. **receive,**[d] as an earnest, foretaste, pledge of the Pentecostal outpouring. **whose soever,** *etc.*, the sense in which this is meant is shown in several cases; as S. Magus,[e] Ananias,[f] Corinthians.[g]

The confession and remission of sins.—I. The power of forgiving sins is Divinely bestowed upon the disciples of Jesus Christ in their corporate capacity; II. Jesus called upon the offended individual to forgive the offender upon receiving individual confession; III. Nowhere in the Scriptures is forgiveness promised apart from confession and restitution. *Parker.*

Impossibility of Apostolical succession.—Apostolical succession is no more possible as a law for the Church than an equivalent theory would be in the world of art. Think of trying to institute in such a way the right and the gift of teaching beauty! Think of an hierarchical pretension in the artistic world, claiming that only the students upon whom Raffaelle, or Michael Angelo, or Murillo, or Rubens, or Reynolds, or West, or Turner, or Allston, had laid his hands, were rightfully consecrated and equipped to paint and to educate the taste of men! By all means have studies, and studios, and thorough intercourse with the masterpieces of ages. But leave room for genius—its freedom, its new methods, and its fire. And do not try to conduct the potent and volatile essence of inspiration, which flows only from the laying on of God's hand, along the fixed methods of any confederation. *T. S. King.*

24, 25. Thomas,[h] *etc.*, where was he? did he know of the meeting? why was he absent? what did he lose? **said . . Lord,** this they said joyously, and to make him joyful. **except**[i] **. . see,** *etc.*, so for a week he doubted. His brethren were to him the objects of an unjust suspicion, and he still in doubt as to the resurrection. Yet he had the testimony of the women,—of the two,—and of the ten. **finger . . hand,** *etc.*, as if the sense of sight or touch were the strongest evidence he could have.

Absent from blessings.—A scene often reproduced—1. A gathering of the disciples; 2. An incomplete gathering; 3. A gathering blessed with Christ's presence. *Whythe.*

"*Whose soever sins ye remit.*"—What does this mean? That a man is to take

the place of the Saviour, and undertake to forgive sins? No; but he bears a gospel from Christ which is a message of forgiveness; and when that gospel is received, forgiveness is received, and we are warranted in saying, "You are forgiven;" and what we say on earth, the angels, in their songs over the returning prodigal, say in heaven. Sin begets despondency, and a man says, "I shall never get rid of it; it will be with me for ever." You, as a Christian, have to reply: "No; the load may be removed." It is a great thing to help a man to realize this. "And whose soever sins ye retain," &c. That is, the message of forgiveness may be rejected. If not only the load of guilt remains, but, by reason of that rejection, is made heavier. The preaching of Christ cannot leave men as it finds them. The gospel of life may become a savor of death unto death. Where there is a rejection of Christ, we are authorized to say, "Your sins remain. There is no other way." *Owen.*

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"We are too prone to carry our faith with Thomas at our fingers' ends; and trust God no farther than our hand of sense can reach." *Gurnall.*

"Our doubts are traitors, and make us lose the good we oft might win." *Shakespeare.*

Jesus appears to His disciples

26—29. eight days, *i.e.*, on the eighth day, counting the day of resurrection, the second Christian Sabbath. **Thomas . . them,** had he faith enough to expect the Lord? **doors . . shut,** the Spirit of power presently gave them boldness of speech in the open streets. **saith . . Thomas,** *etc.*,[a] showing that He had heard, though invisible, the words of Thomas. **Thomas . . said,** *etc.*,[b] his confession of faith, though slow, is now full. **not . . believed,**[c] "let those who wish that they had lived in the times of the Apostles, and had seen Christ working miracles, meditate on these words." *Chrysostom.*

Thomas is present

a cf. 1 Jo. i. 1; 1 Ti. i. 14.

b Ps. cxviii. 28; Jo. v. 23; 1 Ti. iii. 16.

c 1 Pe. i. 8.

"He saw Christ as man; but believed in Him and confessed Him as God." *Augustine.*

"Some saw but His Humanity: faith confessed His Godhead." *Gregory.*

"The more slow I was in finding the object of my pursuit, the faster did I hold Him when found." *Bede.*

The doubting disciple.—I. The doubts of which he was the subject—1. They were unreasonable; 2. They were not unimportant. II. The manner in which his scruples were removed—1. The feelings with which Thomas regarded the risen Redeemer; 2. His exalted views of the Saviour's person; 3. His subjection to the Saviour's authority; 4. His assurance of a personal interest in his favor. III. The truth subsequently declared by the Saviour—1. A benediction implied; 2. Expressed. *Anon.*

Unbelief.—A pious man and woman had an only son, named Thomas, who, to the great grief of his parents, began to turn out wild. Mr. Rees, a worthy minister, went to lodge at the house, and the father and mother, with many tears, informed him of the ungodliness of their son. The following morning, before family prayer, Mr. Rees took hold of the young man's hand, and spoke very seriously and affectionately to him respecting his salvation. In family worship he prayed for him with great enlargement, and amongst others, used the following expression:—"O Lord, say to *this Thomas*, 'Be not faithless, but believing.'" The words, to use his own expression, entered his heart like a sword, and a permanent change was effected: he soon became a church member, and was an ornament to his Christian profession till death.

unrecorded signs wrought by Jesus

30, 31. signs,[d] as evidences of His resurrection. **not written,** what the unwritten history is we may know in the future. **these . . written,**[e] as sufficient specimens. **believe,** if they secure faith, the end of the record is won. **ye . . life,**[f] spiritual life here; and, hereafter, life eternal.

d Jo. xxi. 25.

e Lu. i. 4.

f Jo. iii. 15, 16; v. 24; x. 10; 1 Pe. i. 9.

"To be willing to be ignorant of what our great Master has thought fit to conceal is no inconsiderable part of Christian learning." *Doddridge.*

The intention of the Gospel.—I. The things to wh. the Evangelist refers: 1. The fact of the Redeemer's resurrection; 2. The fact of the Redeemer's commission to His disciples; 3. The fact of the Redeemer's wonderfully gracious condescension. II. The ends proposed in recording these things: 1. That ye might believe, etc.; 2. That believing ye might have life, etc.

Spiritual life.—It takes two summers to get a blossom on many plants. It takes I know not how long a series of summers to develop the highest blossoms and the truest fruit we can bear. God takes us from this life and hides us in the grave; and then, in His good time, transplants us in another soil. The work is not done in this life. It is not done when you are converted, or even when you have gone on for forty years. Such is the pattern of that work which God is carrying forward, such is the majesty of that manhood which He means shall yet flame in glory in us, that He cannot accomplish His purpose in the narrow compass of our present life; so He buries us over the winter of death, and then puts us in a better soil and a better summer to take our next growth. And what there is beyond these, "eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive," but doubtless there are to be serial developments, infinite and endless. *Beecher.*

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He appears to His disciples at the Sea of Tiberias

Had they that night, as of old, succeeded in their fishing, the charm of the old life might have been too strong for them. *M. Dods.*

"An illustrious example of working with one's own hands without detriment to Apostolic dignity." *Bengel.*

"He was not seen, except by concession, bec. His body was now imperishable and incorruptible. He manifested Himself." *Chrysostom.*

the miraculous draught of fishes

"The Church sees her beloved as well through the lattice as through the open window." *Bp. Hall.*

The true way to wait for our special work is to do the ordinary work that comes to us. *Peloubet.*

"Such as thy words are, such will thy conversation be esteemed; and such will thy deeds as thy affections; and such thy life as thy deeds." *Socrates.*

the fire by the seaside

St. John is the first to apprehend, St. Peter the first to act. *Perowne.*

"As the large capture of fish was to them the pledge and promise of a labor that should not be in vain, so the meal, when the labor was done —a meal of the

CHAPTER THE TWENTY-FIRST.

[As ch. xx. 30, 31, sum up and conclude the Gospel, ch. xxi. is evidently an appendix, written no doubt by John himself, but probably some years later. *Alford.*]

1—3. **showed,** *R. V.*, "manifested;" Jo. the sole narrator of this interview. **Tiberias,** His discs. must therefore have left Jerus. **and . . wise,** in this manner. **together,** a group of seven men by the sea-side. **Peter . . fishing,** *etc.*, they had returned to their old calling as a means of living until the Comforter should be sent. **night . . nothing,** as once before: Peter might remember the occasion and wish the Lord were here.

The second draught of fishes.—I. The manner in which the disciples were employed: 1. The scene of their toil; 2. The number which were engaged; 3. The disappointment they experienced. II. The unexpected interview with which they were favored: 1. The way in which He accosted them; 2. The discovery they made in consequence of what had now transpired; 3. The effect which this discovery produced; 4. The simple repast which followed.

Fishers of men.—A fisherman has to go through great varieties of experience; he may be out on a stormy sea, or he may have to creep, or hide, or watch in the leafy covert or reedy river. Some kinds of fish are to be taken by spear, some by line, some by net—hand-net, or draw-net, or basket-net. He must never angle for a whale, or harpoon a trout. "You must," says Izaak Walton, "be the scholar of the fish before you can be his master." The work of the spiritual fisher is rather one of skill than of violence—he must draw, not drive. Our spiritual work must be done by ourselves, and not by proxy. When, for instance, a man is called to be a preacher, let him preach his own sermons—"Fish with your own hooks." *Sanford.*

4—6. **morning . . come,** *R. V.*, "day was now breaking;" the disappointed men returning, weary, to land. **stood . . shore,** He now stands on the eternal shore, waiting to welcome home all fishers of men. **meat,** *R. V.*, "aught to eat." **right,** they had prob. cast the net fr. both sides by turns during the night. **find,** a conditional promise. Who could promise this but the Master? They must have suspected who the speaker was. **cast . . fishes,** our net shall be as well filled if the Lord will.

A good day's work.—A Christian man in a Western city resolved that he would never allow a day to pass without speaking to some one on the subject of personal salvation. He was returning home late one evening, burdened with the thought that the day had gone by, and no one had been invited to Christ. He saw a man leaning against a lamp-post, put his hand gently on the shoulder of the stranger, and said, "May I ask you if you love the Lord Jesus Christ?" The stranger resented the freedom, and replied curtly, that that was a personal matter in which nobody else had any concern. But the Christian replied kindly, that they were fellow-travellers to another world, and one could not be indifferent whether others had a good hope of entering heaven. After a few more words had passed between them, they parted, the Christian fearing he had given offence, but carrying the matter to the closet for earnest prayer. Three months after, just as he had retired for the night, a knock was heard at the door. He inquired what was wanted; and a gentleman replied he would like to see him. On opening the door, he recognized the stranger met at the lamp-post. The latter grasped him convulsively by the hand and said, "The question you put to me, 'Do you love the Lord Jesus Christ?' has been ringing ever since in my ear; and I have come to ask you what I must do to be saved." They prayed and talked together; and in a few days the stranger was rejoicing in hope of pardon. He became an earnest and devoted Christian.

7—10. **It . . Lord,** the absence of excitement suggests that they had grown accustomed to the appearing of our Lord; and that this was one of many. **cast . . sea,** as was usual when they left the ship for the shore. The ship would not approach it more nearly. **came . . ship,** *R. V.*, "boat," wh. being *little* drew less water. Peter waded, they rowed. **fire,** while they toiled at His command, He provided for them. How true was this in their after life. **bring . . caught,** He will accept and they shall enjoy the result of their labors.

Pulling in the net.—If you are always mending and setting the net, you won't catch

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many fish. Who ever heard of a man going out to fish, and setting his net, and then letting it stop there, and never pulling it in. Why, everybody would laugh at the man's folly. If you want to catch men, just pull in the net. If you only catch one it will be something. It may be a little child, but I have known a little child convert a whole family. Why, you don't know what's in that dull-headed boy in the inquiry-room, he may become a Martin Luther—a reformer that shall make the world tremble. *D. L. Moody.*

11—14. great fishes, their size made the mir. the *greater* (every soul caught in the Gospel net is *great.*) **broken,** *R. V.*, "rent," not a strand of the truth breaks, not a plank of the Church starts, and all that are caught are brought to land. **durst ask,** to do so would be needless. **knowing . . Lord,** as we, too, know certainly Who blesses *our* work, and crowns it with success. **bread . . them,** we need the bread He gives. **fish likewise,** let us not think that Christ has no fish but of our catching. **third time,** *etc.*,[a] *i.e.*, to any considerable number together.

Fishing for souls.—Many men there are who make fishing-rods who never themselves use them. To make fishing-rods is one thing, to catch fish is another. Many men can make good lines—silk lines and gut lines—who never think of going out themselves to catch fish. There are plenty of mechanics in Birmingham and Manchester that stand by the stithy and make all sorts of hooks, who never catch fish. Many of the men that make reels and baskets do not catch fish. The man who, having these things at his command, knows where the trout lie, and how to throw his line, and how to draw back when the fish rises to the hook, he after all is the fisherman. Now there are hundreds of men who, when they go into the pulpit, make rods and lines (very long lines), and hooks and reels and baskets. They take this or that doctrine, and pound it out into a hook, bending and kinking it just so, and stick it up on a paper, and label it, and that is the end of it. And this is called preaching! To know how to make rods and lines, and hooks and reels and baskets, is called sound, regular, and approved preaching! But Christ says that is preaching which catches men. And, so far from teaching that you have no right to introduce into the pulpit anything but the substance of doctrines, I affirm that the man who does not do it will never catch men. God's sovereignty may out of the literal foolishness of his preaching catch some men; but the commission of Christ to every man that undertakes to preach is, "Follow me, and I will make you a fisher of men." The business of a preacher is to catch men—proud men, vain men, wicked men, worldly men; and to catch them out of temptations, out of snares, out of wealth, out of poverty; for men are in more pools, ten thousand times, than ever fishes are. And that man who knows all kinds, and what sort of bait each loves, and how to coax him, and how to catch him, knows how to preach; but the man who does not know these things, though he knows everything else, lacks a knowledge of the very thing that he was sent to do. *Beecher.*

15. lovest, *see Gk.* (ἀγαπᾷς), the word = love, but love involving respect, reverence. **love,** *see Gk.* (φιλῶ), our Lord's word sounded distant, cold. "He therefore, in His answer, substitutes for it the word of a more *personal* love." **feed,**[b] *see Gk.*, the word = nourish with food. **lambs,**[c] children of the Church; babes in Christ.

The youth and children of the present day are more likely to become neglecters of God and the Bible, than to become sceptics. Rev. J. G. Bass, chaplain of the penitentiary in Brooklyn, N. Y., states that thirty years ago it was unusual to find a former S. S. scholar arrested for crime, not more than five per cent. of the whole number; but that recently at least seventy-five per cent. of those arrested have been S. S. scholars. Two of the largest prisons in Massachusetts make a similar report. There are two reasons for this state of affairs: I. S. S. teaching is more general than formerly. II. Children are trained to go to S. S., but not to church. Hence when they think themselves too old to go to S. S., they easily drift into Sabbath breaking, and then into crime.

Love to Him.—You remember that there is a picture in which Napoleon is represented as riding over the battle-field, and he stops his horse, as he sees a slain man with his favorite dog lying upon his bosom doing what he can to defend his poor dead master. Even the great man-slayer paused at such a sight. There is gratitude among the beasts of the field, and the fowls of the air. And, surely, if we receive favors from God, and do not feel love to Him in return, we are worse than brute beasts. *Spurgeon.*

Lord's own preparing, and upon the shore — was the symbol of the great festival in heaven, with wh., after their earthly toil was over, He would refresh His servants." *R. C. Trench.*

a Jo. xx. 19, 26.

They asked Christ no questions. People who have no religion are fond of religious questions. But when you get near Christ there is no questioning. *Spurgeon.*

"Hence we infer that these were good fish, by whom the net was not broken; for heretics and schismatics are continually breaking through the Gospel net." *Eusebius.*

"He no longer 'looks up to heaven,' nor does things according to a man, as showing that, on former occasions, He had done them by condescension." *Chrysostom.*

"I would not have preachers torment their hearers, and detain them with long and tedious preaching." *Luther.*

lovest thou me

b Is. xl. 11; Je. iii. 15; Ez. xxxiv. 2—10; Ac. xx. 28; 1 Pe. v. 2, 4.

c He. v. 13, 14; 1 Pe. ii. 2; 1 Co. ii. 6; Ep. vi. 1.

"He that loves Jesus Christ most, is most like unto God." *Owen.*

"He who is in Himself Infinite Love, ought to be the only object of love." *Bonaventura.*

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a He. xiii. 20; 1 Pe. ii. 25.

"What is said to Peter is said to all the Apostles. Not *thy* lambs or *thy* sheep, but '*My* lambs and *My* sheep.'" *Augustine.*

"Do not suppose that they are any the less the Father's because they are His, or any the less His because they are the Father's." *Chrysostom.*

"The eye that will not weep another's sorrow should boast no gentler brightness than the glare that reddens in the eyeball of the wolf." *Massinger.*

Peter's death predicted

b Jo. xiii. 16; Ac. xii. 3, 4.

c Acc. to tradition Peter was crucified. Hence this expression has given to it the sense of stretching forth the hands for crucifixion.

d Ac. xxii. 25.

e 2 Pe. i. 14.

f Nu. xiv. 24; 1 S. xii. 20; Ma. xix. 28; Jo. xii. 26.

"Among the various points of peculiar interest which belong to the Gospel of St. John, must be reckoned the few but expressive references to the future lives and deaths of the Apostles." *Bp. Medley.*

Peter's curiosity concerning John

g Ma. xxv. 31; Re. i. 7; xxii. 20.

"True humility is like the violet; it grows low to the ground; hangs its head downwards, and

16, 17. lovest, *see Gk.*, our Lord repeats the word *He* had used before. **love,** *see Gk.*, Peter again uses the more endearing term: He cannot consent to use the other. **feed,** *R. V.*, "tend," *see Gk.*, shepherd my sheep. Act the part of a shepherd—*i.e.*, watch, guide, care for, feed, etc. **sheep,**[a] flock. Old and young. **third . . lovest,** *see Gk.*, our Lord now uses Peter's word. Dost thou indeed love Me with this deep personal love? **love,** still employing the same word, Peter affirms that he does. **feed,** *see Gk.*, nourish with food. **sheep,** flock.

Supreme love to Christ.—I. Supreme love to Christ was essential to Peter's character. II. Supreme love to Christ was the only cure for his past defects: 1. His vanity in comparing himself to others—genuine humility will ever accompany supreme love to Christ; 2. His temerity in rushing into temptation; 3. His cowardice in time of trouble. III. Love to Christ alone could sustain him in his future duties and trials: 1. In his Apostolic fidelity; 2. In his ministerial work; 3. In his subjection to persecution and death. *Love to Christ.*—I. The elements of love to Christ—1. Gratitude; 2. Admiration; 3. Sympathy. II. The quality of it. It should be—1. Supreme; 2. Fervent; 3. Constant. III. The reason for it. For what He—1. Is; 2. Has suffered; 3. Has given; 4. Has promised. *Whythe.*

Love to Jesus.—In the year 1853, while travelling in Virginia, the writer spent a night at Wainsborough, and was there introduced to Mr. Waddell, then aged eighty-two, a son of the celebrated blind preacher. Among several unpublished incidents of his father's life, he related to me the following:—When Dr. Waddell was preaching one Sabbath at Portsmouth, Va., a ship came into port, of which the master and two of the men were Christians. Learning that the blind preacher was conducting a service at one of the churches in the evening, they made their way to the place, but found the crowd such that they could only press their way into one of the aisles. The discourse was a plain and earnest one, from the words of Christ to Peter, when they had dined on the shore of the lake. Towards the close the preacher appealed to the audience repeatedly, "Who of you can say, 'Lord, Thou knowest all things: Thou knowest that I love Thee.' Who?" The deepest silence prevailed; but the heart of one of the sailors was full; he could not restrain himself, and, bursting out, he exclaimed in thrilling tones, "'Lord, thou knowest all things, thou knowest that *I* love thee.'" The congregation was melted to tears. *Dr. Thompson.*

18, 19. girdedst . . wouldest,[b] acting in the past, as his own master. He had consecrated his independence and energy to the cause of Christ. **stretch . . hands,**[c] as a prisoner to be bound.[d] **wouldest not,** if you were acting of your own will as in the past. **signifying,** pointing out. **death . . God,**[e] the death of his saints—whatever the nature of it—precious in the sight of God. **saith . . follow,**[f] the knowledge of Peter's future did not hinder this command. Better follow Christ and suffer bodily harm, than reject Christ and suffer eternal death.

The use of Christianity.—The incident before us supplies a twofold answer to the question, "Of what use is Christianity to men?"—I. Negative. This incident suggests that Christianity does not—1. Counteract the natural changes of man's physical life; 2. Guard a man from social oppressions; 3. Solve life's speculative problems; 4. Invest us with an infallible judgment in this life. II. Positive: 1. That it enlists Christ's interest in His disciples' history; 2. That it brings glory to God in the death of disciples; 3. That it gives a definite unity and attraction to all their duties. *Homilist.*

Glorifying God in death.—The Rev. Dr. Simpson was for many years tutor in the college at Hoxton, and while he stood very low in his own esteem, he ranked high in that of others. After a long life spent in the service of Christ, he approached his end with holy joy. He spoke with disapprobation of a phrase often used by some good people, "venturing on Christ." "When I consider," said he, "the infinite dignity and all-sufficiency of Christ, I am ashamed to talk of venturing on Him. Oh! had I ten thousand souls, I would, at this moment, cast them all into His hands with the utmost confidence." A few hours before his dissolution, he addressed himself to the last enemy in a strain like that of the Apostle, when he exclaimed, "O death! where is thy sting?" Displaying his characteristic fervor, as though he saw the tyrant approaching, he said, "What art thou? I am not afraid of thee. Thou art a vanquished enemy through the blood of the Cross."

20—22. disciple, *etc.*, *i.e.*, John. **what . . do?** *Gk.*, "and this one—what?" Not mere curiosity, but mingled with concern for his friend. **saith,** *etc.*,[g] Jesus does not say that Jo. should not suffer, but implies that one may glorify his

master, by patient waiting, as much as another by heroically dying. **thee . . me,** consecration rather than speculation is needed. Let ea. look to himself, follow Christ, and glorify God whether by life or by death.

Speculation versus practice.—I. The Apostle's question: 1. It seems to show that he assumed to have a right to ask Christ any question; 2. And he thought it the province of religion and its teachers to solve these doubts. II. The Saviour's reply. From it we learn: 1. That the teacher's work is to improve characters; 2. That the teacher of religion will find enough to do without answering unnecessary questions. *Peter's question and its answer.*—I. Peter's question: 1. It indicated deep interest in his brother disciple; 2. Unbounded confidence in Christ. II. Christ's answer: 1. Unreasonable curiosity rebuked; 2. Quiet acquiescence in the Lord's will recommended; 3. Following Christ enjoined as the supreme duty. *Forsyth.*

Traditions of deaths of the Apostles.—Matthew is supposed to have suffered martyrdom, or was slain with the sword, at a city of Ethiopia. Mark was dragged through the streets of Alexandria, in Egypt, till he expired. Luke was hanged on an olive tree in Greece. John was put into a cauldron of boiling oil at Rome, and escaped death. He afterwards died a natural death at Ephesus, in Asia. James the Great was beheaded at Jerusalem. James the Less was thrown from a pinnacle or wing of the Temple, and then beaten to death with a fuller's club. Philip was hanged up against a pillar, at Hierapolis, a city of Phrygia. Bartholomew was flayed alive by the command of a barbarous king. Andrew was bound to a cross, whence he preached to the people till he expired. Thomas was run through the body with a lance at Coromandel in the East Indies. Jude was shot to death with arrows. Simon Zelotes was crucified in Persia. Matthias was first stoned, and then beheaded.

23—25. saying, thus, with no better foundation, are many popular beliefs adopted. **said not,** the saying was founded on their conjecture, not on his statement. **this . . disciple,** proving that Jo. is ref. to in such expressions as "the disc. whom Jesus loved." **many . . did,**[a] in the course of His wonderful life. **suppose,** *etc.*,[b] a proverbial hyperbole (as in xii. 19), fig. of speech, wh. would be well understood.

The sufficiency of the Gospels.—Supposing a complete biography of Christ to have been committed to writing, let us consider—I. The enormous magnitude of such a biography; II. The exceeding cumbrousness which would attend it. *Homilist.*

The venerable Bede.—On the evening of the 26th of May, A. D. 735, as St. Cuthbert informs us, an unusual silence pervaded the Monastery of Jarrow. The monks spoke in anxious whispers. On a low bed in one of the cells lay an aged priest; his wasted frame and sunken eyes told that death was near; his breathing was slow and labored. Near him sat a young scribe, with an open scroll and a pen in his hand. Looking with affectionate tenderness in the face of the dying man, he said, "Now, dearest Master, there remains only one chapter, but the exertion is too great for you." "It is easy, my son, it is easy," he replied; "take your pen, write quickly; I know not how soon my Maker will take me." Sentence after sentence was uttered in feeble accents, and written by the scribe. Again there was a long pause; nature seemed exhausted. Again the boy spoke—"Dear Master, only one sentence is wanting." It, too, was pronounced slowly and painfully. "It is finished," said the scribe; "It is finished," repeated the dying saint, and then added, "Lift up my head; place me in the spot where I have been accustomed to pray." With tender care he was placed as he desired. Then clasping his hands, and lifting his eyes heavenward, he exclaimed, "Glory be to the Father, and to the Son, and to the Holy Ghost!" and with the last word his spirit passed away. Thus died the venerable Bede; and thus was completed the first Anglo-Saxon translation of the Gospel of St. John. *Quar. Review.*

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hides itself with its own leaves." *Bernard.*

"It is a kind of sacrilege to break into God's holy place and pry into His secret sanctuary, and desire to know more than He would have us to know." *Salvian.*

"Peter himself was sharply chid for prying out of curiosity into that which concerned him not. This sharp rebuke, saith one, might possibly make him set so black a brand against this very sin, when he ranks 'the busybody' with murderers and thieves." *Gurnall.*

more is left unwritten than is placed on record

a Jo. xx. 30.

b Am. vii. 10.

"Testimony is like an arrow shot from a long-bow; the force of it depends on the strength of the hand that draws it. Argument is like an arrow fr. a cross-bow, wh. has equal force though shot by a child." *Lord Bacon.*

"In the discovery of truth, in the development of man's mental powers and privileges, each generation has its assign'd part; and it is for us to endeavor to perform our portion of this perpetual task of our species." *Whewell.*

Introduction.

I. Author, **Luke** (see Intro. to Gospel). 1. Universal testmy. of antiq. (*Iren.*, *Clem.*, *Alex.*, *Tert.*, *Euse.*, *Jero.*, *etc.*). 2. Confirm. by inter. evidence. (1) The continuation of a former treatise—*the Gospel* (*cf.* Ac. i. 1; Lu. i. 3). (2) Dedicated to same person. (3) Similar peculiarities of diction, and turns of thought. 3. Name of Lu. annexed to this bk. in sev. anc. Gk. MSS.; and to old Syriac Ver. (sup. to have been made at close of 1st, or begin. of 2nd cent.). II. Title. Prob. adopted by Lu. himself (*Wordsworth*), certainly very anc. Thus *Tert.* refg. to this bk. as *Acta Apostolorum*, calls it *Commentarium Lucæ*. In these "Actings of Apostles" (πράξεις Ἀποστόλων) "two of the Apostles—Peter and Paul—are selected as *specimens* of the rest; and certain acts of theirs are chosen as *specimens* of their operations" (*Wordsworth*. But *Alford* is of opinion the title proceeded fr. the transcribers). III. Time. Ab. a.d. 63. Could not have been writt. bef. Paul's two yrs.' imprison. at Rome (a.d. 61—63), bec. the hist. reaches down to that event; nor aft., bec. it does not speak of his release. IV. Place. Prob. Rome (*Alford*), though some say Achaia. V. Language. Greek. "Comparatively classical." VI. Readers. Christians, whether Jews or Gentiles (*Alford*). VII. Design. The narration of: 1. The fulfilment of the prom. of the Father by descent of Holy Spirit; 2. The results of that outpouring, by the disper. of Gospel among Jews and Gentiles. The book is not *The* Acts of *the* Apostles, but merely *some* Acts of *certain* Apostles which are related by the author, intermixed with the acts of others among the Christian community, where such additions were needful to make the story clear. *Lumby*. It is sufficient, however, for every purpose of guidance and instruction; for, in the first place, fr. the marvellous results of the Pentecostal effusion, it illustrates the spiritual nature of the Christian Church; in the second place, it exhibits the universality of Christianity, Gentiles, as well as Jews, being gradually admitted to the full privileges of the Gospel; and, in the third place, without any formal code on the subject, it exhibits, interspersed throughout, the leading principles wh. should govern the visible organization of Christian societies" (*Liddon*). In determining the relation of the Gospels to the Acts, it is not enough to say that while the Gospels contain the history of the Master's ministry, the Acts record that of the Apostles'. Both alike narrate the work of the Lord; the Gospels what He did in Person, the Acts what He did by His chosen witnesses. *Arnot*. VIII. Credibility. Unquestionable, proved by—1. Many undesigned coincidences betw. Acts and both Epss. of Paul, and Profane History. 2. From sev. particular circumstances recorded in the Acts. Thus (1) when Paul was sent fr. Cæsarea to Rome he was committed to the care of Julius, officer of *Augustan Cohort* (Σεβαστῆς), *i.e.*, a *Roman* Cohort wh. had the honor of bearing the name of the Emperor; now fr. Josephus (*Wars*, ii. 13. 7; 12. 5; *Ant.* 20, 6), we learn that the Rom. garrison at Cæsarea was composed chiefly of *Syrians;* but there happened to be then a small body of *Rom.* soldiers stationed there, who were disting. by the name of the *Augustan* (Σεβαστῆ) Cohort (Ac. xxvii. 1). So (2) *Sergius Paulus* (Ac. xiii. 7), "the deputy," is designated by a Gk. title (ἀνθυπάτος), wh. was app. *only* to those govs. of provinces who were invested with *proconsular* dignity. Was Cyprus a *prætorian* prov.? (the appoint. to which belonged to the Emperor, and, therefore, govd. by a *proprætor*), or was it a *consular* prov.? (having the appoint. vested in the Senate, and hence govd. by a *proconsul*). Once, Cyprus was *prætorian;* but acc. to *Dion Cassius* (liv.; *Sueton. Aug.* 47) it was now *proconsular:* and he designates the govr. by the same title as Lu. in the Acts (*Bp. Marsh's Lect.* ii. 79—82). "The Acts of the Apos. is a portraiture of the Church; it is a historical picture delineated by the Holy Ghost guiding the hand of the Evangelical painter St. Luke. It has, as its central figure, Jesus Christ, perfect God and perfect Man. He is the source of all the life and beauty displayed in this heavenly landscape; and therefore, it will be remembered, the Apostles are careful to disclaim for themselves all independent power" (*Wordsworth*).

Synopsis.

(*According to Horne.*)

Part I.—Rise and progress of the Mother Church at Jerusalem, from Ascension to first Jewish persecution.....i.—viii. 4.

Part II.—Dispersion of Disciples—Propagation of Gospel among Samaritans—Conversion of Paul—Church at Antioch.....viii. 5—xii.

Part III.—Labors of Paul, and Barnabas, and others, among remote Gentiles.....xiii.—xxviii.

(*According to Ayre.*)

Part I.—PETER—*Gospel among the Jews.*
1. Church in Jerusalem..... i.—vii.
2. Church extension.....viii.—xii.

Part II.—PAUL—*Gospel among the Gentiles.*
1. His ministry at large.....xiii.—xxii. 26.
2. His ministry in bonds.....xxii. 27—xxviii.

(*According to Bengel.*)

Part I.—To and including Pentecost.....i., ii.

Part II.—Acts in Jerusalem, Judæa, Samaria, among the circumcised.....iii.—ix., xii.

Part III.—Acts in Cæsarea, and admission of Gentiles.....x., xi.

Part IV.—*First* journey of Barnabas and Paul among the Gentiles.....xiii., xiv.

Part V.—Council at Jerusalem..... xv.

Part VI.—*Second* journey of Paul.....xvi.—xix. 20.

Part VII.—*Third* journey, as far as Rome xix. 21—xxviii.

Chronology.

EVENTS.	AUTHORITIES.					
	Usher.	Pearson.	Michaelis.	Hug.	Alford.	Words-worth.
Ascension	33	33	33	31	30	30
Stephen's death	34	34	—	—	37	33
Conversion of Paul	35	35	37 ?	35	37	34
Paul's first journey to Jerus. (ix. 26)	38	38	—	38	38 40	37
James' death	44	44	44	44	44	44
Paul's 2nd journey to Jerus. (xi. 30)	44	44	44	44	44	44
Paul's 1st Misy. Tour	45-6	44-7	—	44	44	45
Paul's 3rd journey to Jerus. (xv.)	53	49	—	52	50-4	49
Paul at Corinth	54	52	54 ?	53	50-4	50-1
Paul's 4th journey to Jerus. (xviii. 22)	56	54	—	55	50 4	52-4
Paul at Ephesus	56-9	54-7	—	56-8	57	52-4
Paul's 5th journey to Jerus. (xxi. 17)	59	58	60	59	58	58
Paul at Rome	63	61	63	62	61-3	61

MANUSCRIPTS were first collected by Origen (A.D. 185—253) for his *Hexapla*. After inven. of printing, Erasmus was earliest collator of Greek MSS.; Kennicott, for his *Heb.* Bible, coll. 630; De Rossi, 734 more. Ab. 600 MSS. have been coll. for recent eds. of N.T. Most ancient MSS. at present in existence are (1) *C. Alexandrinus*, 4 vols. fol., in Brit. Mus., a present fr. Cyrillus Lucaris, Patriarch of Constantinople, to Chas. I.; he got it fr. Alexandria; date ab. 4th or 5th cent. (2) *C. Vaticanus*, in Vatican Library, Rome; date prob. betw. 300 and 400 A.D.; one small 4to vol. (3) *C. Sinaiticus*, disc. by Tischendorf in convent of St. Katherine on Mt. Sinai, A.D. 1844—1859, and presented by him to Alex. II. of Russia; date ab. middle of 4th cent. All these MSS. are more or less imperfect.

CHAPTER THE FIRST.

A.D. 30.

introduction

1, 2. former, and since the *Acts* are brought down to A.D. 63, the Gos. of Lu. was written bef. that time. **treatise,** word,[a] narrative, history: Lu. refs. to his Gospel. **Theophilus** (*notes* Lu. i. 3). **began . . teach,** *began, i.e.*, while in person on the earth. Lu., in his sequel to his Gos., proceeds to relate what this same Jesus, having ascended into heaven, *continues* "to do and to teach" by the power and ministration of the Holy Ghost. **until . . up,** [for notes on Ascension, see Mk. xvi. 19; Lu. xxiv. 51]. **after . . Apostles.**[b]

The uniqueness of Christ's ministry on earth.—His ministry on earth was—I. Original and initiatory—1. Its originality: (1) His works, (2) His teaching, (3) His life, were original; 2. Its initiatoriness. Resumed in person after His death. His personal ministry after His passion was—1. An undoubted reality; 2. Confined to His disciples: (1) Its grand object was the kingdom of God; (2) Its grand endeavor was to prepare them to become His propagandists. *Homilist.*

The glorified Christ.—Mr. Beecher somewhere speaks of "a Christ a thousand times more glorious than Jerusalem ever saw; a Christ a thousand times freer and fuller of the manifestations of love than any historical Christ; a Christ larger in every way than the Christ of the past; a Christ enwrapping every soul as the whole atmosphere of a continent broods over each particular flower; a Christ conceived of as living near, as overhanging, as thinking of each one, and as working for him." Do we know anything of this Christ? The same Christ as we have in the Gospels, and yet not the same: for a man may know the Christ of history and yet be unsaved, but to know the risen, ascended, ever-present Christ is salvation itself. *A. Verran.*

3—5. showed . . alive,[c] that they might witness, from their own personal knowledge, to the reality of the Resurrection. **many . . proofs,** as the various acts of a living person. He *breathed* upon them, *ate* with them, *spoke* to them, *walked* among them, etc. **forty days,** time enough to accustom them to His presence, and remove every doubt of His Resurrection. **assembled**[d] **. . promise,** *i.e.*, its fulfilment, realization. **Father,** as predicted in O.T.[e] **heard . . Me,** esp. in His last words.[f] **John**[g] **. . hence,** descent of Spirit ab. ten days aft.[h]

Attitude of the Apostles.—Note—1. Their obedience. Christ had told them to go to Jerusalem and witness first where it is hardest and most perilous to do so; and where their testimony will reach the thousands of Pentecost. It is not by peering into mysteries that we gain grace to be faithful witnesses, but by unquestioning obedience to plain commands. They who are willing to do His will shall know His teaching. 2. Their fellowship. Christ had appointed them a common mission and promised a common gift. And so they stayed together till it should come. As it is in the way of obedience that we learn the truth, it is in the way of fellowship that we most often receive the richest spiritual gifts. 3. And then, of course, they prayed; not of necessity only for that which He had promised, but quite as much, perhaps, for patience to wait for it, and then for grace to use it. Obedient souls, waiting together for the promised gift of Christ, will always pray. These three things shall make you strong to be witnesses, martyrs if need be, unto Him. *Monday Club.*

The Gospel first tested at Jerusalem.—At the village near which I reside, there is a foundry for casting cannon. After cannon are cast they are tested by the founders. They first put in a single charge. If the cannon can bear that they put in the double charge. If the cannon can bear that without bursting, then they are pronounced fit for the field of battle, or for the deck of a man-of-war. The casters act wisely, for should there be one flaw it is better that it should be detected in the foundry-yard than when in the act of being fired. Now the Gospel was a new and untried instrument. It had to be tested, and where better than at Jerusalem? If it could stand the test there it could stand it anywhere. Peter fired the first gun, and three thousand were converted in one day. *Williams.*

6—8. together,[i] aft. the occas. mentioned in *v.* 4. **wilt . . restore,** implying faith in His Messiahship, yet betraying a worldly view of His kingdom. **times**=any period. **seasons**=limited, definite time. **which . . power,** *R. V.*, "set within his own authority." **power,**[j] might, efficiency. **after . . you,** without Him, what were they? what could they do? **witnesses,** *R. V.*, "my witnesses";

a "A modest name for his Gospel." *Chrysostom.*

b Ma. xxviii. 19; Mk. xvi. 15; Lu. xxiv. 46—48.

It requires str'ng convictions of the truths we believe in order to be diligent in the propagation of them.

What magnificent confidence! The Church has one Lord, one thing to say—Jesus Christ came into the world to save sinn'rs, and went out of the world to pray for His Church and sustain His servants in all the stress of life and in all the anxiety of service. *Parker.*

"If you preach, and act not accordingly, you seem to propose to me an impossibility." *Chrysostom.*

Christ's last command

c Mk. xvi. 14; Lu. xxiv. 36; Jo. xx. 19, 26—28; xxi. 1, 12, 14; 1 Co. xv. 5.

The best proof of Christ's resurrection is a living Church, wh. itself is walking in a new life, and drawing life fr. Him who hath overcome death. *Christlieb.*

d Lu. xxiv. 29, 44, 49.

e Ac. ii. 16; Joel ii. 28.

f Jo. xiv. 16, 17 26; xv. 26; xvi. 7

g Ma. iii. 11.

h *Cf.* v. 3, with ii. 1.

the office of the Apostles

i Ma. xxiv. 3; Lu. xvii. 20, 21.

j Lu. xxiv. 49.

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the special, and peculiar work of the Apostles. **unto . . earth,**[a] the field is the world.[b]

Christ's last words on earth.—They were words of—I. Correction. They seemed to check the spirit of idle curiosity concerning the future. II. Encouragement. III. Direction. They point to—1. The nature; 2. The universality; 3. The method, of their ministry. IV. Benediction. *Homilist.*

The witness of a good life.—Faith that is lived is what gives efficacy to faith professed. Rev. Dr. Deems told this: "A Christian man one day said to a friend, 'Under whose preaching were you converted?' 'Nobody's,' was the answer; 'it was under my aunt's 'practising.'" He then made an earnest appeal to aunts to examine their characters and lives, to see if these contained converting power.

The advent of Christianity.—The enfeebled world was tottering on its foundations when Christianity appeared. The natural religions, which had satisfied the parents, no longer proved sufficient for their children. The new generations could not repose contented within the ancient forms. The gods of every nation, when transported to Rome, there lost their oracles, as the nations themselves had lost their liberty. Brought face to face in the Capitol, they had destroyed each other, and their divinity had vanished. A great void was occasioned in the religion of the world. Then the Word was made flesh; God appeared among men, and as man, to save that which was lost. In Jesus of Nazareth dwelt all the fulness of the Godhead bodily. This is the greatest event in the annals of the world. Former ages had paved the way for it; the latter ages flow from it. It is their centre and bond of unity. Henceforward the popular superstitions had no meaning, and the slight fragments preserved from the general wreck of incredulity vanished before the majestic orb of eternal truth. *D'Aubigné.*

a Ma. xxviii. 19; Mk. xvi. 15.

b "They understood this command only of Jews scattered thro. the world, xi. 19." *Alford.*

"They hoped by going to our Lord together, more readily to obtain an answer." *Bengel.*

"You are taken up with your few days on the earth; and in your few days upon earth you wish to have everything fulfilled." *Augustine.*

the Ascension

Lu. xxiv. 51.

9—11. when . . things, and others.[c] **beheld,** they were *witnesses* of the *Ascension*, as well as of the *Resurrection*, etc. **cloud,** as a chariot to convey Him to heaven. He will come in like manner.[d] **stedfastly,** their eyes *intently* fixed upon the ascending cloud. **men,** angels: though they might be glorified saints. Moses and Elias had appeared on the mt. of Transfig., why not these, or others, on mt. of Ascension? **come . . manner,** visibly, in the air.

The Ascension of Christ.—I. By what it was preceded: 1. Their minds were prepared for some extraordinary event; 2. They were directed as to their future conduct; 3. They were enriched with special benediction. II. The Ascension itself. *Antoine Clarion.—How do we now see the Lord ascending?*—I. With heartfelt thanks for His gifts and promises. II. With joyful wonder at the glory of His departure. III. With pious expectation of His second coming which He has promised. *Westermeyer.—The promises of the departing Redeemer.*—I. He is with us: 1. In the Scriptures; 2. In our holiest feelings; 3. In the form of those who bear His image. II. Even now He is already come again to judgment, bec. by Him the good and bad are: 1. Made manifest; 2. Separated; 3. Assigned to their respective places. *Schleiermacher.*

The Ascension: its diffusive benefits.—So long as a lamp in a room is placed on a low level its light may be intercepted by the bodies of persons around it, and so prevented from reaching others who are in the remoter corners. But let it be lifted up to the ceiling, and it sheds its beams down on all who are below. Our Lord, while on earth, was circumscribed by place and earthly relationships; but since His ascension, His presence and influence are diffused everywhere through the spiritual world, as the rays of the sun are through the natural. *Gouldburn.*

c Da. vii. 10—13; Ma. xxiv. 30; xxvi. 64; Lu. xxi. 27.

Nothing is more dangerous than idleness. He who has nothing to do will soon be doing something wrong. "Our idle," says an eminent divine, "are Satan's busy days." *Anon.*

"The stars declare His birth, and are observed at His passion. The clouds welcome Him on His Ascens on, and surroundHim on His return to judgment." *Beda.*

the meeting in the upper room

12—14. Sabbath . . journey, 2,000 cubits, or about 3-4 of a mile. **upper room,** of some private house. **abode,** *etc.*,[e] not as a residence, but place of frequent resort. **Zelotes,** *Gk.*, = zealot, for wh. Kananite (erroneously spelt *Cananite*[f] in A.V.) is the *Heb.* form. Perh. so called fr. his former Jewish *zeal.*[g] **continued,** *perseverance* and *steadfastness* in Christian faith and worship. **accord,** entire harmony of view and feeling. **Mary,** last mention of her in N.T. **brethren,** prob. kinsmen, who, at first, had not believed on Him.[h]

The first prayer-meeting after the Ascension.—I. The scene of this meeting, in an "upper room." II. The attendance at it. The roll of names here given reminds us of: 1. The sociality of Christ's system; 2. The triumph of grace in reuniting the Apostles; 3. The ravages of sin. Judas was missing. III. The spirit of it: 1. Of union: 2. Perseverence. *Thomas.*

Recognition of the Sabbath.—This characteristic feature of the first day of the

e Ma. x. 2—4; Lu. vi. 14—16.

f Ma. x. 4.

g The political sect, *Zealots*, from whom Simon is said to have been named, did not appear till a later period. See also *Lightfoot* on *Revision of N. T.*, 138.

h Jo. vii. 5.

week is one of the most remarkable in the history of the world. In mountain recesses, in rural hamlets, in hoary cathedrals, and humble chapels, in ships far off on the sea, in the distant wilderness settlement, amidst the most civilized nations and amongst the rudest barbarians, wherever the Christian community exists, there, as a rule, is found Christian worship upon this day. From the snows of Labrador in the north to the Coral Islands in the south, from the plains of India in the east, across Africa and Europe, and on to the Rocky Mountains of the far west, when the sun ushers in this day of the Lord, it ushers in a day of worship for all ranks and conditions of men. On this day tens of thousands of Christian ministers read from the Bible, and offer up prayer in the midst of millions who gather around them, listening to their words or joining in their devotions, while angels bear the mighty hallelujah chorus of praise rising from the earth to the throne of God. It is not too much to say, that without the Sunday, the Church of Christ could not as a visible society exist on earth. *Macleod.*

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Peter's address

15—17. in . . days, the *ten* betw. Ascension and Pentecost. **Peter,** not urged by others as conceding any pre-eminence, but prompted by his own impetuous enthusiasm. **names,** *R. V.*, "persons;" believers in Jerus. alone. Many elsewhere.[a] **needs,** not simply in verification of the Scripture; but in leading on the completion of Christ's work acc. to the Scriptures. **Holy Ghost . . spake,** inspiration of Scriptures.[b] **part,** see *Gk.*,[c] the *lot* or office of this ministry.

The first ecclesiastical meeting for business.—I. The nature of the business. It was business: 1. Of very grave importance; 2. In wh. the assembled Church had a duty to fulfil; 3. Which the assembled Church was competent to discharge, irrespectively of external society. II. Its order: 1. Peter's address; 2. The nomination of two; 3. The united prayer to heaven; 4. The casting of lots and the election. *Thomas.*

Peter claims no authority.—On every occasion St. Peter speaks as an equal to his equals. He claims no supreme authority; no authority, in fact, at all over and beyond what the others possessed. He does not, for instance, on this occasion claim the right as Christ's vicar to nominate an Apostle into the place of Judas. He merely asserts his lawful place in Christ's kingdom as first among a body of equals to suggest a course of action to the whole body which he knew to be in keeping with the Master's wishes, and in fulfilment of His revealed intentions. *Stokes.*

a 1 Co. xv. 6.

b 2 Pe. i. 21.

When God confers any gift He expects that it shall be used for His honor and man's benefit. *Stokes.*

c From the Gk. κλῆρος, *lot*, we have the word *clergy*, being founded on the idea of the order as one divinely appointed. It is us'd in the plural in 1 Pe. v. 3, where it is rendered *heritage*, and is applied to Christians generally.

"He is blind who doth not see in the history of the Acts of the Apostles, that the supremacy, or sovereignty of power, did not rest in the person of any one single Apostle, but in the Apostolical College." *Abp. Bramhall.*

18—20. (now, *etc., vv.* 18, 19,[d] are supposed to be an explanation of Lu., and not part of P.'s address. **purchased,**[e] *i.e.*, furnished occa. for purchasing. **falling,** *Ma.*[f] does not say that he *did not* fall after he had hanged himself; nor does Luke say he *did not* hang himself bef. he fell.[g] **known,** the treachery, the suicide of Judas; and purchase of the field. **dwellers,** not the discs. only. **Aceldama . . blood,** bought with the price of blood; sprinkled with his blood who took the price.) **written,**[h] quotation fr. LXX, used by Hellenistic Jews, for whom, as well as for Gentile converts, Lu. wrote. **bishoprick,** *R. V.*, "office."

the death of Judas

The wages of sin.—I. Judas ought to have been a disciple of Christ, and he betrayed his Lord. II. He ought to have performed the duties of his bishopric, and he acquired the field of blood. III. He ought to have proclaimed the Risen One, and he perished as a suicide. IV. He ought to have received the Holy Ghost, and he went into condemnation. *Florey.*

The death of a traitor.—The Duke of Buckingham, having by an unfortunate accident lost the army which he had raised against the usurper Richard III., was forced to flee for his life without page or attendant. At last he took refuge in the house of Humphrey Bannister at Shrewsbury, who, being one of his servants, and having been formerly raised by him from a low condition, would, he trusted, be ready to afford him every possible protection. Bannister, however, upon the King's proclamation, promising £1,000 reward to him that should apprehend the Duke, betrayed his master to John Merton, high sheriff of Shropshire, who sent him under a strong guard to Salisbury, where the King then was, by whom he was condemned to be beheaded. But Divine vengeance pursued the traitor and his family; for, on demanding the £1,000, that was the price of his master's blood, King Richard refused to pay it, saying, "He that would be false to so good a master, ought not to be encouraged." He was afterwards hanged for manslaughter. *Whitecross.*

d *Calvin, Kuinoel, Olshausen, etc.*

e Ma. xxvii. 5 *ff.*

f Ma. xxvii. 5.

g He may have hung himself fr. the limb of a tree, on the edge of a precipice nr. the valley of Hinnom, and that, the rope breaking, he fell to the earth and was dashed to pieces. In that val. was the field purchased with his "thirty pieces of silver." *Hackett.*

h Ps. lxix. 25; cix. 8.

the election of an Apostle proposed

21—23. companied, associated, been of our company. **from . . John,** *i.e.*, the begin. of His public life. **resurrection,**[i] the main point to wh. testimony should be borne; as it was the seal of the rest. **they,** all who were ad-

i Ac. iv. 33; Jo. v. 21—29; Ro. i. 4; iv. 24; x. 9; Ga. i. 1.

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dressed—the 120. **appointed two,** perhaps the only ones who were qualified to be put in nomination. **Joseph,** perh. *Joses,* the bro. of James.[a] **Barsabas** *(son of Saba),* mentioned here only. **Matthias,** appears here only.

Two qualifications needful.—I. A measure of Christian knowledge,—he must be one who is acquainted with the person and earthly life of Jesus from his own personal knowledge. II. A measure of Christian faithfulness,—he must be one who has remained all the time true to Jesus, without going back or being offended at Him. Both these are even now the qualifications which belong to the ministerial office:—I. A living acquaintance with the Lord. II. A heartfelt cleaving to Him. *Gerok.*

To be a witness with us of His resurrection.—This grand fact, the resurrection of Jesus Christ from the dead, was the burden of the earliest Apostolic ministry (chap. ii. 29—33; iii. 15; xiii. 30—37; xvii. 31), and on this fact, witnessed to by the Apostles from their personal knowledge, the truth of the Christian religion was based. Observe, then, that the Apostles were chosen *as personal witnesses of Christ's life, ministry, death and resurrection* (comp. John xv. 27), that when Judas died, one was selected *able to bear this personal testimony from personal knowledge,* that Paul claimed to be an Apostle *because he had seen the risen Lord* (1 Cor. ix. 1; xv. 8), and that thus *in the very nature of the case the Apostles could have no successors after the then generation had passed away. Abbott.*

a Ma. xxvii. 56; Mk. vi. 3.

"We know how important an article this of Christ's resurrection is, how particular a stress the Scriptures of the New Testament lay upon it, and how frequently it is mentioned in a sense so comprehensive, as to conclude the whole object of the Christian faith." *Dean Stanhope.*

Matthias is elected

24—26. knowest . . hearts,[b] inner life, thoughts, principles, purposes, moral character. **shew,** by the lot we cast. **Thou . . chosen,** laying aside personal preferences, the choice was left with Him. **ministry,** service, actual duty. **apostleship,** *i.e.,* its official dignity. **own place,**[c] perdition. **gave . . lots,** *R.V.,* "gave lots for them," prob. in a vase, names being written on slips of parchment. **lot fell,**[d] either first name drawn out, or majority of votes.

b Pr. iii. 5, 6; 1 S. xvi. 7; 1 Ch. xxviii. 9; Je. xvii. 10; Re. ii. 23.

c "A euphemistic designation of the place of punishment in which the sin of Judas rendered it just that he should have his abode." *Olshausen.*

d Pr. xvi. 33.

The choice of Matthias by lot, an evidence of a faith.—A faith wh.—I. Even after painful experiences, despairs not of the triumph of the kingdom of Christ. II. Recognizes the high calling and importance of the apostolic office. III. In consciousness of its own weakness, refers the decision to the Lord in everything. *Spiegelhauser.*

Hypocrisy does not disprove the reality of religion.—Will you say that there are no real stars, because you sometimes see meteors fall, which for a time appear to be stars? Will you say that blossoms never produce fruit, because many of them fall off, and some fruit which appears sound is rotten at the core? Equally absurd is it to say there is no such thing as real religion, because many who profess it fall away or prove to be hypocrites in heart. *Payson.*

CHAPTER THE SECOND.

Pentecost

1, 2. Pentecost,[e] *lit.,* fiftieth. Fiftieth day fr. second day of passo., interval =seven weeks, a week of weeks, hence called in O.T. the feast of weeks. **place,** the upper room. **as . . wind,** *R.V.,* "as of the rushing of a mighty wind." **filled,** *i.e.,* the sound.

e Le. xxiii. 15, 16; De. xvi. 9.

"The Holy Ghost is given on earth, that we should love our neighbors, and He is given from heaven, that we should loveGod." *Gregory.*

The day of Pentecost.—The occurrences of this day exhibit—I. Evidence of a special Divine influence. II. The Divine mission of Jesus, and the truth of Christianity. III. The folly of opposition to Christ's kingdom. IV. The grand means of advancing Christ's cause and saving sinners. V. The Christian minister's grand source of encouragement. VI. The reality and importance of revivals of religion. *Dickinson.*

tongues of fire

3, 4. cloven . . fire, *R.V.,* "tongues parting asunder;" the tongues of fire *parted themselves off* like streams from one source; or like *branches fr. one root,* and distributed themselves among them. **sat . . them,** many old writers sup. the flame to have exhibited a tongue-like appearance. **filled,** abundant fulfilment of the promise. **other,** other than they had learned. This would sugg. that the Gospel was designed for men of all languages, and that these Apostles were to preach it among all nations.

f Calvin, Heinriches, etc.

See *A. J. Morris' "Words for Heart and Life,"* 135.

"He came in a sound, to awake them; in wind, to move them; in

The day of Pentecost.—I. Hitherto the disciples had been silent. Now necessity was laid upon them to speak, because they were "filled." II. Men spoke with other tongues instantaneously. Who can tell how rapidly all human intellects may work when inspired? III. Christianity has already poured a new spirit into society, poetry,

the arts and sciences. Sin is like an incubus on the human heart, hindering free movement. Men now travel and correspond with greater ease than formerly; who can tell but there will be found a "royal road to learning?" IV. The wonderful works of God are easily translatable. The Church leads in the study of language. The Bible is the first book printed in barbarous tongues. V. Truth, though Christian truth, cannot satisfy man. Only God can do that. We now need the Spirit for conversions as much as ever. *Jones.*

The coming of the Holy Spirit.—I am sitting, on a summer's day, in the shadow of a great New England elm. Its long branches hang motionless; there is not breeze enough to move them. All at once there comes a faint murmur; around my head the leaves are moved by a gentle current of air; then the branches begin to sway to and fro, the leaves are all in motion, and a soft, rushing sound fills my ear. So with every one that is born of the Spirit. I am in a state of spiritual lethargy, and scarcely know how to think any good thought. I am heart-empty, and there comes, I know not where or whence, a sound of the Divine presence. I am inwardly moved with new comfort and hope, the day seems to dawn in my heart, sunshine comes around my path, and I am able to go to my duties with patience. I am walking in the Spirit, I am helped by the help of God, and comforted with the comfort of God. And yet this is all in accordance with law. There is no violation of law when the breezes come, stirring the tops of the trees; and there is no violation of law when God moves in the depths of our souls, and rouses us to the love and desire of holiness. *Clarke.*

5, 6. dwelling, both residents and visitors at the feast. **devout,** God-fearing. **every nation,** many and distant lands. **when . . abroad,** *R. V.*, "when this sound was heard." "It was heard over all the neighborhood, prob. over all Jerus."[a] **together,** to what seemed the centre, or source of the *sound.* **every . . language,** one of the Apos. employed this, another that language.

Filled with the Spirit.—I. The company had the Spirit of God—nothing else. II. They were *filled* with this Spirit. III. As an evidence of this *fulness* they began to speak. They were filled first. *Andrews.*

Filled.—An organ filled with the ordinary degree of air which exists everywhere is dumb; the touch of the player can elicit but a clicking of the keys. Throw in not other air, but an unsteady current of the same air, and sweet, but imperfect and uncertain, notes immediately respond to the player's touch; increase the current to a full supply, and every pipe swells with music. Such is the soul without the Holy Ghost, and such are the changes which pass upon it when it receives the Holy Ghost, and when it is "filled with the Holy Ghost." In the latter state only is it fully imbued with the Divine nature, bearing in all its manifestations some plain resemblance to its God, conveying to all on whom it acts some impression of Him, mounting heavenward in all its movements, and harmoniously pouring forth, from all its faculties, the praises of the Lord. *Arthur.*

7, 8. Galileans,[b] people of one country and language. **how,** since, being all of one land, they naturally speak one and the same tongue. **born,** speak it, too, as well as we who fr. birth have used it.

The outpouring of the Spirit upon the disciples of the Lord.—I. What is necessarily implied in it. II. The external signs under wh. the Spirit appeared. III. The power wh. He immediately showed in the disciples. IV. The effect wh. He produced upon the rest of the people. *Laughbein.*

The want of the Holy Spirit.—It is as if you saw a locomotive engine upon a railway, and it would not go; and they put up a driver, and they said, "Now, that driver will just do." They try another and another. One proposes that such and such a wheel should be altered; but still it will not go. Some one then bursts in amongst those who are conversing, and says, "No, friends; but the reason why it will not go is because there is no steam; that's why it will not go. There may be some faults about it; it may want a bit of paint here and there; but it will go well enough with all those faults if you do but get the steam up." But now people are saying, "This must be altered, and that must be altered." But it would go no better unless God the Spirit should come to bless us. That is the Church's great want; and, until that want be supplied, we may reform and reform, and still be just the same. We want the Holy Spirit. *Spurgeon.*

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fire, to enlighten and warm them: in tongues, to make them speak." *Farindon.*

There is no place for silent Christians under the administration of the HolyGhost. The pressure of God upon the heart inevitably finds escape at the lip. *Parkhurst.*

the multitude assembles

There were three classes of dispersed Jews: (1) Those led into captiv. by Shalmaneser (B.C. 721), most of w'm were in Parthia, Media, Elamitis; (2) Nebuchadnezzar (B. C. 606), chiefly in Mesopotamia; (3) Ptolemy Lagus (B.C. 329), who carried inhabitants of Jerusalem into Egypt.

a Alford, so also *Hackett, Meyer, De Wette, etc.*

their astonishment

b Jo. vii. 52; Ac. i. 11.

"That a great number of men and of illiterate persons should all on a sudden become linguists, and in an hour's time be able to speak intelligibly to a great number and variety of nations in their respective languages, was an ability which in those circumstances of place, time, and persons, wherein it was exercised, may justly be concluded to have been supernatural or miraculous." *Hon. R. Boyle.*

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many nations

Organizations are good things, but there is something more essential. With the fulness of the Spirit our organization will be filled with power, our orthodoxy pulsate with love, our culture have in it no Phariseeism, and our liberty always serve the interests of truth and godliness. *Anon.*

9, 10. Parthians, *etc.*, design of Lu. to show in how many tongues the Apos. spoke. **Judæa,** "The people of Jerus. would be astonished to hear Galileans speak the dialect of Judæa with purity."[a] **Jews . . proselytes,** fr. the various districts ref. to. The proselytes were Jews converted fr. heathenism.

The thousand-tongued hallelujah of the world in honor of God.—I. Begun on the morning of creation in the kingdom of nature. II. Renewed at Pentecost in the kingdom of grace. III. Perfected, but never finished, on the day of manifestation in the kingdom of glory. *Gerok.*

Language.—Language must either have been revealed from heaven, or it is the fruit of human invention. The latter opinion is embraced by Horace, Lucretius, Cicero, and most of the Gk. and Rom. writers; the former by the Jews, and Christians, and the profoundest philosophers of France and England. It has been affirmed that Hebrew was the language spoken by Adam; but others deny this, and say that the Heb., Chaldee, and Arabic are only dialects of the original long-lost and unknown. Of the Heb., the Chaldee and Syriac are dialects. The orig. European languages were thirteen (viz., Greek, Latin, Dutch, Sclavonian, spoken in the E.; Welsh; Biscayan, spoken in Spain; Irish; Albanian, in the mountains of Epirus; Tartarian, the old Illyrian; the Sazygian, remaining yet in Liburnia; the Chaucin, in the N. of Hungary; and the Finnic, in E. of Friesland). Arabic is the mother-tongue of Africa. From the Lat. sprang the Italian, French, and Spanish; and fr. the Spanish the Portuguese. The Turkish is a mixed dialect of the Tartarian. From the High Dutch, or Teutonic, sprang the present German, Danish, Swedish, Norwegian, English, Scotch, etc. There are 3,664 known ls., or rather dialects, in the world: 737 Asiatic, 587 European, 276 African, 1,624 American.

some doubt, others mock

11—13. wonderful . . God,[b] *lit.*, great things of God. **what . . this?** their minds impressed by the miracle. **others,** to whom the Apos.' discourse was senseless, bec. unintelligible. **new wine,** *sweet*,[c] not *new*, for the vintage had not yet come.

The multitude in amazement.—I. A multitude gathered from all parts of the world. II. Gathered for religious purposes. III. Astonished by a miracle: 1. They heard Galileans speak in other tongues; 2. They heard in their own tongues, every man, the wonderful works of God. IV. Variously affected: 1. All were amazed; 2. Some inquired; 3. Some mocked. *Wagstaff.*

Divine and human agency.—Once upon the sea-shore, watching the "getting off" of a fishing smack, I saw in it a union of work and dependence that charmed me. The fishermen brought the craft down the beach as far as they could and then left her awhile until the tide, which was flowing, neared her. Meantime two anchors had been cast out to sea, from which were ropes to a windlass in the centre of the vessel. Soon the surf (for the sea was fresh) began to run round her as she lay a dead weight upon the shore. Then the waves began to curl over and break upon her side. The men at the windlass took a turn and made the rope fast. And now every moment the tide had more power over her. At last one wave swept higher than any before; she shook—rose—glided down towards the deep—the men turning the handle of the windlass quickly as possible Half an hour after she was flying away before the breeze, a very contrast to the dead weight she looked upon the beach. That vessel is the Church. The Holy Ghost is the tide. The ropes and the windlass are human agencies only to be used in dependence on the tide. The tide is coming in. The Church feels its power. She moves—she rises. O God! send the billow that shall float her now, and send her careering on her course, with the breeze of the Spirit! *Brown.*

Peter's defence of the Apostles

14, 15. Peter, note the change wrought in him by the Holy Spirit. **standing,** having taken up his station. Boldness. **with . . eleven,** identifying himself with them; they concurring in what he said. This the first public testimony of the witnesses. **lifted . . voice,** perh. bec. of his voice he may have been put forward. A fisherman with a strong voice. **words,** his speech again betrays him; but *now* as an earnest preacher of the truth. **third . . day,** ab. 9 A.M., bef. wh. time the Jews held it unlawful to take food during a festival, still more to drink wine.

St. Peter's first sermon.—I. The congregation; a notable one, all Jews, showing the extent of the dispersion. The audience needed nothing but faith in Jesus preached to them. II. The brave, outspoken tone of this sermon shows the influence of the Spirit on St. Peter's mind. III. Its enlarged and enlightened charac-

[a] *cf.* Ma. xxvi. 73, 74; Mk. xiv. 69—72.

"Christ became the one language of the whole world." *Jerome.*

[b] Lu. i. 49; 1 Ti. iii. 16; Ro. i. 16.

[c] Jahn says that *sweet wine* was produced from dried grapes, by soaking them in old wine, and then pressing them a second time. It was very intoxicating.

"Behold their folly convicted by the season itself, how could there be new wine at Pentecost? But calumny is blind." *Chrysostom.*

"The Spirit is given that He who speaks of heavenly things, speaks with new tongues." *Gregory.*

Shakespeare means us to recognize consummate skill in Mark Antony's handling of the Roman citizens at Cæsar's funeral; but he used flattering words, and he spoke in order to rouse the people agst.

ter. He had gained a conception of the true catholic nature of Christianity. IV. The sermon contains the great principles of universal Christianity as opposed to a humanitarian scheme. He taught boldly the miraculous element in Christ's life. V. It shows St. Peter's method of using quotations from the Old Testament. *Stokes.*

Missionary character of Christianity.—There is one feature of Christianity which must strike the mind of every observer, viz., that no other system of religion in the world is *missionary.* They all limit themselves to the people, country, and clime where they have grown. Where are the missionaries of the religions of China, of India, of Africa, of Persia, of Japan? But no sooner was Christianity introduced into the world than it sent forth its agencies beyond the place of its introduction. "Jerusalem, Judæa, Samaria, and the utmost parts of the earth," are the scope of its operations. "Go ye into all the world and preach the Gospel to every creature," is the command of its Spirit to all its agents; and hence, Christianity has its agents, institutions, literature, and means in every quarter of the globe. What does this prove for Christianity? That as a system of religion, it is nobler, grander, more benevolent and diffusive than any other; and the success which has crowned Christianity wherever it has gone, demonstrates that it is Divine in its origin; adapted to all minds, hearts, lives, and countries; civilizing, meliorating, saving, and beautifying in its effects; and the only religion which can restore a fallen world to its glorious Creator and God. *Bate.*

16—18. by . . Joel,[a] *though* he was the mouthpiece, not author of the words, Peter, under the direct influence of the Spirit, recognizes the Divine origin of the Book. **and,** *etc.*, the LXX. being chiefly quoted. **the . . days,** in N.T. this express. = age of Messiah, "the world's last great moral epoch." **all flesh,** not Jews only. **prophesy,** not merely *foretell*, but *teach* (forthtell). **visions,** revelations to waking sense. **dreams,** revelations in sleep.

Your young men shall see visions.—I. Some visions have most disastrous results, *e.g.*, Napoleon's. II. Nevertheless, good and grand visions have been realized. III. How much of good would have been lost if all men had quenched their first half-fashioned ideals—Luther and Fox, for examples. IV. God's suggestions to men are more visionary to the outside world than to the child of God. Men of science endure similar ordeals; Stephenson, *e.g.* V. A God-like vision is that of aroused missionary zeal—(1) Its realization is needed; (2) This is possible; (3) It is probable; (4) It is required. VI. To this end there should be a revival of prayer and earnest sympathy among the young; a larger and more efficient staff of collectors and contributors; one among us "separated to the work;" a spirit of considering it a privilege to be set apart. This vision can be realized by personal consecration, greater information, constant work at home. *Spurgeon.*

Dreams.—Our better dreams have more than strength and manhood in them; they have self-conquest, self-denial. Amid the vulgar contentment and self-seeking of society, we sometimes envy a life like that of Livingstone, given for Africa and the slaves. But what will give to the faint outline of these dreams substance and shape? The approach of Christ will. When we do good we find we are blessed. Christ gives us ends, methods, power. We dream of the future. We refuse to stop short at the barriers earth and time erect. Our visions project themselves past these. Such visions often get very faint as men grow older, and sometimes die away altogether. Thoughts that once soared towards the setting sun come down to earth like a bird grown weary of the wing. It is Christ alone who gives permanence to such visions. We get from Him sudden flashes of the glory of the New Jerusalem. He brings immortality to light in our hearts. *J. F. Ewing.*

19—21. wonders, *etc.*, prodigies, as at the crucifixion—the eclipse—rending of rocks—earthquake at resurrection. **day . . Lord,**[b] acc. to Heb. prophets, the day when God will punish His enemies for rejection of His mercy. **whosoever,** every one, "no union with any external association or succession required; the promise is to *individuals* as *individuals.*" **name . . Lord,** *i.e.*, of Christ. **saved,** fr. doom of rejecters, and admitted to joys of His Kingdom.

Salvation.—I. Its nature. Deliverance from the guilt, the power, the consequences of sin; acceptance of God, the conquest of evil, heaven. II. Calling on the name of the Lord involves a sense of helplessness, a conviction of God's power to help, and that He will help. III. It includes the poor, the ignorant, the bad. *Burn.*

Reliance on Christ.—Might I be permitted to advert to my own experience, I

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the assassins of Cæsar, not agst. themselves. St. Peter had to address the crowd on a theme wh. could not be welcome, and to stir them to self-condemnation. *Fraser.*

In Peter's address we have: (1) Defence of character of Apos., *vv.* 14, 15. (2) Miracle explained as fulfil. of prophecy, *vv.* 16—21. (3) Gift of Spirit as the act of the once crucified, but now exalted Jesus, *vv.* 30—33. (4) The claim of Christ as the Messiah, *vv.* 22—29, 34—36.

the gift of the Spirit predicted

a Joel ii. 28, 29.

There are two gifts or faculties which every one who would be a power among their fellows must do their utmost to cultivate. The first is the power of insight into the circumstances of their own time and place. The second is the power of foresight. After we have convinced ourselves of *how* and *what* things are, we shall then try to see what they may become; how and to what extent they may be changed for the better. *Chadwick.*

"Printing is an art, in which man was indisputably instructed by the same great Teacher, who taught him to embroider for the service of the sanctuary; and which amounts almost to as great a blessing as the gift of tongues." *Cowper.*

who may be saved

b Mk. xiii. 24

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"Judgments against the wicked come quick after these grand manifestations of grace; the display of the former is a warning to us to accept the latter." *Bengel.*

should say, that I have found nothing so salutary as to turn the mind immediately to the Saviour. "Whosoever calleth upon the name of the Lord, shall be saved." To pray immediately to Christ, to cast ourselves incessantly upon His power and grace as revealed in the Gospel, appears to be the best antidote to every despondency. I have no doubt that we are much wanting to ourselves in not having more direct dealings with the Saviour, or not addressing Him now in the same spirit in which He was applied to for the relief of bodily diseases. He is exalted at the right hand of God, for the purpose of dispensing pardon, peace, and eternal life, to all that humbly seek His aid; and, wonderful condescension! He has declared, "He will in no wise cast out whosoever cometh unto Him." *Hall.*

vindication of Christ

22—24. men . . Israel,=Jews, yet a ref. to the promises. **Nazareth,**[a] he boldly applies to Jesus their scornful epithet.[b] **approved . . you,** lit., *shown forth*, accredited to you. **miracles,** *R.V.*, "mighty works"; *wonders*, bec. they are inexplicable to men: *signs*, bec. they attest character and claim. *Wonders* excite attention, *signs* signify something for the mind's instruction. **delivered,** *etc., according to the determined counsel, i.e.*, plan. **wicked hands,**[c] *by the hand of the lawless ones.* **having . . death,** "having loosed the pangs of death."[d] **not possible,** for the Divine purpose cannot fail.

The Resurrection.—I. The impossibility that Christ should be holden of death was *moral*. Love and right conquered. II. It is one of the strongest instinctive moral feelings of man that virtuous being ought to continue. This feeling is intensified in contemplating the life of Jesus. He could not die. III. To give the world the proof that virtue does not die, our Lord came back to earth. This showed His own Divinity, it also showed that virtue and holiness are immortal. *Gladden.*

Sublimity of the Gospel.—The Bible contains a complete series of facts and of historical men to explain time and eternity, such as no other religion has to offer. If it is not the true religion, one is very excusable in being deceived; for everything in it is grand, and worthy of God. I search in vain in history to find the similar to Jesus Christ, or anything which can approach the Gospel. Neither history nor humanity, nor the ages, nor nature offer me anything with which I am able to compare it or explain it. Here everything is extraordinary. The more I consider the Gospel, the more I am assured that there is nothing there which is not beyond the march of events, and above the human mind. Even the impious themselves have never dared to deny the sublimity of the Gospel, which inspires them with a sort of compulsory veneration. What happiness that book procures for those that believe it! What marvels those admire there who reflect upon it! *Napoleon I.*

a Ma. ii. 23; xxi. 11; Mk. i. 24; x. 47; Lu. iv. 34; xviii. 37; xxiv. 19; Jo. i. 45; xviii. 5, 7; xix. 19.

b Jo. i. 46; *cf.* vii. 41.

c "By *lawless hands* is meant the instrumentality of the heathen Romans, whom the Jews had used as their tools to compass our Lord's death." *Lightfoot, Rev. of N. T.*, 120.

d *Cf.* Col. i. 18.

Christ is David's Lord

25—27. David speaketh,[e] Peter shows (*vv.* 29—31) that David's words could not ref. to himself but to Christ. (So also Paul.[f]) **foresaw,** *R.V.*, "beheld." **tongue,** *i.e.*, soul. Here the Gk. substitutes the instrument wh. the soul uses in expressing its joy. **flesh,** body as disting. fr. soul. **rest,** in the grave. **hope,** confidence. **my soul,** Heb. idiom=*myself*. **hell,** *Hades*, the Heb. *Sheol*, never =place of torment, but, properly, the place of the dead. **see,** experience.[g]

The descent of Jesus into Hades, and its import.—I. An evidence of His perfect humanity. II. The lowest depth of His humiliation. III. The turning point to His exaltation. IV. The standard of measurement of the comprehensive extent of the work of redemption. *Lechler.*

The grave lighted by Jesus.—It is said that the Romans had a practice of lighting up their tombs. In Essex a tomb was once opened, when a lamp was found in the corner, and a chair near it indicating the rank of the tomb-tenant; and it is recorded that fifteen hundred years after the death of Tullia, Cicero's daughter, her tomb, which was accidentally opened, was found illuminated with a lamp. It was but a glimmering light, the rays of which were confined to the catacomb walls. But the light Christ sheds upon the grave falls on the vista of eternity. You can now stoop, look in, and see immortality beyond. *Blacket.*

e Ps. xvi. 8—11.

f Ac. xiii. 36.

g As in Lu. ii. 26.

History, from the beginning of it to the end of it, is all resurrection; the straining, tenser and tens'r straining, of the immured life of God in the world. *Parkhurst.*

"The Apostle does not make David to speak these things first of himself, and then of the Messiah, only in a secondary sense; but quotes them as referring to Christ alone." *Jeffery.*

David's sepulchre

28, 29. Thou . . life, God would lead Him, through death and the grave, to life. **full . . countenance,** *Heb.*, fulness of joys is with Thy presence. **freely,** with freedom, and not being judged deficient in respect for his memory.[h] **sepulchre,** sacrilegiously opened by Herod.[i]

Thou hast made known to me the ways of life.—I. All the ways which Jesus, in His humiliation and exaltation, has trod, in His passage through suffering to glory, are ways of life for all men. II. All the ways by which He leads souls from the be-

h Ac. xiii. 36, 37.

i *Jos. Ant.* xvi. 7, 1. The mosque still shown as Neby David, on S. brow of Zion, cannot be far fr. true site.

ginning of their conversion to their full perfection are ways of life. *Apost. Past.* Living fellowship with God an earnest of eternal life. How body and soul rejoice in the living God. The prophetic word a light in a dark place. *Lechler.*

The tomb of David.—Josephus states that Solomon having buried a vast treasure in the tomb, one of its chambers was broken open by Hyrcanus, and another by Herod the Great. It is said to have fallen into ruin in the time of Hadrian. . . . Its situation is now unknown. Jerome speaks of a tomb of David as the object of pilgrimage, but apparently in the neighborhood of Bethlehem. A large catacomb at some distance to the northwest of the city has, in modern days, borne the title of "The Tombs of the Kings," and has been, of late years, by an ingenious French traveller, claimed as the royal sepulchre. The only site which is actually consecrated by traditional sentiment as the tomb of David, is the vault underneath the Mussulman mosque of David, on the southern side of modern Jerusalem. The vault professes to be built above the cavern, and contains only the cenotaph, usual on the tombs of Mussulman saints, with the inscription in Arabic, "O David, whom God has made vicar, rule mankind in truth." In the Louvre may now be seen what M. de Saulcy believed to be the lid of David's sarcophagus. The main objection to this theory, apart from any archæological argument to be drawn from the character, or the design or workmanship of the remains, is that these sepulchres must have been *outside* the walls, and therefore cannot be identical with the tomb of David, of which the peculiarity was that it was *within* the walls. *Stanley.*

30, 31. prophet, inspired; hence, being a prophet, if David did not mean himself, he must have meant the Messiah. **knowing,** fr. Nathan.[a] **raise . . throne,** *R. V.*, "would set one upon his throne." **seeing . . before,** having a prophet's spirit of inspiration. **was . . left,** Peter uses the past tense, speaking of the prediction as accomplished. **that . . hell,** *R. V.*, "that neither was he left in Hades, nor hid."

Jesus' death and Resurrection a twofold mystery.—I. That He should die who has life in Himself. II. That He should rise who came to give His life for many. *Gerok.*

The Resurrection of Christ.—A man may suffer His child to fall to the ground, and yet not wholly lose his hold of him, but still keep it in his power to recover and lift him up at his pleasure. Thus the Divine nature of Christ did for a while hide itself from His humanity, but not desert it; put it into the chambers of death, but not lock the everlasting doors upon it. The sun may be clouded and yet not eclipsed, and eclipsed but not stopped in his course, and much less forced out of his orb. It is a mystery to be admired that anything belonging to the person of Christ should suffer; but it is a paradox to be exploded that it should perish. For, surely, that nature [Life] which, diffusing itself throughout the universe, communicates an enlivening influence to every part of it, and quickens the least spire of grass, according to the measure of its nature and the proportion of its capacity, would not wholly leave a nature assumed into its bosom, and, what is more, into the very unity of the Divine person, breathless and inanimate, and dismantled of its prime and noblest perfection. *Barrow.*

32, 33. witnesses, the special work for wh. the Apos. were chosen. **shed forth,** poured out. **hear,** the astonishing things said; and the not less astonishing thing, that they should be spoken by illiterate men in so many languages thus suddenly acquired.

Jesus as Lord.—I. Lord of man; ruling man's body with its passions and inclinations; guiding his mind, preserving the intellect from sophistry, the conscience from error, the heart from corruption, enabling him to deal with evil in society and that which is degrading in public sentiment. II. The Lordship of Christ bids us make all work religious. We are to obey Christ in the home, in politics, reading, talking, giving, and in dying. There is a majesty about the name which we have only begun to realize. *Pearson.*

The outpouring of the Holy Spirit.—The hour is coming, and, it may be, even now is, when the Holy Ghost shall be poured out again in such a wonderful manner, that many shall run to and fro, and knowledge shall be increased—the knowledge of the Lord shall cover the earth as the waters cover the surface of the great deep; when His kingdom shall come, and His will shall be done on earth even as it is in heaven. We are not going to be dragging on forever like Pharaoh, with the wheels off his chariot. My heart exults and my eyes flash with the thought, that very likely

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Nothing that our Lord did on earth was enough to establish a faith in Himself which should survive His death. At the end of His career, not even the Twelve retained their conviction. If the Lord had only left us the Sermon on the Mount and the memory of a martyrdom, there would never have been a Church. The risen and ascended Christ is the only intelligible account that can be given of the existence of our faith. *Claughton.*

"It is the circumstance and collation of Scripture, that makes it plain." *Bp. Latimer.*

David spoke of Christ

a 2 S. vii. 12, 16; *cf.* Ps. cxxxii. 11; lxxxix. 35—37.

The disciples were not in a mood even to think about inventing such a fact as the resurrection. They accepted the decease as a death-blow to their hopes. Nothing was further fr. their thoughts than to lead a movement which would reconstruct and save society. And yet, in a few days, the work is in vigorous progress. As by the touch of some mighty creative Hand, these men are re-made. *Awon.*

Jesus executes the promise of the Father

"It is true, our Saviour had a peculiar kingdom in this world, that is, the Jewish Church, not only before His Ascension,

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I shall live to see the outpouring of the Spirit; when "the sons and the daughters of God again shall prophesy, and the young men shall see visions, and the old men shall dream dreams." Perhaps there shall be no miraculous gifts, for they will not be required; but yet there shall be such a miraculous amount of holiness, such an extraordinary fervor of prayer, such a real communion with God, and so much vital religion, and such a spread of the doctrines of the Cross, that every one will see that verily the Spirit is poured out like water, and the rains are descending from above. *Spurgeon.*

but before His Incarnation; but as for that right of dominion over the Gentile world too, by which He became universal Lord and King, He was not invested with it till His Ascension into heaven." *Dr. J. Scott.*

Christ exalted as Prince and Saviour

34—36. for . . heavens, *i.e.*, for the same purpose that Christ was exalted; and was living on the earth when he wrote of *his Lord.* The order of thought, says De Wette, would have been plainer thus: For David says, sit at my right hand &c.; but David did not ascend into heaven, therefore he says this not of himself, but of the Messiah. **My . . hand,**[a] and share My throne. **until,**[b] here is recognized the limitation of Christ's mediatorial kingdom. **therefore,** this is the logical conclusion of the argument. **Lord,**[c] King and governor of men and angels. **Christ,** the true Messiah.

Gospel preaching.—I. This was the first Christian sermon ever preached. It is a model sermon, tender, scriptural, full of Christ. II. The great sermon, however, does not explain the effect. (1) The preacher had just received the Holy Ghost. (2) The people were prepared for vital statement. A prepared pulpit should be balanced by a prepared pew. If the heart is not reached Christian service is more mischievous than beneficial. *Parker.*

Christ in heaven.—A little negro boy, when on his death-bed, was visited by a missionary, to whom he spoke of the happiness he felt, and the longing desire he had to be with Jesus. "I am going to heaven soon; and then I shall see Jesus, and be with Him for ever," said the little fellow. "But, rejoined the missionary, "if Jesus were to leave heaven, what would you do?" "I would follow Him," replied the boy. "But suppose," said the missionary, "Jesus went to hell: what would you do then?" In an instant, with an intelligent look and a smile on his countenance, he replied, "Ah, massa! there is no hell where Jesus is." *Haughton.*

"There is more distinction in the words than many are aware of. He is 'Lord over all'; He is Christ to His own Chosen." *Dr. Lightfoot.*

"The sting is at the end of His speech." *Bengel.*

what shall we do?

37, 38. pricked . . heart,[d] pierced by stings of remorse and compunction. **said . . apostles,** whom they might have called *men,* but scarcely acknowledged as *brethren* before. **what . . do?**[e] to escape the consequences of our guilt. **repent,**[f] with deep sorrow of heart, and humbly resolve to entirely amend your lives. **baptized . . name,**[g] by that act, publicly avow your sorrow for the past, your need of being cleansed fr. sin, and your faith in Him whose name you once despised. **remission,** sending away, forgiveness. **receive . . Ghost,**[h] as Teacher and Comforter to seal the work of Jesus on your hearts, and strengthen you to serve Him.

Evangelical preaching.—I. The nature of this preaching. It was: 1. Plain; 2. Concise; 3. Courageous. II. The effects which followed it. "What shall we do?" The language: 1. Of religious distress; 2. Of humble inquiry. *Salvation.*—I. Men must be pricked in their heart before they can have the joy of salvation. II. The condition of salvation, how easy—acceptance. III. The condition of salvation, how hard—repentance. IV. Salvation must be accompanied by the Holy Spirit. V. The promise of salvation is to all. *Anon.*

Repentance before joy.—As certain fabrics need to be damped before they will take the glowing colors with which they are to be adorned, so our spirits need the bedewing of repentance before they can receive the radiant coloring of delight. The glad news of the Gospel can only be printed on wet paper. Have you ever seen clearer shining than that which follows a shower? Then the sun transforms the raindrops into gems, the flowers look up with fresher smiles and faces glittering from their refreshing bath, and the birds from among the dripping branches sing with notes more rapturous, because they have paused awhile. So, when the soul has been saturated with the rain of penitence, the clear shining of forgiving love makes the flowers of gladness blossom all round. The steps by which we ascend to the palace of delight are usually moist with tears. Grief for sin is the porch of the House Beautiful, where the guests are full of "the joy of the Lord." *Spurgeon.*

conclusion of the first sermon

39, 40. children,[i] descendants. **afar off,** distant Gentile nations. **call,** and who, being called, shall repent, and believe the Gospel. **save yourselves,** fr. participating in the guilt and doom.[j] **untoward,** perverse,[k] intractable.

a Ps. cx. 1; Ep. i. 20.

b 1 Co. xv. 25, 26.

c Ph. ii. 9—11; Jo. iii. 35; Ps. ii. 1—8, 12.

d Zec. xii. 10; Jo. xvi. 7—9.

e Lu. iii. 10; Ac. ix. 6; xvi. 30.

f Ma. iii. 1, 2, 5, 6; 1 Jo. i. 9; Ac. iii. 19; xvi. 30; viii. 36, 37.

g Ma. xxviii. 19; Lu. xxiv. 47; 1 Pe. iii. 21, 22. See also *Lightfoot, Rev. of N. T.,* 100.

h Ma. iii. 11.

"When you teach in the Church do not endeavor to draw applause, but rather groans from your audience; let their tears be your praise." *Jerome.*

i Ac. xiii. 33.

j *Cf.* 1 Co. xi. 32; Ga. i. 4.

k Ph. ii. 15.

Save yourselves.—I. By repentance for sin. II. By avoidance of sinners. III. By discountenancing sin. IV. Danger is from: (1) Corruption. Pitch will defile. (2) Confession—estimates of moral and spiritual values will grow inaccurate. (3) Effects—if we share in work we share in wages. "The wages of sin is death." *Hall.*

Frivolities of the age.—A lady, attending her husband to France, who went in an official character, soon after arrival wrote to a friend, saying how very painful everything she saw and heard was to her; the levity, the round of pleasure, the desecration of the Sabbath—in short, the whole frivolous and vicious routine; her life was such that she longed to return home. About a year after, they were recalled to London. Before her departure, she wrote to the same friend, that she was grieved to be forced to quit a place so truly delightful, and that she should not leave without the deepest regret those amiable people, whom, perhaps, she might see no more! This very lady had frequently said, that English women were held in such abhorrence by the Parisians, that she was obliged to dress like a French woman to escape insult. So it is when we cultivate familiarity with sin:—

"We first endure, then pity, then embrace."

41—43. they . . word, believing it as the truth, concerning Christ and their salvation. **baptized,** prob. the same day. What amazing excitement must there have been in Jerus.! **3,000,** only 120 in the morning. What hath God wrought![a] **souls,** persons. **they . . doctrine,** teaching; anxious to grow in knowledge and grace. **fellowship,** bound to them in oneness of effort and spirit. **breaking . . bread,**[b] at the Lord's Supper. **fear,** dread, religious awe. **upon . . soul,** who heard the words, witnessed the mir., and beheld the conversion of so many. **apostles,** instruments by which the power of God was manifested.[c]

A new development of social life.—I. The incorporating principle of this new society: the Apostle's word. II. The introductive ceremony to it. III. Its unremitting services. IV. Its distinguishing spirit: 1. Reverence; 2. Generosity; 3. Gladness; 4. Simplicity of spirit; 5. Religiousness. V. Its blessed condition: 1. Its influence was great; 2. Its growth constant; 3. Its accession Divine; 4. Its existence secure. *Thomas.—Steadfast in prayer.*—The early Christians:—I. Their employment—prayer. The first true sign of spiritual life, prayer is also the true means of maintaining it. II. Their perseverance in this exercise—they continued steadfastly in prayers. III. The fruit of prayer. It is by men on their knees that the door of heaven is opened. Prayer is the key. The Spirit yields to prayer. *Guthrie.*

Drawings of the Holy Spirit.—Dr. Payson once, in the progress of a revival at Portland, gave notice that he would be glad to see any young person who did *not* intend to seek religion. About thirty or forty came. As they were about to leave, he addressed them thus:—"Suppose you should see coming down from heaven a very fine thread, so fine as to be almost invisible, and it should come, and gently attach itself to you. You knew, we suppose, it came from God. Should you dare to put out your hand, and thrust it away?" He dwelt for a few moments on the idea, and then added, "Now, such a thread has come from God to you this afternoon. You do not feel, you say, any interest in religion; but, by your coming here this afternoon, God has fastened one little thread upon you all. It is very weak and frail, and you can easily brush it away. But you will not do so? No, welcome it! and it will enlarge and strengthen itself, until it becomes a golden thread to bind you for ever to a God of love."

44, 45. all . . believed, of those who remained in Jerus. many would return home aft. the feast. **common,**[d] each placed his property in a common fund for the benefit of all. **sold . . goods,**[e] a voluntary act, the love of Christ constraining them. **them,** *i.e.*, the proceeds of the sale. **as . . need,** parted with it as occasion required.

Christian communion distinguished from unchristian.—I. Its source not an external law or bare power, but the free impulse of love. II. Its object not general equality, but general welfare. III. The way to effect this object not a community of goods, but a community of hearts. *Gerok.*

The apparent communism at Jerusalem.—How far was this universal in the Church? It seems to have been born and to have died at Jerusalem. There appears to have been no attempt even to extend it in the Church. It was a beautiful outburst of heavenly charity and zeal; but it bloomed, flourished, and faded, so to

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Many a man has lived in a crooked generation, and kept straight all the way through it. If your generation is crooked, that is no reason why you should be. But if you would keep straight in this generation, or in any other, you have got something to do about it. *Trumbull.*

three thousand added to the Church

a Re. vii. 9.

b Ac. xx. 7, 11; 1 Co. x. 16. As only *bread* is mentioned, the Rom. Ch. appeal to this passage to prove that their mode—withholding the cup from the laity—is Apostolic. It is a case, obviously, in which the leading act of the transaction gives name to the transaction itself." *Hackett.*

c Ac. xv. 12; Mk. xvi. 17.

The Communist says, "All your property is mine." "All my property is yours," says the Christian. The Comm'nist says, "Stand and deliver!" The Christian says, "Brother, your trouble is mine, receive." *Stanford.*

the Christian brotherhood

d Ac. iv. 32.

e Ac. iv. 34, 35.

"It is probable that this arose fr. a continuation and application to the now increased number of disciples of the community in which our Lord and His Apostles had lived." *Alford.*

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"Were the example binding, who should be rich to give? who should be poor to receive? In the strait beginnings of the Church these beneficences were requisite; wh. afterwards, in the larger elbow rooms thereof, would have caused much confusion." *Bp. Hall.*

the Church increased daily

a Lu. xxii. 19.

b Ro. xiv. 17.

c Ac. v. 14; 1 Co. iii. 7; Is. lv. 10, 11; Ep. ii. 8.

"It is one thing to desire our neighbor's esteem; another to rejoice at his profit. It is lawful to desire our neighbor's good opinion, so far as may enable us to do them good; because we thus desire it only for their service, and the greater glory of our God, with a sincere and total disengagement from the charms of vanity and pride." *Gregory.*

Holy, Christ-like living is a magnet.

the Beautiful Gate

d Jo. xviii. 16; xx. 3; xxi. 2—21; Ac. iii. 3, 4, 11; iv. 19; viii. 14.

e "This gate was prob. on E. side, towards Olivet. It was 50 cubs. high; 40 broad; was made chiefly of Corinthian brass, and overlaid with gold and silver plates. It was an inner gate leading fr. the court of the Gentiles into the court of the Israelites. See *Jos. Wars*, v. 5, 3; *Ant.* xv. 11, 3.

speak, in an hour. Churches were planted everywhere, but there is not the faintest attempt to repeat the experiment. Further, it was not universal, even in Jerusalem. In chap. v. 1—4 St. Peter recognizes that Ananias was free to adopt the plan or to decline it; and it appears from chap. xii. 12 that some members retained their property, and had their households, children, and servants round them as before. It would appear that it was but a partial and temporary arrangement even in the Church which adopted it, growing out of a moment of pressure, and quietly dying away. *J. B. Brown.*

46, 47. daily . . temple, to worship God, and speak of Jesus. **bread,**[a] in the Lord's Supper. **from house to house,** *R. V.*, "at home." **meat,** common meals. **singleness,**[b] simplicity, child-like affection for ea. other and the Lord. Without duplicity. **favour . . people,** by their manner of life winning esteem of outsiders. **added,**[c] was adding, the process of conversion and Church extension constantly going on. **such . . saved,** *R. V.*, "those that were being saved."

The Church.—I. What is meant by the "Church?"—1. The place where the disciples met to worship; 2. The assembly met together for worship; 3. The whole body of saints in a country; 4. The collective body of all Christians. II. What are the properties of this Church?—1. It is one; 2. It is holy. III. Such as shall be saved are brought into this Church by God. *Beveridge.—Primitive Christians.*—See—I. Their constancy—they continued. II. Their fervor—daily. III. Their unity—with one accord. IV. Their audacity—in the Temple. V. Their familiarity—did eat their meat. VI. Their alacrity—with gladness. VII. Their sincerity—with singleness of heart. *Leigh.*

Neglect of Christians.—See yonder poor wretches whose ship has gone down at sea; they have constructed a poor tottering raft, and have been swimming on it for days; their supply of bread and water has been exhausted, and they are famishing; they have bound a handkerchief to a pole, and hoisted it, and a vessel is within sight. The captain of the ship takes his telescope, looks at the object, and knows that it is a shipwrecked crew. "Oh!" says he to his men, "we are in a hurry with our cargo. We cannot stop to look after an unknown object. It may be somebody perishing, and it may not be; but, however, it is not our business:" and he keeps on his course. His neglect has murdered those who died on the raft. Yours is much the same case, only it is worse, because you deal with immortal souls, and he only deals with bodies, which he suffers to die. O my brother! I do implore you, before the Lord, never let this sin lie at your door again; but, if there be one who is impressed and needs a word of comfort, fly on the wings of mercy to such a soul, and help to cheer him as God enables you. *Spurgeon.*

CHAPTER THE THIRD.

1—3. Peter . . John, oft. mentioned together.[d] **went . . temple,** they long adhered to Jewish places and modes of worship, and still longer to Jewish customs and traditions. **ninth,** ab. 3 P.M., time of eve. sacrifice. **certain man,** well known. **carried,** the poorest not without friends. **whom . . laid,** all they could do. To bring the morally lame where they may get strength is all that many can do. **gate,** *R. V.*, "door," where he might be seen by true worshippers moved to mercy. **Beautiful,**[e] so called fr. material and workmanship. **alms,** poor as well as lame. **them . . temple,** and who, seeking mercy fr. God, might be expected to be merciful themselves. **seeing . . John,** and regarding them as ordinary worshippers. **asked,** after his usual fashion.

The miracle at the Beautiful Gate.—I. It is well for Christians to become acquainted with what is going on "at the gate" over the borders of our serene and comfortable lives. II. Opportunities for doing good lie in our way every day. III. Christians ought not to lose time in sighing after new spheres of conspicuous sacrifice. IV. Working hands and willing hearts ought to go with weeping eyes when we know the wants of the Lord's poor. *Robinson.*

Beggars laid at the gate.—A missionary lady, writing from Damascus, gives the following illustration of the continuance of an ancient practice in the East: "A singular and interesting custom prevails here during the hours of public prayer on Sabbath mornings, and on frequent stated seasons during the week. It is that of the poor and diseased, lame and blind, being gathered about the church doors to solicit

alms. They present a very strange appearance, sitting together along the walls, or standing in groups with the hand extended for charities, and remind one of the account given in Acts iii. 2, of the laying of the lame man at the 'gate of the Temple which is called Beautiful.' The feeble and blind are often led to these public places and the lame sometimes literally 'carried' on the shoulders of some good Samaritan friend." *Need at home.*—Poverty at hand, weakness close beside us, are quite unromantic; it is distance which lends enchantment to the view in many cases as we converse about heathenism. But our home-heathen must not be neglected because they are so near. Many men, and some women, will shed tears over the painted picture of a Neapolitan boy begging, who would speak most savagely to the same lad if they met him alive in New York streets; they would quote with vigor the first part of Peter's little speech, and leave off the rest of it; and they would not put out their hands at all. *Robinson.*

4—6. fastening . . him, intently, with concentrated pity. **look . . us,** this, that he might mark their words. **he . . heed,** looked eagerly, hopefully. **something,** some gift. **silver . . none,** a proof of his compliance with Christ's command.[a] **such . . have,** better for such a man than money. **in . . name,** by virtue of His authority. Note, Christ wrought mirs. in His own name.[b]

Money not omnipotent.—I. It cannot buy—1. Love; 2. Contentment; 3. Real friends; 4. It will not alone secure education or refinement and self-possessed manners; 5. A good conscience; 6. A good character. II. Power exists in—1. Wealth; 2. Intellect; 3. Art; 4. Spirit. III. Responsibility for the use of power. *Anon.* *The cure of the lame man, an image of our conversion.*—I. As he was lame from his mother's womb, so are we from birth the servants of sin. II. As they carried him to the gate of the Temple to receive alms, so were we carried to baptism in order to receive heavenly gifts. III. As he was healed by Christ by means of the words of Peter, so also is our conversion a work of God effected by the words of the prophets and Apostles. IV. As he after his cure walked and praised God, so there follows after conversion a true Christian walk, and a joyful praise of God.

Wealth in poverty.—Who was it that said to prostrate Europe, "Rise up and walk?" It was the son of a Saxon miner, singing Christmas carols at fourteen, that he might earn a few pence to supply the cravings of hunger, the companion of the poor till the fame of his deeds brought him to the company of princes. There were mighty princes in that day, one of them governing a larger portion of Europe, and swaying its destinies more absolutely than any single potentate of our own time. On one occasion the monk and the emperor met face to face, and who that reads the scene must not see that the man on the throne grew little by the side of the fearless, upright champion of truth? *Gurney.*

7, 8. took . . hand, encouraging him; helping thus his physical and moral weakness; to aid his faith. **entered . . temple,** the place to wh. all should go first whom God has blessed. **walking . . leaping,**[c] trying his new found powers; a new, strange, and blessed experience. **praising God,**[d] whom, and not Peter, he recognized as source of cure.

The cripple healed.—I. The close proximity of physical deformity to natural beauty. II. The strange association of spiritual riches with temporal poverty. III. The sudden transformation of popular indifference into abounding amazement. The Gospel had been applied, put to the test, and had succeeded in a superhuman manner. 1. It had come into positive contact with poverty and suffering; 2. It had exalted the whole nature of the man; 3. It had set the man on a new course of life. *Brown.*

Thankfulness exceptional.—It is said of a lately deceased benefactor of a Western college in the United States that, on a recent commencement day, a lady stepped up to him and said, "Governor Hardin, I wish to thank you for this splendid college, and to say that my daughters, who graduate to-day, owe you a debt of gratitude they can never repay." The white-haired old man broke down, and, while the tears filled his eyes, he faltered out, "Madam, you are the first person to express such a sentiment to me." How many men who secure scholarships and fellowships, or receive other benefactions, ever think of or thank the generous givers? *Anon.* *Eternal praise.*—Suppose some one entering heaven were to say to the redeemed, "Suspend your songs for a moment! Ye have been praising Christ, lo! these six thousand years; many of you have, without cessation praised Him now these many

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Utilitarianism says, Give men better houses, higher wages, purer air, more wholesome water, and by improving their circumstances you will improve their constitutions. But what says Christianity? I will strive to improve men, for I know that no sooner will men feel beating within them new and potent energies than they will set about to improve their external condition. Men need better houses, and purer air, and more wholesome water; but the great want of men is life—more life; and Christ has come that they might have life, and have it more abundantly. Utilitarianism *does* men good, Christianity *makes* them good. *Jones.*

the lame man healed

a *Cf.* Ma. x. 9.

b Lu. v. 24.

"When thou seest misery in thy brother's face, let him see mercy in thine eye; the more the oil of mercy is poured on him by thy pity, the more the oil in thy cruse shall be increased by thy piety." *F. Quarles.*

What a remarkable combination of poverty which can give nothing, with power which can do almost anything!

the lame man's gratitude

c Is. xxxv. 6.

d Ps. cvii. 15.

"He would exert his new acquired pow'rs again and

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centuries! Stop your song a moment: pause, and give your songs to some one else for an instant." Oh! can you conceive the scorn with which the myriad eyes of the redeemed would smite the tempter? "Stop from praising Him! No, never. Time may stop; for it shall be no more; the world may stop; for its revolutions must cease; the universe may stop its cycles and the movings of its worlds; but for us to stop our songs—never, never!" *Spurgeon.*

9—11. all . . saw, *etc., this thing* was not done in a corner. **knew,** the same man, but how changed. **ran . . Solomon's,**[a] popularly the term = the entire court of the Gentiles.

As the lame man held Peter and John.—The blessed bond of attachment between the awakened children of God and their spiritual fathers:—I. To the strengthening of the children in Christ II. To the encouragement of their spiritual fathers. III. To the edification of the Church. IV. To the honor of the Lord. *Gerok.—The responsibilities of the saved.*—I. Sin disables the soul's power. II. Salvation strengthens the soul's faculties. III. The soul's new vocation is use of the newly acquired power. IV. The faculties crippled by sin are—(1) Faith; (2) Love; (3) Will; (4) Physical powers, as the tongue, the hands. V. The restored powers must be employed—(1) With alacrity; (2) Progressively; (3) In unison with the Church; (4) Thankfully. *Burn.*

Gratitude.—An Englishman, a native of Yorkshire, going to reside at Kingston, in Jamaica, was reduced from a state of affluence to very great distress; so much so, that in the time of sickness he was destitute of home, money, medicine, food, and friends. Just in this time of need, an old negro Christian offered his assistance; which being gladly accepted, this "neighbor to him" bought medicine, and administered it himself; furnished nourishment; sat up three nights; and, in short, acted the part of a doctor, nurse, and host. Through the blessing of God, the old negro's efforts were rendered successful in the recovery of the sick man: who then inquired what expenses he had been at, and promised remuneration as soon as possible. The generous old Christian replied, "Massa, you no owe me nothing; me owe you much still." "How do you make that out?" said the restored man. "Why, massa, me neber able to pay you; because you taught me to read de Word of God!" This reply so affected the man that he resolved, from that time, to seek the Lord.

12, 13. and . . saw, that the people were likely to attribute too much to the instruments. **earnestly,** not unmixed with admiration. **power,**[b] inherent, or self-acquired. **holiness,** piety, as the reason of power being conferred upon them. **glorified,** by the resurrection and ascension. **denied,** though God had honored, and still honors.

Conversion.—I. For the conversion of men to God we are dependent on God himself. Many children in the S. S., a great congregation, an attractive church, good music, eloquent preaching, will not convert men. II. Our perverse reluctance to believe that all life and light come from God is inexplicable. III. Dependence on God is necessary to success. IV. We should be of good heart about work which is God's rather than ours. V. These facts should inspire us to earnest action. *Dale.*

True courage.—If you see a man on the railway track before an approaching train, or if you see a child in the roadway in danger of being run over by a horse, you have no right to be silent and inactive. It is a sin not to speak out. If you see the first outbursting of flames in a neighbor's house it would be criminal not to cry, "Fire." Truth cannot be kept to yourself without sin. Silence on popular forms of wrong doing is criminal silence. Silence concerning the duty of repentance and the possibilities of salvation in the presence of the impenitent and unsaved is not to be thought of by the true disciple of Jesus. *Trumbull.—Obligation to praise God.* Think not, O man, whosoever thou art, that God will dispense with this tribute of praise from thee? Remember, that merely as man, thou art the high priest of all creation, a little miniature of the universe in thyself, representing the angels in virtue of thy immortal spirit, the lower creatures in virtue of thy sensations and appetites, and matter in virtue of thy body. Thus, when thou singest praise, all creation (in a manner) sings in thee and with thee. *Goulburn.*

14, 15. Holy One,[c] a title of the Messiah. **murderer,**[d] Barabbas. **Prince . . life,** author and *chief ruler* of life, spiritual,[e] and natural.[f]

The power of the Crucified.—I. The impotence of seeming might and the power of apparent weakness. The power of Rome and the craft of Judaism were both

the people's wonder

a Jo. x. 23.

The danger is that we be not just to such men as Peter. We may take this speech as a mere matter of course. We hear an eloquent man drop sentence after sentence of singular beauty, and think that he does so simply as a matter of course. In every such sentence there is a drop of sacrificial blood. True eloquence is forced out of men. *Parker.*

the cure attributed to Christ

b Jo. xv. 5; 2 Co. iii. 5; Is. lxiv. 6.

Christ was killed and raised up

c Ps. xvi. 10; Mk. i. 24; Lu. i. 35; iv. 34; Ac. vii. 52.

d Lu. xxiii. 18, 19.

e Jo. i. 4; He. ii. 10.

f Jo. v. 26; xi. 25.

"A terrible aggravation in this murder was that He whom they deprived of life was Himself the One who gives life to all." *Hackett.*

enlisted to crush the Prince of Nazareth. *Illustration*, Browning's poem, "Apparent Failure." II. The weakness of God is stronger than the power of man. The leader is killed, the cause flourishes; the thinker starves, his thoughts become a potent force in the world; the inventor dies, his invention helps to make civilization what it is. III. The potency of faith resting on what the world calls an accomplished failure. III. Here alone is the cure for personal, social, literary, commercial, national unsoundness. *Burn.*

The power of the cross.—People laughed at the missionaries in Madagascar because they preached ten years without one convert; but there are thirty-three thousand converts in Madagascar to-day. People laughed at Dr. Judson because he kept on preaching five years without a single convert; but there are twenty thousand Baptist Christians in Burmah to-day. People laughed at Dr. Morrison for preaching seven years without a single conversion; but there are fifteen thousand Christians in China to-day. People laughed at the missionaries for preaching at Tahiti and in Bengal years without a single conversion; yet in all those lands there are multitudes of Christians to-day. But why go so far to find evidence? "We are witnesses." We were so proud that no man could have humbled us; we were so hard that no earthly power could have melted us. But one day a power seized us, from which we tried to wrench ourselves, but could not. It flung us on our knees, and when we arose we were as much changed as Gourgis the heathen. There is a man who was for ten years a hard drinker, he has not taken any stimulants for two years. What did that? Not temperance societies. Not prohibition laws. Not moral suasion. Conversion did it. There is a sea captain who habitually took the name of God in vain. What power was it that washed his tongue clean of profanities, and made him sing to the glory of God? Conversion. There are thousands who are no more what they once were than a water-lily is nightshade, or a morning lark a vulture. *Burn.*

A.D. 30.

"There is no time, when men are less likely, without overpowering testimony, to acknowledge a fact, than when it proves themselves guilty." *Abp. Sumner.*

"By the counsel of the Godhead it was set down and determined, that His glory should add to His punishment." *P. Leo.*

16—18. name, *R.V.*, "and by faith in his name hath his name." **faith . . name,** without wh. *faith*, that name even would be a powerless word. **strong,** who all his life had been a helpless cripple. **see . . know,** there can, therefore, be no imposition. **faith,**[a] again ref. to, lest it should be overlooked. **perfect soundness,** no *half* cure. **presence . . all,** you know what he *was*, you see what *is*. **ignorance,**[b] they did not, at the time, know the whole extent of their criminality. Look at other men's sins as charitably as possible. **ye . . also . . rulers,** *you*, not the rulers alone. Do not try to shift the responsibility, neither look upon your rulers as the only criminals. Regard them as charitably as I regard you. **prophets . . fulfilled,**[c] aft. all, this ignorance and sin were overruled for fulfilment of prophecy.

culpable ignorance

a Ma. xvii. 19, 20; Ac. xiv. 9, 10; Ma. ix. 22; Ep. ii. 8.

b Lu. xxiii. 34; 1 Ti. i. 13; Jo. xvi. 3; 1 Co. ii. 7, 8.

c Lu. xxii. 44; Ps. xxii. 1, 6—8; Is. l. 6; Ac. xxvi. 22, 23.

Through ignorance ye did it.—I. The prophets declared the mind of God. II. The keynote to which all prophetic harmonies had been tuned, was that "Christ should suffer." III. God had accomplished this through unconscious agents. IV. The agents of this accomplishment were still the objects of God's concern. *Hudson.*

Miraculous faith.—"A miracle is the dearest child of faith," says the poet. I. Faith performs the miracle. II. Faith experiences the miracle (the lame man who, although not before the miracle, yet after it, appears as a believer). III. Faith comprehends the miracle. *Gerok.*

Faith, the connecting link.—Look at that locomotive as it snorts like a giant warhorse to its place in the station at the head of the train. You have in that engine power of amplest capacity to drag at swiftest pace the far-stretching carriages. Boilers, tubes, pistons, fire, steam—all are in perfect order; and that broad-browed man gives assurance of tried ability to guide the charge committed to him. You look: carriage after carriage is filled, the hour has struck, the bell rung; and yet there is no departure, no movement, nor would be till "crack of doom," if one thing remained as it now is. Aha! the lack is discovered: the uniting hooks that bind engine and train together were wanting. They have been supplied. Like two great hands, they have clasped; and a screw has so riveted engine and carriage, that they form, as it were, one thing, one whole; and away through the dark sweeps the heavy-laden train with its freight of immortals. Mark! no one ever supposes that it is the uniting hook or link or coupling that draws the train. A child knows that it is the engine that draws it. Nevertheless, without that hook or link or coupling, all the power of the engine were of no avail: the train would stand still for ever. Exactly so, my brethren, is it in the relation of faith to Christ. It is not our faith that saves us, but Christ that saves us. *Grosart.*—*The influence of faith.*—Two men are wan-

"There is no culpable ignorance in the case of those who, having had the opportunity of knowing the truth, have neglected it. Such ignorance is the result of a voluntary blindness, and is itself sinful." *Prof. Hackett.*

A.D. 30.

repent and be converted

a Ac. ix. 35; xi. 21; xiv. 15; xv. 19.

b Col. ii. 14; Is. xliii. 25.

c Ma. xvii. 11; Ro. viii. 21.

d "Such a period of restoration to holiness and happiness is the explicit or implied theme of prophecy fr. the beginning to the end of the O.T." *Hackett.*

"The minister's heart must be 'right with God.' The state of the heart causes one man to be preferred to another equally esteemed among good men." *Bengel.*

a prophet like Moses

e De. xviii. 15, 18, 19.

f Ac. vii. 37.

g Jo. iv. 25.

h Ga. iii. 19; He. ix. 15.

"So particular is this prophecy, that it is twice given in the book of Deuteronomy, and twice reasoned fr. in the Acts." *W. Jones.*

It is quite possible to experience a good deal of sorrow for sin without any real repentance, and it is equally possible to have a sincere repentance, and yet to be ready to cry out against ourselves because we don't feel as much sorrow for sin as we think we should. But observe that on no less than ten occasions men are directed to repent. It is obviously absurd to suppose that we should be thus commanded to produce within ourselves a certain state of

dering over the mountains in Nevada. They find curious veins running through the rocks. One of them studies these veins with the interest of a geologist, and chisels out a few specimens for his cabinet. The other, who is an expert in ores, believes that he has found a silver mine of great richness. When his companion has passed on with his specimens in his pocket, he returns and stakes out a claim. He perfects his title to that claim. He works it, and becomes a millionaire. Now was it the mine that enriched this man or his faith in the mine? Evidently his faith. And so it is the world over. It is not enough to know of a good thing and to be able to grasp it. We must believe in it and take possession of it. There is, of course, no value in faith, if what we believe is worthless. A lunatic, whom we knew years ago, imagined that he was a millionaire. He would take you into his little chamber, and after carefully locking the door, would open drawers full of bits of paper on which he had written figures for various amounts. He would say, "Here are bills and bonds worth millions of dollars." When asked why he did not use them to buy what he needed, he would reply, "No, no, they are too precious." That man's faith was great, but it was baseless. It was like the faith of worldly men in material things. They are heaping up riches that are as worthless for the soul as his bits of paper were for the wants of this life. *Anon.*

19—21. repent, for your ignorance does not absolve you fr. guilt. **therefore,** bec. you both need and may find mercy. **be converted,**[a] *R.V.*, "turn again." **sins . . out,** *past* guilt obliterated.[b] **times . . come,** *R.V.*, that so there may come seasons, *future* blessings prepared for. **from . . He . . send,** *R.V.*, "and that he may send the Christ who hath been appointed for you, even Jesus." **must,** acc. to Divine plan. **restitution,** restoration.[c] **all . . began,** fr. the earliest times of prophetic revelation.[d]

Turn again.—I. Before conversion the soul is dead. As a corpse will vitiate the air we breathe, so a dead soul is corrupt; it gives forth evil and prevents good. A dead soul (1) May have great influence, and that influence may be exerted for the good of society, while the soul lives to enjoy self and brings forth no fruit of righteousness; (2) May be moral, but dangerous to society, for it is a living excuse to the young and to the bad for their not being religious. II. How can it be known whether the soul is dead or not? (1) There is no growth of goodness in a dead soul; (2) No strength for doing holy deeds; (3) Troubles and obstacles occasion despair *Anon.*

We must repent now.—Years ago, on a summer afternoon, I stood on a little harbor-wall and saw two vessels trying to make the entrance. They were lying in a narrow channel, and, since there was not water enough to keep them up, they were lying on their sides. But far out the tide began to turn, and one wave after another passed under them; in a little while the water was twelve feet deep in the harbor, and the green, foaming waves rushed in like a millrace. I looked again towards the narrow passage, and saw on one vessel that they had taken advantage of the wind at the right moment, and on that first vessel they floated in on the full tide. Upon the other vessel they were not on the alert, and when they tried to make the harbor the tide had turned, and they could not. The water grew shallower; they gave up the attempt; and gradually the vessel heeled over, and lay just as before on the bank of sand. At nightfall I went down again, and in the dark gloaming I saw the forsaken vessel, and I prayed that I might not miss the tide which God gives to our souls, nor quench His Spirit within my heart. *Watson.*

22. Moses . . said,[e] *etc.*, quoted chiefly fr. the LXX. With the same object, Stephen also cites this passage.[f] **prophet,** whom the Jews ref. to the Messiah.[g] **like . . me,** chiefly as *mediator*,[h] also teacher, legislator. **shall . . hear,** not simply a prediction, but a command.

Reasons for repentance.—Because: I. The mind of God as expressed in the prophets requires it. II. Christian privileges call to repentance. III. The only way to be "turned from iniquities" is by repentance. IV. The kingdom of heaven in a human heart can only be established through repentance. *Anon.*

The sources of truth.—The Bible is like a great river. All its springs are hidden in the mountain of God's eternal love. Here a drop, there a trickling brook, there a rushing flood, it has come forth from those unseen depths, till at length all its streams have met in one mighty river, whose waters go far and wide to slake a thirsty world. There is a wonderful pleasure to explorers in tracing a great river to its source, in discovering the tiny beginning of so grand a power. Not long ago a pair of noble English travellers spent years among the fever swamps, the waste

wildernesses, and the fierce savages of Central Africa, that they might solve the problem which had baffled all other ages of the world—whence came the river-god of ancient Egypt, the mighty, fertilizing monster Nile. The sun fought against them, and smote them with sunstroke; the natives fought against them, for they were treacherous and cruel as serpents; plague fought against them, and their camels, and oxen, and horses died. Health, comfort, friends, means, everything failed them but the strong hope and purpose with which they set out; but these carried them through, and at last, with a thrill of unutterable delight, their eyes beheld the blue waves of a great inland lake, from the bosom of which came forth the infant Nile. They launched their boats on its unfurrowed surface, and an English cheer rang across the still waters which had kept their mighty secret since the world began. Our hearts glow when we read of such dauntless achievements, and we are ready to raise three cheers for Sir Samuel and Lady Baker. But after all, when they had accomplished their purpose, what was gained? One precious grain of long-sought knowledge, and that soon to be again called in question; some fresh details of savage barbarism, and hints about commerce that may be useful to traders; but no new fountain of life was opened in that wilderness, and, perhaps, almost all but the explorers themselves may be ready to say in their hearts, that the way was nobler than the end. *Harwood.*

A.D. 30.

23, 24. not hear,[a] shall, therefore, disobey the command. (*Predicted*, that the prophet should be raised up; *commanded* that He should be heard, *i.e.*, obeyed.) **destroyed . . people,** excluded fr. kingdom of God. **yea . . days,**[b] foretelling the coming One; and commanding that He be received as the Messiah.

Christ a prophet, and yet more than a prophet.—I. He teaches the way of God rightly, and is Himself that Way. II. He prophesies, and is the aim and end of all prophecies. III. He is anointed with, and is the dispenser of, the Holy Spirit. *Gerok.*

Christ as a teacher.—We notice the perfect originality and independence of His teaching. We have a great many men who are original, in the sense of being originators, within a certain boundary of educated thought. But the originality of Christ is uneducated. That He draws nothing from the stores of learning can be seen at a glance. The impression we have in reading His instructions justifies to the letter the language of His contemporaries, when they say, "This man hath never learned." There is nothing in any of His allusions or forms of speech that indicates learning. Indeed, there is nothing in Him that belongs to His age or country—no one opinion, or task, or prejudice. The attempts that have been made, in a way of establishing His mere natural manhood, to show that He borrowed His sentiments from the Persians and the Eastern forms of religion, or that He had been intimate with the Essenes, and borrowed from them, or that He must have been acquainted with the schools and religions of Egypt, deriving His doctrine from them—all attempts of the kind having so palpably failed as not even to require a deliberate answer. If He is simply a man, as we hear, then He is most certainly a new and singular kind of man, never before heard of; one who visibly is quite as great a miracle in the world as if He were not a man. We can see for ourselves, in the simple directness and freedom of His teachings, that whatever He advances is for Himself. Shakespeare, for instance, whom we name as being probably the most creative and original spirit the world has ever produced—one of the class, too, that are called self-made men—is yet tinged in all his works with human learning. His glory is, indeed, that so much of what is great in history and historic character lives and appears in his dramatic creations. He is the high priest, we sometimes hear, of human nature. But Christ, understanding human nature so as to address it more skilfully than he, never draws from its historic treasures. He is the High Priest, rather, of the Divine nature, speaking as one that has come out from God, and has nothing to borrow from the world. It is not to be detected by any sign that the human sphere in which He moved imparted anything to Him. His teachings are just as full of Divine nature as Shakespeare's of human. *Bushnell.*

25, 26. children,[c] sons, inheritors. **prophets,** the predictions ab. the Messiah addressed esp. to you. **covenant,** the mercies of wh. *first* offered to you. **Abraham,**[d] the father of the faithful. The great progenitor of the Jews. **you,**[e] **. . him,** special message by a special messenger. **Son Jesus,** *R. V.*, "servant," omitting "Jesus." **bless,**[f] a message of mercy, not of condemnation. **turning . . iniquities,**[g] object of the message; condition of the blessing.

feelings. We cannot command our feelings at will, and therefore it is simply ridiculous to command persons to do so. Rep'ntance must be something more than mere feeling. *Hudson.*

the sin of rejecting Christ

a Lu. x. 10—12, 16; Ma. xxi. 31; Mk. xii. 4; Jo. vi. 29; vii. 28; viii. 26, 29, 42.

b 1 S. iii. 1, 20.

"Since God esteems His word above all things, it must needs be, that He punishes the contempt of it. Therefore, if any man rejected the Law of Moses, he was sentenc'd to death: and Moses himself testified of this, when he said, 'He shall be cut off from the people.'" *Calvin.*

"That flower wh. follows the sun, doth so even in cloudy days; when it doth not shine forth, yet it follows the hidden course and motion of it. So, the soul that moves after God, keeps th't course when He hides His face; is content, yea, is glad at His will in all estates, or conditions, or events." *Leighton.*

covenant with Abraham

c Ac. ii. 39; Ro. ix. 4; xv. 8; Ga. iii. 8, 26.

d Ge. xxii. 18; Ga. iii. 16, 29.

e Ma. x. 5, 6; xv. 24; Lu. xxiv. 47; Ac. i. 8.

f 1 Pe. i. 3, 4, 15, 16; Ep. i. 3, 4.

g Tit. ii. 11—14.

A.D. 30.

The philosophy of the unbeliever tries to guide the human ship by outside pressure; but Jesus puts a rudder to it, and gives it a magnet of love to show its pathway in the trackless deep He is not satisfied with half-measures. We must be turned away fr. our sins. *Anon.*

The blessings Christ bestows.—I. The parties concerned. II. The benefit offered. III. The kind of blessing we have by the Mediator "in turning away," etc.—1. Negatively; 2. Positively. IV. In what way does Christ turn us from our iniquities? *Manton.*

Christ alone meets man's need.—The heart, then, of Christ's work for the world is deliverance from sin. That is what man needs most. There are plenty of other remedies offered for the world's ills—culture, art, new social arrangements, progress of science, and the like, but the disease goes deeper than these things can cure. You may as well try to put out Vesuvius with a teaspoonful of cold water as to cure the sickness of humanity with anything that does not grapple with the fundamental mischief, and that is a wicked heart. There is only one Man that ever pretended He could do that, and it took Him all His power to deal with it; but He did it! And there is only one way by which He could do it, and that was by dying for it, and He did it! So He has conquered. "Canst thou draw out leviathan with a hook?" When you can lead a crocodile out of the Nile with a bit of silk thread around his neck, you will be able to overcome the plague of the world, and that of your own heart, with anything short of the great sacrifice made by Jesus Christ. *Maclaren.*

persecution by the priests

a 1 Ch. xxiv. 3, *ff*; 2 Ch. viii. 14; also *Jos. Ant.* vii. 14, 7.

b *Jos. Wars*, vi. 5, 3; 2 Macc. iii. 4; Lu. xxii. 52.

c The officers objected to the *disturbance*, the Sadducees to the *doctrine*. *Webster* and *Wilkinson.*

CHAPTER THE FOURTH.

1, 2. priests, the course officiating at that time.[a] **captain,**[b] commander of the Levites who preserved order. **Sadducees,**[c] materialists. Did not believe in the resurrection, etc. **grieved,** vexed, angry, indignant. **through Jesus,** acc. to the pattern or model of His resurr. They esp. declared the fact of His resurr. as the pledge and proof of theirs.

Salvation.—I. Jesus alone has power to save. (1) The rabbis present no doubt congratulated themselves on their acquaintance with current *theology*. (2) Doubtless others expected to be saved on account of their devotion to the *Church*. (3) Moralists were also present, it may be, and, if so, Peter's address had undermined their trust. II. The effect of Peter's sermon was—(1) Astonishment, because his hearers knew nothing of the power of the Holy Spirit to inspire "unlearned and ignorant men;" and (2) Recognition of their spirit. "They took knowledge of them." *Burrell.*

the Apostles in custody

d Ju. ix. 46, 49; 1 S. xxii. 4.

e Ac. iii. 1.

The Christian religion stimulates thought not only in the vulgar, but also in the learned. Go to the British Museum; four out of every five books there discuss the problems of Christianity. There is a subtle, indescribable quality in Christianity eminently calculated to provoke thought. *Jones.*

"*Being grieved.*"—They were sore "grieved" that these two men preached the resurrection of Jesus. This was because they feared that this doctrine would diminish their power. They cared more by far for their own selfish ends than they did for the advance of the truth. This is always the case with those who have not the love of God in their hearts. When the temperance cause tries to stop the sale of liquor, the liquor dealers are "grieved." As soon as we try to have laws enacted to stop gambling, the whole fraternity of gamblers is "grieved." Advocates of any form of evil are "grieved" as soon as you interfere with their traffic and their unlawful gains. What shall we do, then? Shall we desist because they are "grieved"? No, never! We should simply push on, and work all the harder to put a stop to their iniquity. This is the only way in which truth can triumph. As Dr. Parkhurst once well said, "The wicked flee when no man pursueth,—but they make better time when some one is after them." *S. S. Times, Jan. 16, 1897.*

3, 4. hold,[d] confinement, custody. **eventide,** the mir. had been wrought ab. 3 P.M.[e] It was too late for a judicial examination. **men,** *i.e.*, souls, persons, prob. inclu. men and women.

they are placed on their trial

f Ma. ii. 4; xxvi. 59; Ac. v. 21.

g Jo. xviii. 13; Lu. iii. 2.

h Ma. xxvi. 3; Jo. xi. 49; xviii. 14, 28.

i *Jos. Ant.* xviii. 8, 1; *Wars*, v. 5, 3; *Jerome, Cat. Scr.*—*Philo.*

The resurrection.—I. Peter preached the *fact* of the resurrection. They "were witnesses." II. He preached the *doctrine* of the resurrection. First the gospels, then the epistles. Jesus is risen; the legitimate conclusion is that there is a life after death. Christian teaching on the subject of the life after death is much in advance of both ancient philosophical teaching and also the teaching of the Old Testament. *Jones.*

5–7. their, *i.e.*, of the Jews. **rulers,** the Sanhedrin, including priests and **elders,** heads of fams., and **scribes,**[f] teachers of the Law. **Annas,**[g] **Caiaphas.**[h] **John,** "prob. the son of Annas." **Alexander,** supposed to be bro. of famous Jewish histn. Philo, and a man of great wealth.[i] **kindred,** not blood re-

lationship only, but belonging to the pontifical race. **midst,**[a] the Sanhedrin sat in a semi-circle. **this,** *i.e.*, cure of the lame man. They admitted it was *done.*

"*By what power.*"—The fact of the healing was recognized; and the logical conclusion that it was the sign of the presence of some extraordinary power was not shirked; but the inquiry remained, What is this power? I. The people's attitude: The source must be good, because the effect was good—the source must be of God. II. The priests' attitude: Their prejudices had secured Jesus' death; their gratification at this death passed into intense anxiety when they heard that he had risen. They now determined to put a bold face on the matter and make violence serve their end. III. The Apostles' attitude: The good deed was done by the power of the living Christ. This attested to (1) the Divine life and presence; (2) the Divine work, which is to recover men from all the ills and woes brought on them by sin. *Anon.*

Bunyan's zeal.—Bunyan, with irresistible zeal, preached throughout the country, especially in Bedfordshire and its neighborhood; until, on the restoration of Charles II., he was thrown into prison, where he remained twelve years. During his confinement he preached to all to whom he could gain access; and when liberty was offered to him, on condition of promising to abstain from preaching, he constantly replied, "If you let me out to-day, I shall preach again to-morrow."

8—10. filled . . Ghost,[b] first at Pentecost; now again. **said,** being raised above all human fear, and specially taught what to say.[c] **if . . examined,** if this be the purport of your inquiry, not the doctrines we teach, but this thing that we have done. **good deed,** *good,* though they contemptuously alluded to it. **man,** who perh. was there as a witness; if indeed he had not been taken into custody with the Apostles. **known . . all,** in reply to the question—*how?* **by . . name,** *R. V.*, "in the name." **Jesus . . Nazareth . . crucified,** they glory in those things—*place, death of cross*—which others despise.

The stone set at naught.—I. Man's great *need* as a moral builder is a foundation stone. II. Man's great *error* as a moral builder is the rejection of the divine. III. Man's ultimate *discovery* as a moral builder is that the divine is supreme. *Thomas.*

Boldness before rulers.—One of Frederick the Great's best generals was Hans Joachim von Zieten. He was never ashamed of his faith. Once he declined an invitation to come to his royal master's table, because on that day he wished to present himself at the table of his Lord and Master Jesus Christ. The next time he appeared at the palace, the king, whose infidel tendencies were well known, made use of some profane expressions about the Holy Communion; and the other guests laughed at the remarks made on the occasion. Zieten shook his gray head solemnly, stood up, saluted the king, and then said, with a firm voice, "Your Majesty knows well that, in war, I have never feared any danger. But there is one above us who is greater than you and me,—greater than all men; He is the Saviour and Redeemer, who has died also for your Majesty, and has dearly bought us all with His own blood. This Holy One I can never allow to be mocked or insulted; for on Him repose my faith, my comfort, and my hope in life and death. In the power of this faith, your brave army has courageously fought and conquered. If your Majesty undermines this faith, you undermine at the same time the welfare of your State. I salute your Majesty." This open confession of his Saviour by Zieten made a powerful impression on the king. He gave his hand to Zieten, his right hand, placing the left on the old man's shoulder, and said with emotion, "O happy Zieten! how I wish I could also believe it! I have the greatest respect for *you.* This shall never happen again." The king then rose from the table, dismissed his other guests, but said to Zieten, "Come with me into my cabinet." What passed in that conference, with closed doors, between the great king and his *greater* general, no one has ever learnt; but this we know, that the Lord's own words are now verified to Zieten: "Whoever shall confess Me before men, him will I confess before My Father which is in heaven." *British Workman.*

11, 12. this . . stone, *R. V.*, "He is the stone."[d] **salvation,** *R. V.*, "And in none other is there salvation: for neither is there any other name under heaven that is given among men wherein we must be saved." **no . . name,**[e] not only the name in wh. men are cured bodily, but saved in widest sense.

Salvation in Christ's name.—This is—I. The substance of every Apostolical announcement; II. The experience of every pardoned sinner; III. The strength of every courageous confession; and IV. The foundation of all missionary preaching of the Church. *Spiegelhauser.—Communication with Christ the secret of power to bless*

A.D. 30.

a Jo. viii. 3.

Peter's defence

he extols Christ

b Ac. ii. 4.

c Lu. xii. 11, 12.

"*Filled,* at that very instant. The grace that was in him developed itself, xiii. 9; as immediate occasion requires, God actuates His instruments. *Full,* at cap. vi. 3, 5, denotes the internal habit." *Bengel.*

"As if he should say to them, worthy magistrates are not 'a terror to good works, but to the evil.' How is it, then, that we are now called in question for this good deed?" *N. Selneccerus.*

no salvation but through Him

d Ps. cxviii. 22; Ma. xxi. 42; 1 Pe. ii. 4—8; Is. xxviii. 16; Ep. ii. 20, 21.

e Ma. i. 21; Ac. x. 43; 1 Ti. ii. 5, 6; Is. xliii. 11; Jo. iii. 36; 1 Co. iii. 11; He. ii. 3; 1 Jo. v. 11, 12.

Supernatur'lism always has its foes, for it implies a present God—a God who works, who sees and will judge. Ours is a Sadducean age. Natural science has engrossed the attention of the learned class to a large degree. They will accept mind cure or hypnotism, but not the healing touch of God. They will allow the inspiration of the poet, but not of the prophet. The offence of the Cross is not the only one wh. stirs up hostility. The of-

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men.—On Thursday evening, March 29, 1883, for above an hour all who had occasion to use the telephone in Chicago found it vibrating to musical tones. Private and public telephones, and even the police and fire-alarm instruments, were alike affected. The source of the music was a mystery until the following day, when it was learned that a telegraph wire, which passes near most of the telephone wires, was connected with the harmonic system; that tunes were being played over it, and that the telephone wires took up the sounds by induction. If one wire carrying sweet sounds from place to place could so affect another wire by simply being near to it, how ought Christians in communication with Christ in heaven to affect all with whom they come in contact in the world. The Divine music of love and gentleness in their lives should be a blessing to society. *Hom. Monthly.*

The Divinity of Christ.—Christ is a rare jewel, but men know not His value; a sun which ever shines, but men perceive not His brightness, nor walk in His light. He is a garden full of sweets, a hive full of honey, a sun without a spot, a star ever bright, a fountain ever full, a brook which ever flows, a rose which ever blooms, a foundation which never yields, a guide who never errs, a friend who never forsakes. No mind can fully grasp His glory; His beauty, His worth, His importance, no tongue can fully declare. He is the source of all good, the fountain of every excellency, the mirror of perfection, the light of heaven, the wonder of earth, time's masterpiece, and eternity's glory; the sun of bliss, the way of life, and life's fair way. "He is altogether lovely," says the saint; a morning without clouds, a day without night, a rose without a thorn; His lips drop like the honeycomb, His eyes beam tenderness, His heart gushes love. The Christian is fed by His hands, carried in His heart, supported by His arm, nursed in His bosom, guided by His eye, instructed by His lips, warmed by His love; His wounds are his life, His smile the light of his path, the health of his soul, his rest and heaven below. *Balfern.*

fence of supernaturalism is now equally cause of anger and derision as it was in the days of Peter and John. *Anon.*

priests astonished and confounded

13, 14. boldness, not boastfully defiant, but calmly courageous. **perceived,** by inquiry, or by absence of scholastic marks. **unlearned,**[a] not taught in Jewish schools. **ignorant,** plebeian. "Their self-possession and intelligence astonished the rulers, being so much superior to their education and rank in life." **knowledge . . Jesus,** recognized them as His followers. **man . . healed,** whom they knew bef. he was healed. Their wonder sharpened their recollection. **standing,** once *carried* and *laid.* **against,** could neither refute the fact, nor censure the cure.

a Ma. xi. 25; 1 Co. i. 27.

Though they were unlearned and ignorant men, yet within the compass of their work they were wise and efficient. This is the secret of success. Know what you do know. Do not venture beyond the line of your vocation. Every preacher is strong when he stands on fact and experience. Christians must not accept the bait wh. would draw them upon unknown or forbidden ground. *Anon.*

Christian heroism.—Christian men are sometimes inspired—I. With Divine courage. Look at—1. The Apostles' noble defence; 2. Their bold attack; 3. Their undaunted spirit. II. With Divine wisdom. They were enabled to make—1. A declaration of the power of Christ. 2. A declaration of salvation in Him; 3. A public declaration of their faith in Him. III. With a Divine influence. Their influence was—1. Visible; 2. Mighty; 3. Spiritual. *Woodhouse.*

"Courage in suffering for a good cause is well; but if courage be not tempered with meekness, if our resentments burn in our breasts, and boil over in projects of revenge, opprobrious language, or any sort of indecent bitterness, neither we nor our cause are like to gain by it." *Stanhope.*

Fellowship with Christ: its visible effects.—Often when I am on the beach, or even from my window, I look across the bay; and I can just see a speck gleaming against the gray sands, or the surf-beaten, sullen-looking cliffs of Howth beyond; and I know at once what the speck is by its *whiteness.* At other times when the storm has come, and the waves are sweeping over the rocks, I see a light speck upon the dark cloud curtain; and I know it is a brave little sea-gull in its white coat. So when we have given ourselves to Jesus, it should be easy for those round about us to see that we have. When, like the bird on the sands, we are doing our lowly work, the white robe should be visible; and in sorrow and trouble the whiteness should gleam as it did in the lives of those men of whom we are told in the New Testament that others "took knowledge of them that they had been with Jesus." *Bowker.*

they hold a private conference

15—17. them . . out, but others besides the council remained. **saying,** the court was obliged to sit with open doors; the facts were, therefore, well known. **notable,** signal, genuine. **manifest,** clear, plain to commonest understanding. **cannot . . it,** they were good hands at suppressing evidence.[b] Their *denial* in the face of "all them that dwell in Jerus." might damage their credit more than the *admission* would benefit the Apostles. **spread,** *i.e.*, the knowledge of it. **threaten,**[c] *Gk.*, "threaten with threatenings." Lu. preserves the very words of the speakers. **speak . . name,** not to teach in public, and especially not to teach respecting Jesus.

b Ma. xxviii. 11—13; Jo. xii. 10, 11.

c Ac. v. 28.

When some one said to Wendell Phillips that the religion of India is as good as Christianity, he replied, "The map of India is the answer." The map of the world

The "notable miracle" of the centuries.—I. The Bible. What have been its *moral* effects. II. The moral portraiture of Jesus Christ: Could this have been of

human conception? The effects of his character and teaching in inspiring Christian life. III. The effects of the Gospel on the heathen. Stand in a pulpit and read Plato, or Milton, or Bacon. Where are the lives changed in consequence? IV. The effects of accepting the distinctive doctrines of the New Testament, as the Atonement, the Holy Spirit. No one rejects Christianity because its influences are pernicious, or Christ because His teaching is immoral. *Allon.*

The council threatening the Apostles.—Dr. John Hall in one of his sermons compared the attacks of infidelity to a rat gnawing a file. As he kept on gnawing he was greatly encouraged by the growing pile of chips, till feeling pain and seeing blood, he found that he had been wearing his own teeth away against the file. The file was unharmed. *Testimony not to be stifled.*—Suppose that some savages have seen a cannon charged and discharged. Suppose that when they saw it charged a second time, dreading the consequences, they should gather stones and clay, and therewith ram the cannon full to the muzzle, by way of shutting in the shot, and securing the safety of the neighborhood. They know not the power of gunpowder when it is touched by a spark. This is the sort of blunder into which the Sanhedrin fell. They thought they could stifle the testimony of the Apostles by ramming a threat of punishment down their throats. They knew not the power of faith when kindled by a spark from heaven. *Arnot.*

18—20. called them, into the assembly to hear the decision of the council.[a] **answered,** to have retired in silence might seem the better policy; but it would have been an implied assent to the command. **right,** the great question for the Christian is,—"*Is it right?*" **more,** *R. V.*, "rather;" shall we put human in the place of Divine laws? **we,** whatever may be *your* decision. **cannot,** moral obligation. **things,** connected with Jesus. **seen,** in His life, works, death, resurrection. **heard,**[b] doctrine and precept, esp. that last command.

The holy disobedience of the Apostles.—I. It was directed against an unholy command. II. It included in itself a higher obedience. III. It appears in a more noble form. IV. It bears the most glorious fruit. *Cosack.—Honest Christian speech.*—I. It is not talking about religion that is needed, but seasonable talking, talking about the right thing. II. Listening to Christ should precede speaking, speech after meditation. III. Speech should then be courageous, sincere, loyal first to Christ. *Anon.*

Duty to God first.—This sense that it is right to hearken more unto God than unto men, whether adopted in practical life or not, must and does commend itself to every man's conscience. Those who adhere to it gain the confidence of all. "What," was asked by a merchant of a poor boy applying for a situation, "should you say if I were to tell you to work on Sunday?" "I shouldn't come; for God has said, 'Remember the Sabbath day to keep it holy,' and I shall do as God has told me." "Then," said the employer, "you are the boy I am looking for." *Anon.—Duty to God the supreme law.*—The Word of God is not my word; I, therefore, cannot abandon it; but in all things, short of that, I am ready to be docile and obedient . . You shall have my blood, my life, rather than a single word of retraction; for it is better to obey God than to obey man. It is no fault of mine that this matter creates confusion among you. I cannot prevent the Word of Christ becoming a stumbling-block to men . . . I know well that we must pay obedience to the civil magistrate, even though he be not a man after God's own heart; and I am quite ready to pay that obedience in any matter, that does not shut out the Word of God. *Luther.*

21, 22. further, in reply to this answer. **finding . . them,** no legal grounds. **because . . people,** but for this, then, they would not have waited for legal power. **all . . God . . done,** and hence such an act of the council would have appeared to be direct opposition to God. **man . . old,** the cure, therefore, all the greater.

Hearken unto God.—I. The law of God should regulate all the principles and actions of life. II. The law of God should express leading principles of personal belief. III. This law should regulate all efforts for maintaining the purity of that law. *Anon.*

"*Thrice is he armed who hath his quarrel just.*"—When the Empress Eudoxia sent threatening messages to Chrysostom in Constantinople to desist from his pungent reproofs, the golden-tongued preacher replied, "Tell the Empress that Chrysostom fears nothing but sin." Note, as an evidence of wisdom, how sagaciously the Apostles appeal to this self-same principle of right in the minds of their accusers "Judge ye." *Anon.*

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is the proof of Christianity, if we consider the condition of the masses in those countries called Christian. *Anon.*

"God and His truth are still the same, though the foundations of the world be shaken. *Julianus redivivus* can shut the schools, indeed, and the temples, but he cannot hinder our private intercourses and devotion, where the breast is the chapel, and our heart is the altar. God will accept what remains and supply what is necessary. *J. Evelyn.*

attempt to silence the Apostles

a Ac. v. 40.

b Ac. i. 8; Ps. cxvi. 10; Je. xx. 9; 1 Jo. i. 1, 3; 2 Pe. i. 16.

"When the terror was abated (for that command, *v.* 18, was tantamount to their being dismissed), then the Apostles speak more mildly; so far were they from mere bravado." *Chrysostom.*

"I hate to see a thing done by halves. If it be right, do it boldly; if it be wrong, let it alone." *Gilpin.*

"Consult duty, not events." *Annesley.*

Apostles dismissed with threats

"As an imprudent speech draws men into error, so an unwise silence leaves them in it." *Gregory.*

"It is the way of lovers to be unable to conceal their love." *Augustine.*

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the Apostles' report to the Church

23. went . . company,[a] the believers, their friends in the faith, for consolation and advice. **reported,** happy he who can, without fear, make a true and full report to friends whom he can trust. **chief priests,** *etc.*, the Sanhedrin.

Like goes to like.—Character asserts itself. These Apostles went to the company of the pure because they were pure. (1) It is a man's own company which nurtures what is predominant in him. (2) A man's own company discloses him to others. (3) A man's own company discloses him to himself. (4) A man's own company is the test of the regenerate life. We know that we have passed from death unto life if we love the brethren. (5) A man's own company is a revelation of his destiny. *Homiletic Rev.*

"*Being let go they went to their own company.*"—Just as at school, I suppose we looked as if we liked our school, we looked as if we were diligent, we had to be so outwardly, but when four o'clock came and the doors were open, did you ever see the schoolboys that departed reluctantly, as if they could hardly cross the threshold and go away from the blessed place? We nearly tumbled over each other rushing away. Being let go, out we went home. And yet we were not hypocrites. It is that our heart was in it, and we were restrained; we were tied up, held back, but being let go, the full momentum and swing of our disposition got out. *McNeil.*

24—26. heard . . voice, they laid the *report* bef. God in prayer. **with . . accord,** all agreed to pray, and in the subject of the prayer, "a concert of *hearts*, not *voices*." **Lord,** *see Gk.*, sovereign ruler, complete master. The great God of nature is one with the God of Grace. **made . . is,** our enemies are utterly in Thy hands. **by . . said,**[b] the God of revelation too. **heathen,** Gentiles. **kings,** as Herod, etc. **rulers,** Sanhedrin. Those who offered this prayer, saw, in this opposition, no strange thing, but a fulfilment of prophecy; and hence another confirmation of their faith in Christ.

The beautiful burnt-offering of a true Church-prayer.—I. The altar on which it must be placed—the fellowship of believers. II. The fire in which it should burn—the glow of brotherly love. III. The wind which must blow on it—the storm of persecution. IV. The wood with which it should be fed—the Divine promises taken from the evergreen forest of Scripture. V. The God to whom it ascends—the Almighty Creator and Lord of heaven and earth. VI. The amen which falls to its lot; the renewal and strengthening of the Holy Ghost. *Gerok.*

Examples of boldness.—One of the Reformers being told, "All the world are against you," replied, "Then I am against all the world." The record on the tomb of John Knox is, "Here lies the man who never feared the face of clay." *Boldness in God.*—Satan, I confess, rageth; but potent is He that promised to be with us, in all such enterprises as we take in hand at His commandment, for the glory of His name, and for the maintenance of His true religion. And, therefore, the less fear we any contrary power; yea, in the boldness of our God, we altogether contemn them, be they kings, emperors, men, angels, or devils. For they shall never be able to prevail against the simple truth of God which we openly profess; by the permission of God they may appear to prevail against our bodies; but our cause shall triumph in despite of Satan. *Knox.*

27, 28. child,[c] *R. V.*, "servant;" of whom David was a type. **people,** *Gk.*, plu. may ref. to dif. Jewish tribes. **for . . do,** in order to do. This they did,[d] but unknowingly. **hand,** power. **counsel,** purpose.

The strength and purpose of the Church.—This prayer showed—1. The profound religiousness of the Church. Instantly the disciples flee to the Holy One. There is no paltering with second causes; no drivelling talk about difficulty. Opposition brought the Church face to face with God. 2. The clear doctrinal intelligence of the Church. They fell back upon the great histories and prophecies upon which Christ's kingdom rests. Again and again it is seen how thoroughly the early Church knew the sacred writings. This is the strength of the spiritual life. "Let the Word of God dwell in you richly." 3. A supreme desire for the glory of Christ. *Parker.*

Benefit of persecution.—As frankincense, when it is put into the fire, giveth the greater perfume; as spice, if it be pounded and beaten, smelleth the sweeter; as the earth, when it is torn up by the plough, becometh more fruitful; the seed in the ground, after frost and snow and winter-storms, springeth the ranker; the nigher the vine is pruned to the stock, the greater grape it yieldeth; the grape, when it is most pressed and beaten, maketh the sweetest wine; linen, when it is washed, wrung and beaten, is so made fairer and whiter: even so the children of God receive great benefit by

"Perish discretion when it interferes with duty." *Hannah More.*

the Church lays the matter before God

"Thus an ancient preacher who held back the truth for fear of the dungeon, and a modern minister who softens and disguises the truth, because a gay, worldly, and critical congregation listen, must stand side by side." *Arnot.*

[b] Ps. ii. 1, 2.

"The absolute sovereign control of God over all life, and the freedom and responsibility of the individual, are taught by life and by Scripture, but their reconciliation transcends the limit of human thought The declaration is not made here that God determined *who* should execute His purpose, but only that the deeds done were what He had determined should be done." *Abbott.*

Christ the object of Jewish rage

[c] "The rendering of παῖς (in Ac. iii. 13, 26; iv. 27, 30), 'son' or 'child' in place of 'servant,' obliterates the connection with the prophetic announcement of the 'servant of the Lord,' in Isaiah." *Lightfoot, Rev. of A. V.*

[d] Ma. xxvi. 3, 4; Lu. xxiii. 10—12; Ma. xxvi. 24, 54; Ac. ii. 23; xiii. 27; iii. 18.

[a] Ac. i. 15.

persecution; for by it God washeth and scoureth, schooleth and nurtureth them, that so, through many tribulations, they may enter into their rest. *Cawdray.*

A.D. 30.

they pray for boldness

29, 30. behold, to see what will result, and what aid Thy servants may need. **threatenings,** in ref. to *vv.* 17, 21, 23. **grant . . boldness,**[a] not security fr. danger. **stretching . . hand,**[b] *R. V.*, "while thou stretchest forth." **child,** "servant," *see marg. v.* 27.

How a Christian ought to pray with reference to his enemies.—I. Without anxiety and fear; for he prays to the King of kings. II. Without hatred and malice; for he prays against wickedness, not against the wicked. III. Without pride and scorn; for he prays not for himself, but for the cause of the Lord. *Gerok.*

Bold and tender.—The one virtue of boldness will never make you like Christ. There have been some who, by carrying their courage to excess, have been caricatures of Christ and not portraits. Let courage be the brass; let love be the gold. Let us mix the two together, so shall we produce a rich Corinthian metal, fit to be manufactured into the beautiful gate of the temple. The man who is bold may accomplish wonders. John Knox did much, but he might have done more if he had had a little love. Luther was a conqueror—still, if while he had the *fortiter in re* he had been also *suaviter in modo*, he might have done even more good than he did. So, while we too are bold, let us ever imitate the loving Jesus. *Spurgeon.*

a Ac. xiii. 46; xiv. 3; xix. 8; xxviii. 30, 31; Ph. i. 14; 1 Th. ii. 2; Ep. vi. 18—20.

b Ac. v. 12; iii. 6, 16.

the prayer is answered

31, 32. place . . shaken,[c] sign that prayer was accepted. **filled,** not that they were ever void of the Spirit aft. Pentecost; but that they were endowed with a special measure and gifts of the Spirit upon occasions. **multitude,** entire body. **all . . common,**[d] in the use, not necessarily in possession.

The spiritual and social results which follow the right acceptance of service and suffering.—1. A vast accession of spiritual grace. The disciples "were all filled with the Holy Ghost." 2. A vast accession of spiritual power. They "spake the Word of God with boldness." 3. The consummation of spiritual union. They were "of one heart and one soul." 4. The ideal of social beneficence. They claimed nothing as their own, but had all things common. In such a case opposition became the occasion of infinite good. There was no wordy controversy, but a renewed dedication to Christ. All opposition should be met in the same way. *Parker.*

Primitive Christianity.—Justin Martyr, who was educated a heathen philosopher, and flourished about the middle of the second century, in his celebrated *Apology*, presented to the Emperor Trajan, says, "We, who formerly delighted in adultery, now observe the strictest chastity; we, who used the charms of magic, have devoted ourselves to the true God, and we, who valued money and gain above all things, now cast what we have in common, and distribute to every man according to his necessities."

c Ma. vii. 7; Is. lxv. 24; Da. ix. 21—23; Ac. ii. 2—4.

d 2 Co. xiii. 11; Ro. xv. 5, 6; Ph. i. 27; ii. 1, 2; 1 Pe. iii. 8.

"They regarded themselves as one family, with one h'art and one soul, with common needs, and joys, and sufferings." *Wordsworth.*

"Prayer moves the hand that moves the universe." *Gurnall.*

distribution of goods

33—35. with . . power,[e] with convincing, persuading effect. **gave . . witness,** bore testimony. **grace,**[f] Divine favor and blessing. **lacked,** had need. **laid . . feet,** perh. a fig. expression, sig. that they committed it at their exclusive disposal. **need,**[g] actual want; not equal division, but charitable aid to the necessitous.

The proofs of Christ's resurrection examined.—I. We have not a little circumstantial evidence of the truth of Christ's resurrection: 1. The testimony of Josephus, the Jewish historian—"Jesus came to life on the third day;" 2. The Jews have never pretended that they produced the dead body of Christ, in refutation of the resurrection affirmed by the Apostles; 3. The introduction of the Christian Sabbath. II. The direct evidence on this question: 1. The number; 2. The information; 3. The integrity and veracity of the witnesses. *Philip.*

Life a sermon.—A Christian young man was asked what had led him to turn aside from his wild and thoughtless career to become a follower of Jesus. Was it a sermon or a book that had improved him? He answered very emphatically, No. Had any one spoken to him specially on the subject of religion? "No. It was a Christian man, who boarded at the same house with me." "Did he ever talk to you about your soul?" "No, never, till I sought an interview with him; but there was a sweetness in his disposition, a heavenly-mindedness about him that made me feel that he had a source of comfort and peace, to which I was a stranger. His whole life was a sermon." *Norton.*

e Ac. i. 8.

f 1 Ti. i. 14; Lu. ii. 52.

g Ga. vi. 6, 10; Ac. vi. 1.

"The blood of our Lord was still warm, and their own faith young and fresh, when they did this; showing by their laying the mon'y at the Apostles' feet, that riches are to be trodden upon." *Jerome.*

"This is the peculiar blessedness of the Church, to conquer, when it is injuriously treated; to be better understood, when it is accused; to gain strength, when it is most deserted." *Hilary.*

A.D. 30—33.

Barnabas sells his estate

36, 37. **Barnabas,**[a] cousin of Jo. Mk. (Col. iv. 10, *R. V.*), and aft. companion of Paul. **son . . consolation,** *R. V.*, "exhortation." **Cyprus,** isle sixty m. off coast of Syria. *Chittim*, and *Kittim*, of O.T.: greatest length, one hundred and forty m.; breadth, fifty m. (Its cities, Salamis and Paphos, will be familiar.) **land,** prob. an estate in Cyprus.

How every Christian is to become a Barnabas—I. By deriving in faith true comfort from the Father of all mercies. II. By willingly dispensing comfort in love: 1. With the mouth, by friendly exhortation; 2. With the hand, by brotherly gifts of love. *Gerok.*

The father of benevolence.—Barnabas was the father of systematic beneficence. We are told that having land he sold it, and brought the money and laid it at the Apostles' feet. Having given his heart to Christ, he consecrated a goodly portion of his property to his Master's service. He is, therefore, to be regarded as the pioneer in that long procession of systematic givers which reaches on to our times, and numbers in its ranks the Nathaniel Ripley Cobbs and James Lenoxes and William E. Dodges, and many other beautiful stewards of the Lord; and not only they who gave of their abundance, but every conscientious Christian who gives according to his means—however humble—and gives freely. *Cuyler.—A real Christian.*—You have often heard me mention my friend John Fuller, who supposed himself to be a lineal descendant of old Thomas Fuller, and felt a little innocent pride in so thinking; the only pride I ever saw in him. He was a genuine Christian if ever there was one. He exhibited, in great perfection, all the principal "paradoxes" of sentiment and conduct which Bacon represents as characteristic of one. He exercised an absolute faith "in the merits of Christ for salvation," and yet was as much impelled to do "good works" as if he thought he could only be saved by his own. "He believed Christ could have no need for anything he could do, and yet made account that he relieved Christ in all his acts of charity;" "he knew he could do *nothing* of himself, and yet he *labored* to work out his own salvation." He was full of gentleness, patience, charity; and felt an especial pleasure in doing a kindness to those who had wronged him, and in giving a benefaction to a Christian who did not wear the outward costume he altogether approved. Now, if all that does not make a Christian, I know not what does. *H. Rogers.*

[a] There are unreliable trads. of his later life, and an epistle bearing his name, which modern critics reject. This was regarded as canonical so late as begin. of 4th cent., and is found in some of the oldest MSS. of the N. T., as the *Codex Sinaiticus*. See *Bible Lore*, 13.

"Personal sympathy is worth more to the poor, the suffering, and the neglected than silver and gold. Pulpits speak only for an hour or two, and then only to those who fill pews before them; it is by sermons in shoes—and plenty of them—that the suffering and the sinning only can be reached." *Anon.*

CHAPTER THE FIFTH.

Ananias and Sapphira

1, 2. **but,** as contrasted with Barnabas and others. **Ananias** (whom *Jehovah has graciously given*), *Gk.* form of Hananiah. **Sapphira** (prob. fr. the Aramaic, *beautiful*). **possession,** land (*v.* 3). **kept . . part,** might have kept *all* if he pleased. The selling and giving were voluntary. A lie acted. **wife . . privy,** she may have suggested it, may have aided in the deception. How oft. have wives prompted to good and holy acts. **certain part,** his sin lay in the endeavor to palm off a *part* as the *whole*.

"No man liveth to himself, and no man sinneth to himself."

The sin of Ananias and Sapphira.—I. Here is a particular state of things, mentioned at the close of the fourth chapter, very similar to what is mentioned at the close of the second. There is—1. The results of the first day of Pentecost; and—2. Those of the second. II. This state of things became a snare to Ananias and Sapphira, and led them into sin. III. Their punishment—1. Extreme; 2. Instantaneous. Learn: (1) There may be a principle in the ancient Church worth following; (2) The seriousness there is about a religious profession; (3) The honors of the Church even may become a temptation. *Binney.*

And one of the best things a man can do, I think, is to examine himself in the Saxon tongue. If a man tells that which is contrary to the truth let him not say, "I equivocate"; let him say, "I lie." Lie! Why it brings the judgment day right home to a man's thought. *Beecher.*

Sin striking a blow at confidence.—*Before* the deceit of Ananias and Sapphira communism was the rule within the Christian fold. It was practised freely as a natural, nay, a necessary part of a whole-hearted following after Christ. *After* the deceit of Ananias and Sapphira communism ceased to be the rule—apparently it ceased to exist. In the very next chapter we find, not communism, but "charity," with all its paltry greeds and grudges. Why was this? What became of the communism? I say that Ananias and his wife killed it. Such a state of things depends essentially upon mutual confidence, and they killed that confidence. The fatal blow had been given: and what had been an actual working system, perfect in its principle, and boundless in its promise, faded at once into a beautiful dream. *Winterbotham.*

There is no such thing as a small sin. They are all vast and stupendous, because they will have to come under inspection in the day of judgment. *Anon.*

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Peter reproves Ananias

3, 4. Satan, father of lies. **lie . . Ghost,**[a] *i.e.*, to deceive the H. Spirit in the Apostles. It was the sin of yielding to this Satanic temptation to deceive. **remained . . power,** both the land and the price were his; and he might have given all, or part, or none. Clearly the communism of the early Church was purely voluntary. *Abbott.* **not . . men,** *i.e.*, not so much, or not only to men.[b]

Satan filling Ananias' heart.—A terrifying warning—I. Of his power not only to seize upon, but to fill, human, and even Christian, hearts. II. Of the guilt and responsibility of him who is thus led astray; why has he filled thine heart? How can the devil lead astray him who suffers himself to be led by Christ? *Anon.*

Acting a lie.—Pope Sixtus, when cardinal, counterfeited sickness, and all the infirmities of age, so well as to deceive the whole conclave. His name was Montalto. Both parties supposed that he would not live a year; and, on a division for the vacant apostolic chair, he was elected. The moment he had won the desired power, he threw away his crutches, and began to sing the *Te Deum*, with a much stronger voice than his electors had bargained for; and, instead of walking with a tottering step, he marched in their presence with a firm gait, and perfectly upright. On some one commenting on his sudden change, he replied, "While I was looking for the keys of St. Peter, it was necessary to stoop; but, having found them, the case is altered." *Magoon.*

5, 6. fell . . ghost, "died by the visitation of God." Perh. Pe. did not inflict this punishment, he did not anticipate the judgment that fell upon the sin of A., though, in the case of his wife, he predicted her punishment. **great . . things,** nat. effect of so awful an event. **wound up,** in the clothes he wore. **buried,** at once; bec. of heat of climate and to avoid legal defilement. This burial was prob. hastened by the occas. of his death.

The resistibility of evil.—Some men persuade themselves they are helpless before the tempter. I. The very epithet we use to express the action of evil implies it can be resisted; *temptation* is only another word for experiment or trial. II. If evil were irresistible it would possess a power which God does not permit Himself to exercise. God respects the nature He has given, and does not compel us along any line of action. "Behold I stand at the door and knock." If ever He enters we shall have to turn the key. He *knocks*, but He does no more. God made the human heart to be opened only from within; and be sure what God will not do, no other power shall be permitted to do. We have kept God out, and surely we can keep the devil out. III. Evil is being constantly resisted. Scores of men around us are every day vanquishing the tempter. "Resist the devil and he will flee."

Parental falsehood.—"Father tells wrong stories; don't he, Emery? Didn't you hear him say to Mr. Ballard, yesterday morning, that he paid two hundred dollars for the new horse, when he told mother the night before it only cost him one hundred and twenty-five? And don't you know he told him, too, he should be obliged to ask him sixty dollars an acre for that farm land, which was just what it cost him a year ago; when I saw father pay money for it, and know it was only forty? And then to shut us up here because I told him we came directly from school, when he happened to see us stopping by the wayside! Oh! didn't he look stern when he said he would not have any lying boys about him? I wanted to ask him why he told Mr. Welles, this morning, he was such a faithful friend to him, and would do anything to favor him, and then turn right around, the moment he was gone, and say he despised the man, and would not do him a good turn to save his life; and when mother remonstrated a little, he said, 'Oh! policy, my dear: Mr. Welles is a man of influence.'"

7, 8. three hours, during wh. time the burial of A. was proceeding outside the town. **came in,** prob. expecting to meet her husband and share, with him, in the thanks of the Apostles. **tell . . much?** naming the price wh. A. had named as the whole sum received. **yea . . much,** backing one lie with another.

The sin of Sapphira considered as greater than that of Ananias.—I. She had longer time for consideration. II. Peter, by a yet more pointed question, gave her a much better opportunity for reflection, and for giving glory to God. III. She answered still more shamelessly. IV. And is therefore obliged to listen more fully to her sentence, and to hear what had already happened to her husband. *Rieger.*

Honesty vs. duplicity.—To *be* a true Christian is a constant joy. To *seem* to be one when we are not is to wear a hateful galling yoke of bondage. In order to keep

a Nu. xxx. 2; De. xxiii. 21; Ec. v. 4.

b Ps. li. 4.

"Avarice, avarice is the monsoon, the devil's trade wind from the Church into hell." *Jay.*

Ananias lied; then it was that the grace of God went out of him for ever. Sapphira lied; when a woman loses the truth, it is as if the last light went out of a sapphire. *Robinson.*

"While we were Satan's we might give unto Satan the things of Satan; serve him whose we were: but now, being God's purchase, we ought to give unto God 'the things of God,' serve Him whose we are." *Dr. Temple.*

death and burial of Ananias

"Woe to the double mind! Of God's own they make a share, half to Him, half to the devil! Indignant at such treatment, that the devil should be admitted to share, the Lord departs; and so the devil gets all." *Augustine.*

A man's whole life may be a falsehood, and yet never with his lips may he falsify once. There is a falsehood by look, by manner, as well as by lip. *Talmage.*

Sapphira's falsehood

"Sin is usually seconded with sin; a man seldom commits one sin, to please;

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but he commits another, to defend himself." *Dr. South.*

"Covetousness never lodged in the heart alone. If it find not, it will breed wickedness." *Bp. Hall.*

her death and burial

a Ma. iv. 7.

"A wilful falsehood is a cripple and cannot stand alone. It is easy to tell one lie, hard to tell but one." *Fuller.*

"The offence was a tempting, or an endeavor to deceive, the Holy Ghost; a trial of skill, whether He knew, and would punish their fraud." *Hurrion.*

"This was the first incursion of Pharisaism into the Christian church. It symbolically teaches that the end of all hypocrisy is death." *Abbott.*

"Man never deceives himself so much as when he attempts to deceive God." *Caryl.*

miracles are wrought

b Ac. iv. 29, 30; xix. 11, 12; Ro. xv. 18, 19; He. ii. 3, 4.

c Ac. iv. 21.

"The severity of God to some few doth rather magnify His patience to the rest of mankind." *Abp. Tillotson.*

d Ma. xiv. 36; Ac. xix. 11, 12.

"Now, too, if the life of teachers rivall'd the Apostolic bearing, perhaps mir'cles w'uld take place though, if they did not, such life would suffice for

up appearances an insincere professor is incessantly obliged to do many things which are exceedingly distasteful and even loathsome. He must utter many a solemn falsehood which sticks in his throat. He must forfeit all self-respect. He must perform many a penance, and call it a pleasure. He lives in the constant dread that his mask may slip aside and reveal his real character. For no man ever went through a whole false life of professed piety without awakening occasional suspicion of his "godly sincerity." Sometimes a sudden emergency jerks the mask aside and exposes the dissembler. Oh! what a wretched life is led by him who, in trying to "keep afloat" before his fellow creatures, is constantly striving to caulk up those fatal leaks which he knows are sending him to the bottom! *Beecher.*

9—11. tempt,[a] to test. They supp. that even the H. Spirit might be deceived. **feet . . door,** he hears the sound of their approach. **shall . . out,** he had read her husband's heart, and now, by the same Spirit, predicts her doom. **young men,** *etc.*, the duty would nat. devolve on the more active: perh. they had some special office in the Church. **great fear,** the punishment of these is not a more signal proof of God's hatred of falsehood, than the sparing of so many liars is an evidence of His mercy.

Effect of one sin.—I. Ananias and Sapphira gave a mortal blow against mutual confidence. II. They suffered as criminals against the life of society. III. At once there was a foretaste in the young Church of those momentous evils which we deplore to-day—rich and poor clashing—masses and classes opposed. IV. One lie; but its effects have been experienced through eighteen hundred years.

A lie sticks.—A little boy, to sell his paper, told a lie. The matter came up in the Sabbath-school. "Would you tell a lie for three cents?" asked the teacher of one of her boys. "No, ma'am," answered Dick, very decidedly. "For ten cents?" "No, ma'am." "For a dollar?" "No, ma'am." "For a thousand dollars?" Dick was staggered. A thousand dollars looked big. Oh, would it not buy lots of things? While he was thinking, another boy cries out, "No, ma'am," behind him. "Why not?" asked the teacher. "Because, when the thousand dollars are gone, and the things you've got with them are gone, too, the lie is there all the same," answered the boy. Ah, yes! That is so. A lie sticks. Everything else may go, but that will stay, and you will have to carry it around with you, whether you will or not, a hard and heavy load.

12, 13. hands[b] **. . Apostle,** as instruments wh. God honored, and with wh. He worked. **all,** *i.e.*, the Apostles. **porch,** a place of public resort. *They* took the Gospel to the people; what is our practice? **rest,** unbelievers. **durst,** overcome by fear and religious awe. This fear repelled hypocites; it attracted believers. **magnified,**[c] looked upon with wonder and awe; praised, extolled.

Phases of the young Church.—I. As an organ of restorative power: 1. Manifestly Divine; 2. Abundantly adequate. II. As an institution differently affecting different men. In some it produced: 1. Revulsion; 2. Admiration; 3. Conversion. *Thomas.*

The Apostles and the people.—The rest refers to those without the Church, and the meaning is that, after the death of Ananias and Sapphira, none such dared to join themselves to the Church under pretence of an experience of faith and consecration. This is not inconsistent with the further declaration that the people, even those who did not heartily accept and consecrate themselves to the Lord, still magnified the Apostles and the Church, both for their power and their grace. "Those who were not of them dared not pretend to be of them. The stroke of judgment scared the hypocrites; but believers came flowing in like a stream." *Arnot.*

14—16. women, first distinct mention of female converts. **insomuch,** follows on fr. word "people" in *v.* 12, the intermediate words being parenthetical. **shadow,**[d] there is no statement that Peter's shadow healed these persons. *Abbott.* **vexed,** troubled. **unclean,** *i.e.*, morally corrupt, utterly wicked.

The blessings of a Divine sifting time in the Church.—I. The chaff flies off, either: 1. Driven out, as in the case of Ananias and Sapphira; or, 2. Kept at a distance, as in the case of the people who did not venture to join themselves to the believers. II. The wheat remains behind: 1. Purified in faith; 2. United in love. *Gerok.*

Divine origin of Christianity.—When you behold a majestic tree standing in the field, which has darted its roots far and deep into the earth, and spreads its branches wide around it, and produces, year after year, its store of leaves and flowers and

fruits, you might as well imagine it to be the fashioning of man's hands, an ingenious device and artifice of his, which he feeds and nourishes, as to suppose the same of the system of Christianity; which, as you have seen, intwines its roots through all the shadowy institutions of the elder dispensation, and, standing tall and erect in the midst of the new, defies the whirlwind and the lightning, the drought and scorching sun, bourgeoning widely, and, like the prophet's vine, spreading its branches to the uttermost parts of the earth, and gathering all mankind underneath its shade, and feeding them with the sweetest fruits of holiness. *Wiseman.*

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17, 18. then, hearing what little effect the threatening had to silence the Apostles. **rose up,** not necessarily fr. his seat, but roused by excitement. **with him,** in feeling towards the Apostles. **Sadducees,**[a] even these accepted as allies. **indignation,** *R. V.*, "jealousy." **Apostles,** *i.e.*, *some* of them. **common prison,** public prison. The more notorious was the evidence of the mir. of their release. "So the malice of the evil one was over-ruled for the glory of Christ."

The priests and the preachers.—I. The grand principle of the Gospel is unqualified obedience to God. II. The limit of human responsibility is found in knowing the truth and living up to it. *Robinson.*

Unseen hosts.—The affairs of men are not bounded by what we can see, and measure, and add up. There are invisible agencies over which we have no control. All the stars fight for God, all the angels of heaven assist the good man. They have always identified themselves with Christian effort. They were with Christ in all the crises of His life; and now they were with Christ's servants in theirs. Men can shut us up; angels can deliver us. Men can do the destructive work upon our persons and ministry, whether in the pulpit, in the home, or in business; but God can do the constructive work, and set up again what has been shattered by violence. To know this is power, emancipation. The great difficulty is to realize the invisible. *Parker.*

19, 20. angel,[b] *R. V.*, "an angel." **night,** nr. the end of it.[c] **opened,** and then *closed* (*v.* 23). **forth,** the keepers there, but restrained. **go . . speak,**[d] not "go, fly for your lives." Continue your work. "Lo, I am with you." Human condemnation reversed by Divine acquittal. **this life,**[e] this new spiritual life; the angel himself does not preach.

All the words of this life.—I. Life is the burden of this message. II. In what real life consists. III. Life is the entire promise made to faith. The design of the Gospel is to implant within us the dispositions and principles of life. *Morris.*

Christ and the people.—If you wanted to burn a haystack, you would set it alight at the bottom; and if you want a whole nation to feel the power of the Gospel, it must first be received by laborers and artisans. The martyrs of England were largely taken from weavers, and such like. Christ's first preachers were of the people, and in the streets and Sunday schools to-day, you will find that the people are to the front in holy work. We are glad to see the noble, the great, the rich, the cultured dedicated to our Lord, but, after all, our chief hope lies among the people. *Spurgeon.—Honor of persecution.*—One who was persecuted in Queen Mary's time wrote thus: "A prisoner for Christ! What is this for a poor worm! Such honor have not all His saints. Both the degrees which I took in the university have not set me so high as the honor of becoming a prisoner of the Lord."

21—23. heard, obeyed at once. **early,**[f] *R. V.*, "about daybreak." "Worship is oft. perf. in the synagogues at Jerus. bef. the sun appears above Olivet." **but,** while Apostles thus employed. **they . . him,** Sadducees (*v.* 17). **officers,**[g] prob. some of Temple guard (*v.* 26). **shut . . safety,** not like a weak place broken open by human violence. **keepers . . doors,** prob. they were ignorant of what had occurred. **found . . within,** imagine the utter consternation of both officers and keepers.

The empty prison.—Out of every persecution for Christ's sake believers come forth gloriously. I. Where He comes, there life bestirs itself. II. But the enemy cannot see the life. III. He will put it in prison and in bonds. IV. Yet it will come forth more gloriously. *Gerok.*

God's cause goes on.—Doors do not always open and close at an angel's bidding to set the prisoner free; but his influence and his message finds its way somehow through the thickest walls. Paul was not less effective in a dungeon, nor was Bunyan. And though opponents may be permitted to wreak their full vengeance

the enlightening of those who behold it." *Isidore Pelusiot.*

"Sanctified afflictions are spiritual promotions." *Matthew Henry.*

Apostles imprisoned

a Acc. to Josephus, most of the higher class were, in his day, sceptics or Sadducees; but the bulk of the people were Pharisees. *Ant.* xx. 8; *cf.* Ac. iv. 1; xxiii. 6.

The Apostles in prison, Paul in Nero's dungeon, and John Bunyan in Bedford jail, are events which show how God can make the trials and persecutions of His servants advance His glory and turn to them "for a testimony."

"Be thou of them that are persecuted, not of them that persecute." *Talmudic Proverb.*

delivered by an angel

b Ac. xii. 7; xvi. 26; He. i. 14.

c Ps. xxx. 5; xxxiv. 8.

d Ma. x. 27, 28.

e Jo. vi. 68; xvii. 3; 1 Jo. v. 11; Jo. i. 4.

"Knowledge of our duties is the most useful part of our philosophy." *Whately.*

the Jewish council and the empty prison

f Jo. ii. 14, *ff.*

g Ac. iv. 1.

"This is an aspect of the terrible power of God. He lets things remain just as they are, to all

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human appearance, but sucks the life out of them. He leaves prisons great shells. God can work so secretly, so completely. Circumstances have been your prison, and bewilderment, and prejudice, but an angel has come in the night-time and delivered you." *Dubois.*

Observe the theme of the Apostle's ministry: instruction respecting immortal life both here and hereafter, and respecting Jesus Christ as the one who both manifests it and renders it possible to those that believe in Him.

on their prisoner, martyrdom only enhances power. John the Baptist's influence is all the greater for his tragic death, and Christ lifted up on the Cross is drawing all men unto Him. Bishop Tunstall may burn Tyndale's Bibles, but that only provides Tyndale with the means of publishing more. *Burn.—Providential deliverance.*—A company of Covenanters had been pursued by their persecutors until their strength was exhausted. Reaching a little hill which separated them from their pursuers, their leader said, "Let us pray here; for if the Lord hear not our prayer, and save us, we are all dead men." He then prayed, "Twine them about the hill, O Lord! and cast the lap of Thy cloak over puir old Saunders and these puir things." Before he had done speaking, a mist rose up about the hill, and wrapped the devoted little band about like the very cloak of the Lord he had prayed for. In vain their enemies sought to find them; and while they were wearying themselves in the effort, an order came which sent them on an errand in a different direction. *S. S. Times.*

consternation of the priests

24, 25. doubted . . grow, *R. V.*, "were much perplexed concerning them, whereunto," etc., *i.e.*, to what extent this evident miracle would affect the public mind. **then,** while they were questioning, and debating what to do. **come . . told,** this a new wonder. An escape fr. prison without a flight. **teaching,**[a] *etc.*, repeating the very act for wh. they were imprisoned.

How the Lord is glorified in the joys and sufferings of His servants.—I. In the blessing wh. follows their work. II. In the sufferings which are mixed with their blessings. III. In the aid which He affords to His suffering servants. *Langbein.*

Perplexity of persecutors.—The doubt whereunto these things would grow made even the philosophic Hadrian a persecutor, but eventually made the politic Constantine a Christian. The same doubt agitates the heathen as he sees his cherished convictions and constitutions crumbling and Christianity slowly but surely rising on their ruins. The same doubt agitates the sceptic as he sees his books dwindling in circulation and Bibles multiplying. *Burn.*

the Apostles before the council

26—28. brought . . violence, did not handle them roughly. **for . . people,** but for wh. they would have used violence. **lest,** *etc.*, in order that they (*i.e.*, the officers) might not be stoned. **this name,** not needful to mention it. Well known. **filled . . doctrine,**[b] *R. V.*, "teaching;" concerning not only the resurrection, but unjustifiable death of Jesus. **blood,**[c] as of an innocent person. **upon us,**[d] as having guiltily put Him to death.

The building of the Church.—How it is built by the Lord, by the protection which He affords it in the season of persecution. I. He permits His enemies to rage, in order that the innocence of the persecuted may be manifested by the impure zeal of the persecutors. II. He clears the way to His servants, in order that their powerful working may make manifest the weakness of their enemies. *Lisco.*

Persecution serves truth.—To shut Peter in jail is no answer to the doctrine he taught, that salvation is of Christ. Fanatic, dreamer, bigot, heretic, are names freely hurled against individuals who are working for their fellow-men. But these titles have no more power to prevent thought or action than a thistledown can keep back the tides. Persecution serves the hated truth a good turn by causing it to be clearly stated before the public. If you will consider the causes that called forth four of Peter's sermons, you will find that it was the opposition or doubt of unbelievers. *E. S. Tead.*

refusing silence, they preach Jesus

29—32. Peter, speaking in name of rest. **other,** *etc.*, who gave assent to what he said. **we,** *etc.*,[e] the council reminds the Apostles of what *they* had straitly commanded. The Apostles repeat what *they* also had said before.[f] **fathers,** with whom the covenant was made; to whom the promises were given; noble ancestors of a degenerate race. **hanged . . tree,**[g] Hebraism. **Prince,**[h] the Jews looked for *royalty* in the Messiah. **Saviour,**[i] they considered not His *saving* character. **repentance,** the grace to exercise it. **forgiveness,** remission. **witnesses,** and none shall hinder them fr. giving their testimony.

Obedience to God, man's paramount duty.—We ought to obey God rather than men—I. Because He is supreme; II. Because He is infinitely wise; III. Because He is perfectly good; IV. Because of the moral benefits produced. *Anon.*

Apostolic boldness.—Philip, Bishop of Heraclea, in the beginning of the fourth century, was dragged by the feet through the streets, severely scourged, and then brought again to the governor, who charged him with obstinate rashness, in contin-

a Pr. xxi. 30.

"Conscience makes cowards of us all." *Shakespeare.*

b Ac. ii. 36.

c Ac. iii. 14, 15.

d Ma. xxvii. 25.

"The Apostles were, as burning coals, scattered throughout the nations, blest incendiaries of the world." *Archbp. Leighton.*

e 1 K. xxii. 14; Da. vi. 10; iii. 18.

f Ac. iv. 19.

g 1 Pe. ii. 24.

h Ac. ii. 36; Ph. ii. 9—11; Ac. iii. 15; Is. ix. 6, 7; Da. ix. 25; Re. i. 5.

i Ma. i. 21; xx. 28; Lu. xxiv. 46—48; Ac. xiii. 38, 39; Ep. i. 7.

uing disobedient to the Imperial decrees; but he boldly replied, "My present behavior is not the effect of rashness, but proceeds from my love and fear of God, who made the world, and who will judge the living and the dead, whose commands I dare not transgress. I have hitherto done my duty to the emperors, and am always ready to comply with their just orders, according to the doctrine of our Lord Christ, who bids us give both to Cæsar and to God their due; but I am obliged to prefer heaven to earth, and to obey God rather than man." The governor, on hearing this speech, immediately passed sentence on him to be burnt, which was executed accordingly, and the martyr expired, singing praises to God in the midst of the flames. At the period of the Bartholomew massacre, when the King of France sent his orders to the commanders in the different provinces to massacre the Huguenots, one of them returned him this answer: "In my district your majesty has many brave soldiers, but no butchers."

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Peter put into plain words the thought wh. has been the Magna Charta of conscience, and the parent of the noblest deeds the world has seen.

33—35. cut . . heart, deeply enraged. **took counsel,** *R. V.*, "were minded." **Gamaliel** (= recompense of God), teacher of Paul.[a] "Doubtless the same with Rabban Gamaliel the aged, son of Simeon, and grandson of Hillel."[b] **heed . . yourselves,** he even seems to have cared much more for the council than the Apostles. Yet it is true that men who would act unjustly, should take *heed to themselves.* The persecutor always injures himself more than others. (Here follows an outline of G.'s speech, in wh. he quotes examples of popular excitements, wh. came to nothing.)

Gamaliel's advice

a Ac. xxii. 3.

b Christian trad. asserts that he was baptized by Peter and Paul. Jewish writers, more likely to be right, say he died a Pharisee, about 18 years before destruction of Jerus." *Lightfoot.*

Gamaliel's argument is good provided we remember that God does not fulfil his designs in a lifetime.

The speech of Gamaliel to the Sanhedrin.—I. Good oratory neutralized by a corrupt audience—1. The ability and position of the speaker; 2. The course he recommended; 3. The argument he employed; 4. The impression he produced. II. Culpable indifference justifying itself by plausible logic. III. A rule for testing systems by which the Divinity of Christianity is established. *Thomas.*

Picture in Wickliffe's Bible.—There is a picture frontispiece in Wickliffe's Bible which was issued contrary to the commands of the Church authorities. There is a fire burning and spreading rather rapidly, representing true Christianity. Around this spreading fire are congregated a number of significant individuals, all trying to devise methods whereby they can put the fire out. One with horns and tail represents Satan. Another is the Pope with his red-coated cardinals, who forbade the promulgating of the Bible among the common people. Another represents infidelity. At length one suggests that they all make a united effort to blow on the fire till they blow it out. "The resolution is adopted, and there they are, with swollen cheeks and extended lips, blowing upon the fire with all their might, but, instead of blowing it out, they are blowing it up, and they only blow themselves out of breath. The fire is inextinguishable." *Richard Roberts.*

historical instances

c *Lardner, Bengel, Kuinoel, Olshausen, Winer,* &c.

d See *Hackett, Wordsworth,* and *Alford,* in loc. The latter calls it "a great chronological difficulty."

36, 37. before . . days, this is not the first instance of a popular commotion. **Theudas,** not certainly identified. A common name; and at a time when insurrections were not uncommon. Eminent authorities[c] think that *this* T. was one of those unnamed disturbers, in the yr. of the death of Herod the Great, whom Jos. passes over with a general allusion.[d] **Judas . . Galilee,**[e] so called to dis. fr. another J. who lived ab. ten yrs. bef. **days . . taxing,** *R. V.*, "enrolment," in time of Cyrenius.[f] **perished,** many of his followers were captured and crucified. **dispersed,** literally true.[g]

e Or the Gaulonite, *Jos. Ant.* xviii. 1, 1.

Gaulonitis may have been inclu. in Galilee. *Jos.* calls him the Galilean also. *Ant.* xx. 5, 2; *Wars,* ii. 8, 1.

The false prophet and the true.—I. The former rises up of his own accord as Theudas and Judas; the latter is raised up by God. II. The former boasts himself to be somebody; the latter does not boast of himself, but gives glory to God. III. The former draws away the people after him; the latter leads souls to the Lord. IV. The former falls from heaven as a wandering star—Theudas and Judas are slain, and their followers dispersed; the latter will shine as the brightness of the firmament, and as the stars for ever and ever. *Gerok.*

f "I mean that Judas (of Galilee) who caused the people to revolt when Cyrenius came to take an acc. of the estates of the Jews." *Jos. supra; cf.* Lu. ii. 1.

g "Strictly accurate, for they still existed, and at last became active and notorious again under Menahem, the son of Judas the Galilean." *Alford; cf. Jos. Wars,* ii. 17.

God the life of the world.—Was Gamaliel, then, right? Could he then, can a man to-day, leave all to God, and be quietly sure that He will vindicate the truth? A thousand fluctuations in the varying battle make us doubt. Many and many a time it seems as if between the error and the truth it were merely a question of which had the cleverest men on its side. And yet you know that if there be a God at all, Gamaliel was right. There must be time, there must be patience; but the real final question of two trees is the question of their roots. That which is rooted in God must live. The final glory of Gamaliel lies there. He believed that God was the only life of this world, that all which did not live in Him must die. *Bp. Brooks.*

A.D. 30—33.

See "The Bible and Josephus," *Journal of Sac. Lit.*, Oct. 1850.

time will test the work

a "I have read in Dionysius of Halicarnassus, I think, that History is Philosophy teaching by example." *Bolingbroke.*

b Pr. xxi. 30; Is. viii. 10.

c Ma. xvi. 18; Is. xlv. 9; xlvi. 10; Lu. xxi. 15; 1 Co. i. 25; Ac. ix. 5.

worthy to suffer in the name of Christ

d Ma. v. 12; Ro. v. 3—5; 2 Co. xii. 10; Ph. i. 29; He. x. 34; Ja. i. 2; 1 Pe. iv. 13, 16.

e "They were honored by being dishonored, and by e'rthly infamy acquired heavenly fame." *Cook.*

f 1 Co. ii. 2; Ac. iv. 20; 2 Ti. iv. 2.

"It is a great thing to believe in God who watches over my life and cares for me. It is a grander thing to rest in a God whose purposes are larger and longer than any concerns of mine possibly can be. *Hitchcock.*

the first election of deacons

g 1 Ti. v. 8—10, 16; Ac. iv. 34, 35.

h διακονεῖν. The word is not restricted to *serving* at tables; for to the Apostles, who were ministers (*deacons*) of the Word, it is also applied in vs. 4, καὶ τῇ διακονίᾳ τοῦ λόγου.

i 1 Ti. iii. 7.

j De. i. 13.

k Ro. i. 9; Col. i.

38—40. **and now,** instructed by these examples.[a] **refrain,** withhold, hold back. **council . . work,** scheme, enterprise. **will . . nought,**[b] without your meddling, will be thwarted by Providence. **be . . God,** as the Apostles affirmed. **ye . . it,** it overthrew them. **fight . . God,**[c] and not only be defeated, but incur guilt, and suffer punishment. **agreed,** a shrewd policy, but founded on a lofty contempt for Christianity. **beaten,** for what?

Gamaliel's counsel.—I. A good counsel. 1. Of humility before God, the Supreme Judge. 2. Of charitableness toward our neighbor who thinks differently, and perhaps erroneously. 3. Of watchfulness over our passions. II. A bad counsel. 1. Of a policy judging only according to outward success. 2. Of a toleration toward that which is evil. 3. Of an indifferentism undecided in itself. Conclusion: Better the deed of the Apostles than the counsel of Gamaliel. *Anon.*

The fate of antagonists to Christianity.—"Gibbon, Voltaire, Chesterfield, Hume, and Paine," said an unbeliever, "are the champions of infidelity. Their works completely overthrow Christianity." "What!" said a Christian; "overthrow Christianity! Are you aware of the way in which the Most High God has thwarted their designs and overruled their evil purposes? Let me tell you that in Gibbon's hotel at Lake Leman is a room where Bibles are sold. The printing-press from which Voltaire's infidel works were issued has been used to print the Word of God. Chesterfield's parlor, once an infidel club-room, is now a vestry, where Christians meet for prayer and praise. Hume predicted the death of Christianity in twenty years, but he has gone to his grave, and the first meeting of the Bible Society in Edinburgh was held in the room where the prince of sceptics died. Paine, on landing at New York, was foolish enough to prophesy that in five years not a Bible would be found in the United States. But it is a fact that there are more Bible Societies to-day in America than in any other country in the world." *Nye.*

41, 42. **rejoicing,**[d] in heart while suffering bodily pain. The purple hieroglyphics carved upon their backs may be interpreted to signify: 1. The impotent malice of man; 2. The heroic fortitude of the Christian; 3. The sustaining grace of God. **shame . . name,**[e] *R.V.*, "dishonor for the Name." **daily . . Temple,** stripes and threats did not silence them. **teach,** *instruct* in facts of Christ's life and in His doctrine. **preach,** proclaim, declare on basis of that instruction. **Jesus Christ,**[f] *R.V.*, "Jesus as the Christ;" declaring Jesus—the Saviour, to be the true Messiah and King.

The believer joyful in adversity.—I. The Apostles regarded persecution as: 1. For their Master's glory; 2. For their own advancement and honor; 3. And because of this they rejoiced. II. Their attachment to Christ is the secret of it. 1. Let us be thankful that we live in peaceful times; 2. Let us guard against a lifeless profession of Christ's name; 3. Never let a tried Christian be discouraged, but let him rather go to his heavenly Father in earnest prayer. *Mannering.*

The Christian in persecution.—Unless a grain of mustard seed be bruised, the extent of its virtue is never acknowledged. For without bruising it is insipid, but if it is bruised, it becomes hot, and it gives out all those pungent properties that were concealed in it. Thus every good man so long as he is not smitten, is regarded as insipid, and of slight account. But if ever the grinding of persecution crush him, instantly he gives forth all the warmth of his savor, and all that before appeared to be weak or contemptible is turned into godly fervor, and that which in peaceful times he had been glad to keep from view within his own bosom, he is driven by the force of tribulation to make known. *Gregory.*

CHAPTER THE SIXTH.

1—4. **Grecians,** Hellenists, or Greek-speaking Jews. **Hebrews,** Jews who spoke the Syro-Chaldaic and used the Hebrew Scriptures; chiefly natives of Palestine. **widows.**[g] **ministration,** distribution of money or food. **multitude . . disciples,** the whole Church in Jerus. Many of the 5,000 (iv. 4; v. 14) must, ere this, have left the city. **leave,** our proper work. **word,** *i.e.*, preaching of it. **serve,**[h] act as deacons of. **tables,** to provide for the tables of the poor; or preside over the tables at wh. the distribution was made. **look . . you,** the Ch. made the selection. **report,**[i] reputation for honesty and impartiality. **we . . appoint,** the selection of the Ch. was to be ratified by the Apostles.[j] **give,** devote. **prayer,** for guidance in, and blessing on our work: and for the Churches.[k]

A.D. 30—37.

Murmurings.—1. How difficult it is, even when men's hearts are in the right place and in a good state, to prevent jealousies and misunderstandings among a large body of people. 2. How a liberal, open, manly, common-sense policy, under the blessing of God, may meet and allay this sort of thing; when men will calmly look at it and observe that something must be done, and endeavor in an open and honest spirit to do it. *Morgan.*

The office of deacons.—On the whole it is to be concluded that the Apostles had hitherto committed secular matters to the younger and more active members of the Church, the young men of cap. v. 6—10, under their own immediate superintendence, without any official designation or popular election. This worked well until a difficulty arose, when the seven were elected by the whole, for the whole. That these were the officers known by Paul (1 Tim. iii.; Phil. i. 1) as deacons may be inferred—(1) from general tradition; (2) from the use of the word "ministration" (deaconship) here, and "serve" (deaconize) v. 1; (3) from the absence of any reason to the contrary. At the same time—(1) these officers are never called deacons in the Acts; and (2) there is nothing in the Ep. to Tim. distinctly referring to secular administration. *Green.*

5, 6. chose, *all* the names are Gk. Perhaps in a spirit of kindly concession the Hebrew Christians were willing all the seven should be Hellenists. **Stephen** (= crown), who soon won the crown of martyrdom, and received the crown of life, being faithful unto death. **full . . Ghost,** as clear fr. his hist. **Philip,** of whom we read viii. 5 *ff.*; xxi. 8. (The rest are not elsewhere named.) **laid . . hands,**[a] "a symbol of the impartation of the gifts and graces wh. they needed to qualify them for the office."

Stephen's faith.—From the speech he made in defence we may gather some of the leading features of his faith. 1. Stephen believed that God's hand was discernible in history. 2. Stephen believed that the most noticeable way-mark of the universal march had just been passed. It was the Cross of Jesus. So far the race had been journeying on and on to Calvary. 3. Stephen believed that Jesus, after His Cross and passion, had risen from the dead, and ascended to the right hand of the Father. 4. Stephen believed that the exalted Jesus still cared for and could help His servants in all their labor and suffering upon earth. He beheld Jesus "standing on the right hand of God," as if ready to assist him, and he prayed to Jesus. *J. K. Pike.*

An eminent minister.—Mr. Fletcher was once offered the parish of Durham; but he rejected it, saying, "There is too much money, and too little labor." He was then offered Madeley, with but half the salary; its vicar being glad to vacate it for Durham. Here Mr. Fletcher lived happily, and died blessed. *A zealous minister.*—A prominent minister, suffering with chronic disease, was advised by his physicians to give up his work to prolong his life. He was told that, if he did so, he would live six years: if not, not more than three. He replied, "I prefer to live two or three years in doing some good, to living six in idleness."

7, 8. word . . increased,[b] the Apostles being liberated fr. other labors. **number . . multiplied,** peace restored within the Church, and outsiders the more attracted. **company,** multitude. **priests,**[c] Gospel subdues bigotry, prejudice, etc., of the greatest enemies. **faith,** *i.e.*, the true faith—the Gospel system. **faith,** *Gk.*, grace; by Divine favor, the depository of Divine gifts. **power,**[d] efficiency in the use of gifts.

The means by which the prosperity of the Church may be secured.—I. The presence of the Holy Spirit. II. Plain preaching. III. Holy living. IV. Personal exertion of the members. V. Prayer. VI. Spiritual life. *Spurgeon.*

Signs and wonders.—We can all be full of faith or grace, and we can all do signs and wonders. What a wonder it would be, for example, if some of us ever helped a fellow-creature under any circumstances whatsoever! That wonder is possible to you. What a wonder it would be for some of us could we ever be met in a good humor! Wonders, signs! Why, the difficulty is to escape them! What a wonder it would be if some of us could be patient under suffering! You thought the age of "wonders" was passed, because the merely introductory signs have disappeared! The blossom is gone that the fruit may come. And we of these latter times are called to exhibit the wonder of a disciplined character, the marvel of a sanctified temper, the glittering phenomenon of a truly obedient sonship. *Parker.*

seven deacons ordained

a Ac. viii. 17; xiii. 3; 1 Ti. iv. 14; v. 22; 2 Ti. i. 6.

Show me a church's collection books, and I can estimate pretty nearly how much of the Holy Ghost that church has. *Jones.*

"The ordination of the clergy is completed by two things: laying on of hands, and prayer of the lips." *Jerome.*

Stephen the deacon

b Ac. xii. 24; xix. 20; Is. lv. 11.

c Jo. xii. 42.

d Ac. i. 8; Ma. xvii. 20.

"The Scripture cannot be spread over the world as a Divine Revelation, for a continuance in any country unless Christian churches be supported there; but will always, more or less, so long as such churches subsist; and therefore their subsistence ought to be provided for." *Bp. Butler.*

A.D. 37.

he is victorious in debate

This gift of power is pre-eminently the want of the Church of God, both at home and abroad.

a Rabbinical writers say there were 480 synagogues in Jerus.

b Ac. vii. 58.

c Lu. xxi. 15; Ex. iv. 12; Is. liv. 17.

Do we not meet Sunday after Sund'y with very little practical belief that souls will be born again through the preached Word? *Hoare.*

d Ma. xxvi. 59.

e De. xiii. 6—10.

"It was once a famous saying, 'all mischief begins in *Nomine Domini*.'" *Dr. Barrow.*

he is brought before the Council

f It is suggested (*Neander*, &c.) that Stephen taught that the Christian dispensation was superior to that of Moses; that the Gospel was to supersede Judaism, &c. "The falsehood consisted in the substitution *of their own inferences* for Stephen's words." *Cook.*

g Ex. xxxiii. 30; 1 Co. ii. 7, 18; Ma. xvii. 2.

his defence

the call of Abram

h The *Carræ* of the Gks. and Roms., where Crassus was defeated and killed by the Parthians.

i Ge. xi. 31.

j Ge. xii. 1; He. xi. 8.

9—11. Libertines, Jewish *freedmen* of Ro. and Italy; descen. of some who had been carried away captive by Pompey (B.C. 63). **Cyrenæans,** *etc.*, hence five dif. assemblies.[a] **them . . Cilicia,** among them was prob. Saul of Tarsus.[b] **resist,**[c] *R. V.*, "withstand." **spirit,** *The* Spirit (see *v.* 5). **suborned,**[d] privately bribed. **blasphemous,**[e] in a judicial sense.

Dissensions.—I. The origin of dissensions—1. Different views of doctrines or measures; 2. Personal offence; 3. Party spirit. II. Their influence—1. On the individual character; 2. On the Church; 3. On the world. III. The remedy. Christian—1. Humility; 2. Faith; 3. Love. *Wythe.*

Disputation.—Mr. Grimshaw was once in company with a nobleman, who, unhappily, employed his talents in the service of infidelity. He had some time before been engaged in a long dispute with two eminent divines, in which, as usual in such cases, the victory was claimed by both sides. Meeting afterwards with Mr. G., he wished to draw him likewise into a dispute, but he declined it nearly in these words: "My lord, if you needed information, I would gladly do my utmost to assist you; but the fault is not in your *head*, but in your *heart*, which can only be reached by a Divine power; I shall pray for you, but I cannot dispute with you." His lordship, far from being offended, treated him with particular respect, and declared afterwards, that he was more pleased and more struck by the freedom, firmness, and simplicity of his answer, than by anything he heard on the side of his opponents.

12—15. elders . . scribes, prob. members of the Sanhedrin. **false witnesses,** men who put a wrong construction on the sense, if they did not falsely report the words themselves.[f] **blasphemous words,** *R. V.* omits "blasphemous." **holy place,** Temple. **Jesus . . destroy,** S. may have ref. to His prediction of the destr. of Jerus., etc. **looking . . him,** expecting, doubtless, that he would be abashed by these charges. **face . . angel,**[g] radiant with a preternatural lustre.

The martyr Stephen.—I. The soul must be true to itself. II. All power of witness depends upon conviction. III. Act with courage upon conviction and act with charity. The Christian needs unflagging firmness with unflagging love. IV. When all possible struggle is over resignation may witness for Jesus. *Knox-Little.*

The angel-face.—In the death of Stephen it is intended we should see how thin the veil is between the two worlds—how the Lord stands on the very confine, sending across His look and arm and voice, so that ere His servant left the earth he saw his heavenly Master, heard His words, and returned His smile. *J. Ker.* He who would have the angel-face must look high and far. He must learn to look not so much at things, as through them, to see what is in them, and what is beyond. In a little while Stephen "looked steadfastly up into heaven." There is a look for a mortal man to give! A look which in his case was well rewarded, for "he saw the glory of God," &c. And that look gave him final victory. Men were gnashing their teeth, &c., beside him; they did not know that to him the pains of death were over. He had "looked" himself into heaven. He had trodden the streets of gold. But this was not the first time he had looked into heaven. Ever since he became a believer he had been looking that way. "If ye then be risen with Christ, seek those things which are above, where Christ sitteth."

CHAPTER THE SEVENTH.

1—3. are . . so? *i.e.*, what say you to this charge? **men,** all present. **brethren,** to the spectators. **fathers,** members of the council. **Mesopotamia,** *i.e.*, the land betw. the rivers—the Tigris and Euphrates. **before . . Charran,**[h] or *Haran; i.e.*, when he lived in Ur.[i] **and . . him,**[j] in Ur. **get . . country,** this was the *second* call, wh. Stephen ref. to, to mark the import of the first.

General view of Stephen's defence.—I. The source of his argument. It is drawn exclusively from the Jews' sacred history. He secured their attention by giving them to understand: 1. That his faith in that history was as strong as theirs; 2. How thoroughly conversant he was with their history. II. The point of his argument. III. The application: 1. The vile character he gives them; 2. The crimes he charges upon them. *Thomas.*

A casket of promises.—Where is thy casket of promises? Bring it out. Open the jar of jewels. Pour out the golden ingot, stamped with the image and superscription of heaven's King. Count over the diamonds that flash in thy hand like stars. Compute the worth of that single jewel, "Ask and ye shall receive;" or that other ruby, "All things shall work together for *good* to them that love God." Bring forth that royal Kohinoor, "He that believeth shall be saved." Then remember who it is that gave them, and to what an unworthy sinner, and tell me if they are not "exceedingly great and precious." When Cæsar once gave a man a great reward, he exclaimed, "This is too great a gift for me to receive." "But," said Cæsar, "it is not too great a gift for me to give." So the smallest promise in thy casket is too much for thee to deserve; yet the most magnificent promise is not too great for the King of kings to bestow. God scorns to act meanly and stingily by His children; and how must He scorn us often when we put Him off with such contemptible stinginess of deeds or donations! *Spurgeon.*

A.D. 37.

the obedience of Abram

4, 5. out . . Chaldæans, anc. limits of Chaldæa cannot be defined. **when . . dead,** Terah died at Haran,[a] aged 205. Abraham was 75 yrs. old when he left.[b] Hence Terah was 130 when A. was born. Although not the *first-born* he is named *first* bec. of his historical importance. **gave him,**[c] in his lifetime. **inheritance,** real property. **possession,** by faith, A. received it for his posterity. **when . . child,** and A. believed it should be a dwelling-place for his descendants.

No inheritance therein.—"The earth is not the inheritance of God's children; their lot is not in this world; they are here only lodgers." *Quesnel.* "He to whom God is all, has possession enough, though he possesses not a foot-breadth. Faith has its inheritance in the invisible world, and possesses the future already in the present." *Gerok.*

The riches of the promises.—The promises of God are to the believer an inexhaustible mine of wealth. Happy is it for him if he knows how to search out their secret veins, and enrich himself with their hid treasures! They are an armory, containing all manner of offensive and defensive weapons. Blessed is he who has learned to enter into the sacred arsenal, to put on the breast-plate and the helmet, and to lay his hand to the spear and to the sword! They are a dispensary in which the believer will find all manner of restoratives and blessed elixirs; nor lacks there an ointment for every wound, a cordial for every faintness, a remedy for every disease. Blessed is he who is well skilled in heavenly pharmacy, and knoweth how to lay hold on the healing virtues of the promises of God! The promises are to the Christian a storehouse of food. They are as the granaries which Joseph built in Egypt, or as the golden pot wherein the manna was preserved. Blessed is he who can take the five barley-loaves and fishes of promise, and break them till his five thousand necessities shall all be supplied, and he is able to gather up basketsful of fragments! *Spurgeon.*

a Ge. xi. 32.

b Ge. xii. 4.

Stephen begins with Abram and his migration into Canaan to show his auditors that the call of the Gentiles in the Gospel, so far from being inconsistent with the sacred history, agrees with its first and fundamental fact, the call of Abraham from idolatry, and the bequest of this very land to him, on the simple condition of faith in and obedience to God's word. *Abbott.*

c Ge. xiii. 15; xv. 3, 18; xvii. 18.

"God takes time for the evolution of His purposes. Four hundred years was not too long for the working out of His purposes concerning Israel. Man must therefore wait. Patience is the grace supremely needed in this relation. Let us not, like faithless Israel, forget or despair. *Burn.*

6, 7. that . . land,[d] *i.e.*, Egypt. **400 years,**[e] in *round* numbers. The period covers the time fr. A.'s arrival in Canaan to the giving of the Law:[f] called, prob., the period of the sojourn fr. the chief event. **judge,** afflict with judgments. **serve . . place,**[g] Horeb, app. by S. to Canaan; bec. the worship of the desert was the begin. of the service.

The foot-prints of Abraham, the father of the faithful, a shining example for all believing pilgrims.—We see in this—I. The sacrifice and trial of faith; II. The patience and obedience of faith; III. The reward and blessing of faith. *Gerok.*

The aim of Stephen's argument.—The Jews had come to believe that the Temple with its ritual worship was a permanent Divine institution. Therefore when Christ, and after Him Stephen, intimated its abrogation of God, they were charged with blasphemy. *One* object of Stephen was to answer and refute this charge. This he did by showing from the history that from period to period, God had different places and methods of manifesting Himself and variable ordinances of worship. Therefore it was not blasphemy to believe in another change. *J. G. Butler.*

the bondage predicted

d Ge. xv. 13.

e Ex. xii. 40.

f Ga. iii. 17.

g Ex. iii. 12.

8—10. covenant, dispensation based upon the right.[h] **and so,** *etc.*, children were born and the rite observed. **patriarchs,** the *chief fathers* of the nation. The sons of Jacob. **envy,**[i] *R. V.*, "jealousy;" jealous of their bro.'s place in their fa.'s favor. **sold . . Egypt,**[j] strictly, to the *Midianites*, who carried him into Egypt. **God . . him,**[k] honoring and protecting His servant. **favour,**

Joseph is sold through envy

h Ge. xvii. 9—11; xxi. 2—4; xxv. 26; xxix. 31; Ro. iv. 11.

i Ge. xxxvii. 4.

j Ge. xxxvii. 28.

k Ge. xxxix. 2, 21, 23.

A.D. 37.

"He that envieth maketh another man's virtue his vice, and another man's happiness his torment; whereas, he that rejoiceth at the prosperity of another, is partaker of the same." *Palmer.*

with the king. **wisdom,** as an interpreter of dreams, and aft. as councillor and administrator of affairs. **house,** palace. Joseph was exalted to office of vizier.

Joseph, his afflictions and advancement.—I. His afflictions—1. Their cause: (1) The envy of the patriarchs; (2) The adulterous desires of Potiphar's wife; (3) The ungrateful forgetfulness of Pharaoh's cup-bearer. 2. In what they consisted: (1) Incivilities of his brethren; (2) Loss of liberty; (3) Exile from home; (4) False accusation and imprisonment. II. His advancement—1. God was with him; 2. God delivered him out of all his afflictions; 3. God gave him favor in the sight of Pharaoh; 4. Pharaoh made him governor over Egypt and all his house. *Anon.*

Jesus Christ, prefigured by Joseph, the beloved of his father, and by him sent to visit his brethren, is the innocent person, whom his brethren sold for a few pieces of silver, and who, by this means, became their Lord and Saviour,—nay, the Saviour of strangers, and of the whole world; which had not happened, but for this plot of destroying him, this act of rejecting him and exposing him for sale. Consider in both examples, the same fortune and the same innocence: Joseph in the prison between two criminals, Jesus on the cross between two thieves; Joseph foretells deliverance to one of his companions and death to the other from the same omens, Jesus Christ saves one companion and deserts the other after the same crimes. Joseph could barely foretell; Jesus Christ, by His own action, performs what He had foretold. Joseph requests the person who should be delivered to be mindful of him in his glory; the person saved by Jesus Christ entreats his deliverer to "remember him, when He came into His kingdom." *Pascal.*

the famine

a Ge. xli. 54; xlvii. 13.

b By the Gks. the name *Chna* was anc. given to the whole region betw the Jordan and Mediterranean up to Sidon.

c Ge. xlii. 1—3.

d Ge. xlv. 4, 16.

"What a labyrinth is in the story of Joseph! able to convert a stoic. Surely there are, in every man's life, certain rubs, doublings, and wrenches, which pass for awhile as the effects of chance, but at last, well examined, prove the mere hand of God." *Sir T. Brown.*

11—13. dearth,[a] famine. **Chanaan,**[b] Canaan. **corn . . Egypt,** garnered by Joseph's care. **fathers,**[c] the patriarchs. **made known,**[d] he made himself known, or they would not have known him.

The second time.—Certain classes of real seekers do not at once find peace: they go to Jesus after a fashion, and return from Him as they went. To this end we would follow the track of Joseph's story, and use it as an allegory for the benefit of the seeker. I. There is a something which you do not know. The sons of Israel did not know Joseph. Like them—1. You do not know that He is your brother, one with you in nature, relationship, and love. 2. You cannot conceive how He loves; He yearns to make Himself known; His heart is swollen big with compassion. 3. You cannot guess what He will do for you. II. There is a reason why at your first going you have not learned this. 1. You have not looked for Him. The sons of Jacob went to Egypt for corn, not for a brother. You are looking for comfort, &c., not for the Saviour. 2. You have not yet felt your sin against Jesus. III. There is great hope in your going again to Him. Joseph's brethren made a great discovery the second time. 1. There was corn only in Egypt; and there is salvation only in Christ. 2. Others have gone and speeded. All nations went to Egypt and none were refused. Has Jesus cast out one? 3. You have lingered too long already, even as did Israel's sons. 4. A welcome awaits you. Joseph longed to see his brethren, and Jesus longs to see you. *Spurgeon.*

the death of the patriarchs

e To this day there is a trad. at S. to the effect that Jos. was buried there, "in wh. by a singular coincidence, Jews and Samaritans, Christians and Mohammedans agree." *Robinson, Bib. Res.* iii. 109.

f Jos. xxiv. 32.

g "It is plain that a mistake has been made in the name of A.; this passage, therefore, must be corrected." *Calvin.*

h Ge. xv. 13; Ex. xiii. 19; Jos. xxiv. 32.

Stephen's speech.—What a lesson Stephen's speech has for the Church of every age! How wide and manifold the applications of it! The Jewish error is one that is often committed, their mistake often repeated. The Jews identified God's honor and glory with an old order that was fast passing away, and had no eyes to behold a new and more glorious order that was opening upon them. We may blame them then for their murder of St. Stephen, but we must blame them gently, feeling that they acted as human nature has ever acted under similar circumstances, and that good motives were mingled with those feelings of rage and bigotry and narrowness that urged them to their deed of blood. Let us see how this was. Stephen proclaimed a new order and a new development, embracing for his hearers a vast political as well as a vast religious change. His forecast of the future swept away at once all the privileges and profits connected with the religious position of Jerusalem, and thus destroyed the political prospects of the Jewish people. It is no wonder the Sanhedrin could not appreciate his oration. *Expos. Bible.*

14—16. threescore . . souls, out of this small begin. grew the great nation of the Hebs. **Sychem,**[e] *R. V.*, "Shechem," now *Nablous.* Almost two m. to the E. is a small vill., *Balâta,* where Jo.'s tomb is sup. to be.[f] **Abraham,**[g] who bought the cave of Machpelah.[h]

Shechem and Machpelah.—Jacob was not carried over and buried at Sychem, but at the cave of Machpelah, as is plainly stated in Gen. l. 13. Again, a plot of

ground at Sychem was certainly bought, not by Abraham, however, but by Jacob. Abraham bought the field and cave of Machpelah from Ephron the Hittite. Jacob bought his plot at Sychem from the sons of Emmor. There are in these verses, then, two historical mistakes; first as to the true burial-place of Jacob, and then as to the purchaser of the plot of ground at Sychem. They are mistakes such as a speaker, filled with his subject and speaking to an excited and hostile audience, might naturally make; mistakes such as truthful speakers every day make in their ordinary efforts. Every man who speaks an extemporaneous discourse such as Stephen's was, full of references to past history, is liable to such errors. But it may be objected that it is declared of Stephen that he was "full of the Holy Ghost and wisdom," that "he was full of faith and power," and that his adversaries "were not able to resist the wisdom and the spirit with which he spake." But surely this might be said of able, devoted, and holy men at the present day, and yet no one would say that they were miraculously kept from the most trivial mistakes, and that their memories and tongues were so supernaturally aided that they were preserved from the smallest verbal inaccuracies. *Expos. Bible.*

A.D. 37.

the bondage in Egypt

17—19. time . . nigh, *i.e.*, of its fulfilment. **multiplied,**[a] numbers the cause of power. **till . . king,** said to be *Amosis*, or *Ames*, first of 18th dynasty. **which . . Joseph,**[b] and did not recognize any existing claim of Joseph's people. **subtilly,**[c] craftily. A crooked policy wh. overreached itself.[d] **evil entreated,** unkindly, cruelly treated. The *subtlety* seems to lie in the object rather than the method. The destr. of males would have destr. the nation, by absorption of the females—prob. as slaves—into Egyptian population.

The exposing of the Hebrew children.—To the same category belong—I. The young children of the Israelites in Egypt; II. The children of Bethlehem murdered by Herod; III. The young martyrs of later times, who perished during the persecutions of the Church. *Besser.*

Shechem.—Stephen dwells on "Shechem" in the same way as before he had dwelt on "Egypt," to mark that in the ancient days other places were held in reverence by the chosen people, and they served God there, though at the time when he was speaking Shechem was the home of their enemies the Samaritans. *Cam. B.*

a Ex. i. 7, 20.

b Ex. i. 8, 9.

c Ge. xv. 13; Ex. i. 10, 22.

d Ex. i. 12.

the birth of Moses

20, 21. exceeding fair,[e] *lit.*, beautiful bef. God.[f] **nourished . . three months,** till concealment was no longer possible. **took . . up,**[g] adopted. Infanticide was com. among the ancs. If a father meant to rear a child, *he took it up* to his bosom as a sign that his heart cherished it.

Moses' education.—I. It gave him—1. Reverence; 2. Obedience; 3. Meekness. Any education which fails to produce similar results is a failure. II. Education goes on through life. III. It is God's work. IV. An impression from some great soul is the most important factor in education. V. Moses' education was used for the purpose of elevating his people.

Preservation of Moses.—"Josephus tells us that the name of the princess who preserved Moses was Thermutis. He adds, that the child grew up surpassingly beautiful; 'so charming, that those persons who met him in the road would turn back to gaze after him; and people working by the wayside would leave what they were about to stand and admire him.' It is worth while to note that nothing is said in the Old Testament about the personal beauty of Moses. Our Bible authorities for this fact are Stephen (Ac. vii. 20) and Paul (Heb. xi. 23), with whom Josephus here accords. The introduction of the child Moses to Pharaoh is thus related by the Jewish historian. Thermutis led him to Pharaoh, her father, and said, 'I have brought a child who is of a heavenly form, and of a generous mind; and as I have received him in a wondrous manner from the bounty of the river, I have thought proper to adopt him for my son, and the heir of thy kingdom.' On this the king took the child in his arms and caressed him, putting the royal crown playfully upon Moses' head. But the little boy seized the diadem, threw it to the ground, and playfully trampled upon it. This made Pharaoh grave, as he fancied it to be a bad sign for the kingdom. Others standing by, prophesied that the child was born to bring evil upon Egypt, and advised that he should be put to death. But Thermutis snatched her favorite away, and Pharaoh, out of love to his daughter, disregarded the cruel advice,—'God Himself, whose providence protected Moses, inclining the king to spare him.'" *Bibl. Treas.*

e Ex. ii. 2; He. xi. 23.

f "It describes an ideal beauty, such as God recognizes." *Cook.* The beauty of Moses was a cherished tradition among the Jews. *Jos. Ant.* ii. 9, 7.

g Ex. ii. 2, 3, 10.

"As if Egypt had been no less a nursery for their improvement than a workhouse for their exercise; no less a mother to multiply them, than a stepmother to vex and oppress them." *Dr. Littleton.*

"God's mercies are not before the hour, nor after the hour; but at the hour." *Bp. Hall.*

"Beauty, if given to God, is indeed a talent, not to be despised; it adds a grace to our actions, a lustre to our virtues, and eloquence to our words; but if it be not dedicated to the service of God, it becomes a deadly poison, both to ourselves and others." *Wogan.*

he visits his brethren

22, 23. Moses, = *drawn out* of the water, or prob. as having an Egyptian origin—*water-saved.* **learned,** versed, skilled. **wisdom,**[h] "mainly, nat. philos-

h Lu. xxiv. 19; De. xviii. 15.

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ophy, medicine, mathematics." **mighty . . words,** wise in council, not eloquent.[a] **full,** *R.V.*, "well nigh." **visit,** he remembered his low estate; a true patriot, mindful of his nation; a real man, sympathizing with his suffering brethren.

The training of Moses an example of how God prepares his chosen instruments.—I. By great dangers and mighty deliverances. II. By human instruction and Divine humiliation. III. By the experience of the world and quiet intercourse with one's own heart. IV. By deep humiliations and high proofs of favor. *Gerok.*

Moses in Egypt.—"Stephen expressly states that Moses was 'mighty in words and in deeds,' while yet among the Egyptians. What these 'deeds' may have been does not appear from the history in Exodus; but Josephus tells a curious story, which may perhaps be accepted as an illustration of Stephen's words. He says that the king of Ethiopia (the country we now call Abyssinia) invaded the dominions of Pharaoh with a great army, and so alarmed the Egyptians, that to save themselves they begged Moses to become their leader. He consented, and marched against the Ethiopians at the head of a large force. In this march he proved his wisdom in a very remarkable way. One road to the place where the king of Ethiopia was encamped was by the river Nile, but this was a long way round. Another route, very much shorter, led through a desert so infested by serpents and other venomous reptiles, that it was thought impossible for the Egyptians to take it. Moses, however, determined upon this path, and to destroy the reptiles, took with him large numbers of ibises, birds that abound in Egypt and which destroy the snakes and reptiles. These birds the army of Moses carried in large crates or cages, as far as the desert, when they were let fly, and soon cleared the way for the troops to advance in safety. Thus the Egyptians were enabled to come up with the Ethiopians long before they were expected, and to conquer them easily. The story adds, that Moses, with his soldiers, pursued them as far as Saba, a royal city of Ethiopia; that here he married the daughter of the king, and returned in peace and triumph to Egypt. A Scripture coincidence with part of the narrative of Josephus is to be found in Numb. xii. 1, where it is stated that Moses had married an Ethiopian woman. The Bible does not give her name, or say when he married her. Josephus calls her Tharbis. Some commentators, however, identify her with Zipporah (on not very sufficient grounds), and regard the whole account of the Ethiopian expedition as an unfounded legend, framed originally to account for the above passage." *Bibl. Treas.*

[a] Ex. iv. 10.

"Amongst other acts of God's providence and wise economy of all things, there is not one more observable than the succession of His Church, and dispensation of His most precious gifts attending it. You shall not, in any age, find the flourishi'g of learning severed from the profession of religion; and the proposition shall be granted, without exception. God's people were always the learnedest part of the world." *Dr. Hammond.*

he slays an Egyptian

24, 25. oppressed, overpowered, *lit.*, exhausted, worn-out. **smote . . Egyptian,** and killed him.[b] **supposed . . understood,** prob. fr. his curious history, of which they may have heard. **God,** who had so miraculously preserved him. **would . . them,** *R.V.*, "was giving them deliverance," God having intimated this purpose by providential care and training.

The patriotism of Moses.—I. Long nursed—"forty years." II. Prematurely exhibited. III. Ungratefully repudiated. IV. Suddenly abandoned. V. Divinely revived. *Burn.*

The persecutors.—The Judaism of that day had degenerated (as all spurious religion tends to degenerate) into a religion of hatreds. Then, as in many ages, religion had come to be identified with a partisanship, which clothed its own egotism under the guise of zeal for God, and lost itself in a frenzy of persecuting zeal against all opinions and all practices which were not its own. The Pharisaic Jews hated the Gentiles, hated the Samaritans, despised the poor, oppressed womanhood, insulted publicans, would have called down fire from heaven on all who differed from themselves. *Farrar, Messages of the Books.*

[b] Ex. ii. 11, 12.

"The history of Moses supplies us with an instance of a proud and rash spirit, tamed down to an extreme gentleness of deportment." *J.H. Newman.*

"He shows how ungrateful they were to their benefactor: for, just as in the former instance, they were saved by the injured Joseph, so here again they were saved by the injured Moses." *Chrysostom.*

he reproves his brethren

26—28. shewed, appeared, unexpectedly, aft. the act of preceding day. **strove,**[c] their bondage embittered by internal strife. **sirs,** respectful address; not lordly contempt. **brethren,** reason for union. **he . . wrong,** the stronger of the two, with inflamed passion, flushed with conquest. **thrust . . away,** just as, long years after, Jesus was despised and rejected by his countrymen. **who . . us?** Ah, who indeed, and what a people to judge and rule, even with the highest sending.

Moses' idea of educating the people.—I. Fraternity. "Sirs, ye are brethren." II. Justice. "Why do ye wrong?"

Disagreements of Christians.—The following is told of two stanch Scotch Presbyterians. Johnny Morton, a keen burgher, and Andrew Gebbie, a decided anti-burgher, both lived in the same house, but at opposite ends; and it was the bargain that each should keep his own side of the house well thatched. When the dispute

[c] Ex. ii. 13.

"When a passionate parley is begun, there is a plague broke out; the meek man, like Aaron, takes his censer with the incense of a 'soft answer,' steps in seasonably and 'stays the plague.'" *M. Henry.*

about the principle of their kirks, and especially the offensive clause in the oath, grew hot, the two neighbors ceased to speak to each other. But one day they happened to be on the roof at the same time, each repairing the thatch in the slope of the roof on his own side; and, when they had worked up to the top, there they were face to face. They couldn't flee: so at last Andrew took off his cap, and, scratching his head, said, "Johnny, you and me, I think, ha'e been very foolish to dispute as we ha'e done, concerning Christ's will aboot our kirks, until we ha'e clean forgot his will aboot ourselves; and so we ha'e fought sae bitterly for what we ca' the truth, that it has ended in spite. Whatever's wrang, it's perfectly certain that it never can be right to be uncivil, unneighborly, unkind, in fac', tae hate ane anither. Na, na! that's the Deevil's wark, and no God's. Noo it strikes me, that maybe it's wi' the kirk as wi' this house,—ye're working on a'e side, and me on the t'ither; but, if we only do our work weel, we will meet at the tap at last. Gie's your hand, auld neighbor!" And so they shook hands, and were the best of friends ever after. *Macleod.*

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"Hath any wronged thee? Be bravely revenged. Slight it, and the work is begun; forgive it, and it is finish'd. He is below himself, that is not above an injury." *F. Quarles.*

he flies to Midian

29, 30. fled, both from his brethren and Egypt. **saying,** word. **Midian,**[a] a district of the Sinaitic peninsula. **begat,** having mar. Zipporah ("he had better, haply, have mar. to a quartan ague"),[b] the dau. of Jethro[c] (or Reuel). **two sons,** Gershom,[d] and Eliezer.[e] **forty . . expired,** Moses' life consisted of three periods of 40 years ea.[f] **wilderness . . Sinai,** the name of one peak in a range called Horeb.[g] **angel . . Lord,** *R.V.* omits "of the Lord;" the fathers[h] suppose the angel to have been the second pers. of the Trinity. **flame . . bush,**[i] *flame* = sym. of affliction, etc., *bush* = sym. of God's people kept in the fire.

The burning bush.—A sign and type—I. Of Israel, as in Egypt it resembled a degenerate and wild thorn-hedge, burning but not yet consumed in the glow of the brick-kiln, and in the heat of trial. II. Of the Christian Church, in its significant cross-form, constant trial, and indestructible powers of life. This bush has now burned for nearly 2,000 years, and yet we have never seen its ashes. *Gerok.*

The Church before the Reformation.—"Where did your Church lurk, in what cave of the earth slept she, for so many hundreds of years together, before the birth of Martin Luther?" The reply is, that she *lurked* beneath the folds of that garment of many colors, which the hands of superstition had woven and embellished for her, and wherewith she was fantastically encumbered and disguised. She *slept* in that cavern of enchantment, where costly odors and intoxicating fumes were floating around, to overpower her sense, and to suspend her faculties; till, at last, a voice was heard to cry, *Sleep no more.* And then she started up, like a strong man refreshed, and shook herself from the dust of ages. Then did she cast aside the gorgeous "leadings" which oppressed her, and stood before the world, a sacred form of brightness and of purity. *Le Bas.*

a Ex. ii. 15.

b *Trapp,* who adds, "It is not ill to marry, but good to be wary, lest we make shipwreck in the haven."

c Ex. ii. 21.

d Ex. ii. 22.

e Ex. xviii. 3, 4.

f (1) In Pharaoh's palace, (2) in Midian, (3) in government of Israel. He died at the age of 120 yrs. De. xxxiv. 7.

g *Robinson, Bib. Res.* i. 177.

h *Hilary, Augus., Hieronym., Ambrose.*

i Ex. iii. 2; Mal. iii. 1.

the burning bush

31, 32. wondered . . sight, *his* philosophy could not explain it. A bush on fire, yet unconsumed. **voice . . Lord,**[j] hence it is supposed this angel, so called, was Jehovah himself. **I . . God,** *etc.*, the true and *living*[k] God. **trembled,** reverence, fear, awe. **durst . . behold,** he hid his face.[l]

Moses trembled.—I. 1. Not from slavish fear; 2. But from humility. II. Filial fear and reverence for God will be an incentive always to speak and act as—1. Before God; 2. In God; 3. From God. *Anon.*—*The fear of Moses.*—It was—I. Holy—1. He knew that this was the work of his God; 2. And knowing it, he acknowledged it by a reverential fear. II. Humble—1. By this fear he owns his inferiority; 2. And shows that he is not ashamed to own it. III. Religious. *Anon.*

A present God.—There is something in the thought of being surrounded, even upon earth, by the Majesty on High, that gives a peculiar elevation and serenity of soul. To be assured in the loneliest hour of unknown or neglected sorrow, that every sigh ascends to the eternal Throne, and every secret prayer can be heard in heaven; to feel that, in every act of conscious rectitude, the heart can appeal, amidst all the contradictions of sinners, to One who seeth not as man seeth, produces a peace which the world can never give. Feeling itself, like Enoch walking with God, the heart perceives a spirituality and purity in every joy, a mercy and a balm in every sorrow, and, exalted above the intrusions of an intermeddling world, has its "conversation in heaven." *Mathew.*

j Hence it is argued that the Revealer under *old* dispensation is identical with the Logos of the *new.* See *Smith's Scrip. Test. to Messiah* i. 482 *ff*; *Hengstenberg's Christology* i. 107.

k Ma. xxii. 31; He. xi. 16.

l Ex. iii. 6; *cf.* 1 K. xix. 13.

he receives his commission

33, 34. shoes.[m] **place . . ground,**[n] Jewish priests went barefoot in Tabernacle and Temple. To this day no one may enter Mohammedan mosques without removing or covering the shoes worn on the street. **seen . . seen,** *R.V.*,

m Mk. vi. 9; Ac. xii. 8. The sandals worn by Israelites were probably similar to those of Egyptians, of wh. specimens have been preserved.

n Ex. iii. 5.

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Moses rejected becomes a deliverer

"I have surely seen." Hebraism = intense inspection and consideration. Note the steps—*seen*—heard—come down. **come,** fear not, approach, hearken, obey. **send thee,** an old man of eighty years. **Egypt,** the place of their bondage, and their training.

Put off thy shoes.—An exhortation to put off earthly stains and conceited pride in the presence of the Lord. I. For ministers in the study and in the pulpit. II. For hearers in their church-going and at worship. *The greater our need, the nearer is God.*—I. He sees the sufferings of His people. II. He hears the sighs of believers. III. He comes down at the proper time. IV. He sends out His servants. *Gerok.*

Compassion of God.—This is the infinite greatness of His mercy and love, whereby He relieves the miseries of His people. This perfection of Jehovah is conspicuously displayed in the gift of His Son; the revelations of His will; the bounties of His providence; the exercise of His patience; the promise of His mercy; the manifestation of His presence; and the provision of everlasting life. *C. Buck.*

35, 36. refused, rejected, denied. **deliverer,**[a] *Gk.*, redeemer. **angel.**[b] **wonders,** prodigies. **signs,** lessons of instruction, seals of commission. **Egypt,** the ten plagues.[c] **Red Sea,** at the Exodus.[d] **wilderness,**[e] the quails, manna, water fr. rock, etc.

Moses basely denied by his people.—The world is also—I. Blind to the manifestations of the Divine glory; II. Ungrateful for the proofs of the Divine compassion; III. Thoughtless before the judgments of the Divine holiness. *Gerok.*

Glory of the miracles of Christ.—The Divine authority of the Jewish lawgiver was chiefly seen and heard in thunderings and lightnings, great plagues and fearful judgments—in the darkened air, and the flashing firmament, and the corrupted waters, and the divided sea, and the rending earth, and the devouring fire, and lamenting families, and armies overwhelmed, and terror-stricken nations; so that most emphatically does the sacred historian, in summing up the character of Moses as a worker of miracles, declare that none ever equalled him "in all that mighty hand, and in all the great *terror* which he showed in the sight of all Israel." Deu. xxxiv. 12. The glory of our Saviour's miracles, upon the other hand, is of a very different kind, and better suited to the genius of His dispensation. He gave, indeed, abundant testimony that it was not for want of power He did not signalize His mission by signs and wonders in the style of those performed by Moses,—when, for example, over His cross the sky was shrouded with a pall of funereal darkness, while fierce earthquakes tore the flinty rocks, and the temple-veil was rent asunder by an unseen hand, and the buried dead arose and mingled once more, mysterious visitants, among the haunts of men. But the characteristic tone of the Redeemer's marvellous works was of another and more benignant kind. The Mighty Man of wonders, by whom came grace and truth, "went about doing good." Consolation and joy, and bright-eyed health, attended all His steps. Mercy went before His face; and at His heavenly smile diseases vanished, pain expired, fear ceased to quiver, sorrow dried her tearful countenance, the broken heart was made whole. "When the ear heard" Him, "then it blessed" Him; "and when the eye saw" Him, "it gave witness unto" Him. He "was eyes to the blind, and feet" was He "to the lame." "The blessing of him that was ready to perish came upon" Him, and He "made the widow's heart to sing for joy." *Patterson.*

37—40. prophet, *etc.*,[f] Stephen clearly implied that Christ was that prophet; as also did Peter.[g] **him . . hear,**[h] as the last messenger;[i] confirming, fulfilling, explaining all previous messages of law and prophecy. **this,** Moses. **he . . fathers,** acting as mediator[j] betw. them and God; hence a type of Christ. **church . . wilderness,** true, believing Israelites formed a Church even *there.* **lively,** living; and, but for sin, life-imparting. **oracles,**[k] words, utterances, Divine communications. **gods . . us,** to guide, protect. **Moses,** who was receiving the law in Sinai at the time. **not . . him,**[l] this was a mere excuse. They took advantage of his absence to accomplish their hearts' desire.

The law of God, a living word.—I. It is living in itself, an efflux of the living God; a law giving life, not killing and oppressing, but regulating and forming. II. In a state of sin, it, indeed, at first proves itself as killing; it reveals spiritual, and threatens eternal death; but even there it is not dead, but living, a burning flame, and as a piercing sword. III. In a state of grace it has become living and embodied in Christ, the Revealer and Fulfiller of the law. *Gerok.*

a Ac. v. 31.

b Ex. xiv. 19; Nu. xx. 16.

c Ex. vii. 19—xii. 30; see *Class and Desk, O. T.* 106.

d Ex. xiv. 10—31; *Class and Desk, O. T.* 110.

e Ex. xvi. 35.

"An illustrious spectacle did the Lord exhibit to the whole world, when He subdued the pride of Egypt, not with bears and lions, but with lice and frogs." *Chrysostom.*

"As thrashing separates the corn from the chaff, so does affliction purify virtue." *Burton.*

the predicted prophet

f De. xviii.15—18.

g Ac. iii. 22.

h Ma. xvii. 5.

i He. i. 1, 2; ii. 1—3.

j Ex. xix. 3, 17.

k Ro. iii. 2.

l Ex. xxxii. 1—8.

Contrast the infinite variety found in the Bible with the monotony of other great books. The Koran is Arabian, the Vedas are Indian, the Zendavesta is Persian, the Bible alone is cosmopolitan. Other books for the most part have a oneness of treatment, of subject-matter, even of style. As a living thing the Bible appeals to the mind, affections, historical instincts, domestic sympathies, political aspirations. *Lightfoot.*

The folly of idolatry.—"My father," said a convert to a missionary in India, "was an officiating priest of a heathen temple, and was considered in those days a superior English scholar, and, by teaching the English language to wealthy natives, realized a large fortune. At a very early period, when a mere boy, I was employed by my father to light the lamps in the pagoda, and attend to the various things connected with the idols. I hardly remember the time when my mind was not exercised on the folly of idolatry. These things, I thought, were made by the hand of man, can move only by man, and, whether treated well or ill, are unconscious of either. Why all this cleaning, anointing, illuminating, &c. ? One evening these considerations so powerfully wrought on my youthful mind that, instead of placing the idols according to custom, I threw them from their pedestals and left them with their faces in the dust. My father, on witnessing what I had done, chastised me so severely as to leave me almost dead. I reasoned with him that, if they could not get up out of the dust, they were not able to do what I could, and that, instead of being worshipped as gods, they deserved to lie in the dust where I had thrown them."

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idolatry of the Israelites

41—43. made, prob. of plates of gold on a wooden or clay base. **calf,**[a] in imitation of Apis, at Memphis; or Mnevis, at Heliopolis. **sacrifice,** they professed to be worshipping God under this symbol.[b] **rejoiced,** held a festive celebration. **host . . heaven,**[c] heavenly bodies. A form of worship called Sabaism. **book . . prophets,** *i.e.*, the twelve minor prophets, reckoned *one book* by the Jews, (Am. v. 25—27). **Moloch,**[d] acc. to Rabbins, hollow image of brass, with head of ox and members of human body.[e] **star . . Remphan,** *R. V.*, Raphan, *i.e.*, the star-God. **carry . . Babylon,** hence the political degradation of the nation was a punishment for idolatry.

Remove you beyond Babylon.—I. The doom here pronounced on the ungrateful Jews—1. Terrible; 2. Rendered more bitter to them because it was fulfilled by a professedly heathen nation; 3. Perfectly just, and, compared with the greatness of their sins, merciful. II. The way in which it was fulfilled (refer to history of Captivity). III. The object God had in view in thus punishing His chosen people. Learn: (1) God's patience does not always last; (2) When His anger is aroused, an awful sentence is passed; (3) Christ is the only Rock to whom we can fly to escape this doom. *Anon.*

Human sacrifices in ancient Britain.—Maurice, in his "Indian Antiquities," refers thus to the worship practised by the British Druids. The pen of history trembles to relate the baleful orgies which their frantic superstition celebrated, when, enclosing men, women, and children, in *one vast wicker image*, in the form of a man, and filling it with every kind of combustibles, they set fire to the huge Colossus. While the dreadful holocaust was offering to their sanguinary gods, the groans and shrieks of the consuming victims were drowned amidst shouts of barbarous triumph, and the air was rent, as in the Syrian temple of old, with martial music. Religion shudders at such a perversion of its names and rites, humanity turns with horror from the guilty scene. Such were our ancestors. To us much has been given, and of us much will be required.

44—46. tabernacle, a *tent* specially prepared and set apart for religious purposes. **witness,** or, of the *testimony*,[f] or *law*, wh., bec. it testifies the Divine will, is termed a testimony. **fashion,**[g] or pattern. Moses did not originate, but reproduced acc. to pattern; and even that was an image, type, shadow of things to come.[h] **Jesus,** *i.e.*, *Joshua.*[i] **into . . Gentiles,**[j] *R. V.*, "when they entered on the possession of the nations" in Canaan. **unto . . David,** *i.e.*, the tab. was brought in and retained to his time. **desired,**[k] *etc.*, but was not permitted to accom. his wish. **tabernacle,** *R. V.*, "habitation."

David and Solomon.—There is really a tacit contrast between David and Solomon in favor of the former. Solomon holds a very inferior place to David in the Scriptures. Stephen employs this fact to enforce his argument, but tacitly and indirectly, lest he should appear to speak indecorously of so great and wise a king as Solomon. What is thus suggested or implied may be brought out more distinctly by a paraphrase: "So far is a permanent and solid temple from being essential to acceptable worship, that even David, the favorite of Jehovah, the man after God's own heart, whose darling wish it was to find a shelter and home for his Divine protector, was not suffered to erect the house which he had planned, and for which he had collected the materials, but it was Solomon who built it." *J. A. Alexander.*

[a] Ex. xxxii; 1 K. xii. 28—30.

Mummies of animals so worshipped are often found in the catacombs of Egypt.

[b] Ex. xxxii. 5.

[c] De. xvii. 2, 3, 5; Je. xxix. 13; Ps. lxxxi. 12.

[d] Le. xviii. 21; xx. 2—5; 1 K. xi. 7; 2 K. xxiii. 10; Je. xxxii.35; Am. v. 26.

[e] It was hollow, and heated from below, the children to be sacrificed being placed in its arms, while drums were beaten to drown their cries.

the tabernacle

[f] Nu. ix. 15.

[g] Ex. xxvi. 30.

[h] He. viii. 5.

[i] So also in He. iv. 8; see *Lightfoot on Rev. of A. V.* 158.

[j] Jos. iii. 14; xi. 23.

[k] 2 S. vii. 1, 2; Ps. cxxxii. 1—5.

"Neither Miriam, that is, the prophets, nor Aaron, the priests, nor Moses, the deliverer of the Law, but Joshua, that is, Jesus Christ, was able to lead God's people into the promised land, to heaven and everlasting bliss." *Jerome.*

"The glaring imperfections of Solomon's life have been used as dark ground to set off the lustre of that pure righteousness which the Spirit has spoken by his lips." *Dr. Arnot.*

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Solomon's temple

a 1 K. vi. 1; 2 Ch. vi. 7, 8.

b 1 K. viii. 27; Ac. xvii. 24.

c Is. lxvi. 1, 2.

d Ma. v. 34, 35.

"Kings, as being kings, serve the Lord, when they do in His service those things which kings only have it in their power to do." *Augustine.*

concluding invective

e Ex. xxxii. 9; Is. xlviii. 4; Ne. ix. 16.

f Le. xxvi. 41; Je. vi. 10; De. x. 16; Ro. ii. 28, 29.

g Is. lxiii. 10; Ep. iv. 30; 1 Th. v. 19.

h 1 K. xix. 10; 2 Ch. xvi. 10; xxiv. 21; Je. xxvi. 8, 23; He. xi. 36—38; 1 Th. ii. 15.

i Ac. iii. 14.

j De. xxxiii. 2; Ga. iii. 19; He. ii. 2, 3.

"Other sins are against God's law; but pride is against God's sovereignty. Pride not only withdraws the heart from God, but lifts it up against God." *Manton.*

Stephen's vision

"Lo, God offers thee the same blessed prospect to the eye of thy soul! Faith is the key that can open the heaven of heavens. Fix thine eyes upon that glorious and saving object; thou canst not but lay down thy body in peace." *Bp. Hall.*

"The soul, uneasy, and confined from home,
Rests and expatiates on a life to come."
Pope.

47—50. **Solomon . . house,**[a] the Temple. **dwelleth not,** exclusively, with circumscribed presence. **hands,**[b] however spacious and splendid. **prophet,** Isaiah.[c] **Heaven . . throne,** how poor the throne of earthly kings! **earth . . footstool,**[d] *R. V.*, "the footstool of my feet;" what then must the throne be? and what the power and majesty of the Great King? **hand . . things?** the heavens and the earth; *hand*, the symbol of power, wisdom, skill.

Temples of the Most High.—God's Church is not built of—I. Gold and silver—worldly power; II. Wood and stone—mechanical service; III. Parchment or paper—creeds and governments; but—IV. God's Church *is* built of living hearts, in—1. Faith; 2. Hope; 3. Love. *Wythe.*

The object of Stephen's address.—Four thoughts stand out in this discourse:—I. That God's dealing with His people showed constant progress. The end was not reached by a leap, but by development. II. That the temple is not exclusively holy. Where God is there is His sanctuary. The inference is easy,—if God goes now to the Gentiles that will make them acceptable. III. Israel invariably opposed God in His first offer of mercy, rejected the deliverer sent, suffered a while in consequence, and then accepted that very deliverer afterwards. IV. They accuse him of disloyalty to Moses. But Moses prophesied of Jesus. So, it is not he, but his accusers who are law-breakers. *Stifler, Introd. to the Acts.*

51—53. **stiffnecked,**[e] proud; all. to bowing head in doing homage. **uncircumcised**[f] **. . ears,** "destitute of the disposition to honor and love the truth of which their circumcision should have been the sign." **resist . . Ghost,**[g] whose will was made known by prophets, etc. **which,** *etc.*[h] **Just One,**[i] *R. V.*, "Righteous One." **disposition,** *R. V.*, "as it was ordained by angels."[j]

Ye do always resist.—I. The character of persistent neglecters of truth and God. II. How this character expresses itself in resistance to heavenly influences. III. The tremendous consequences of resisting the Holy Spirit.

The death of Stephen.—A Spanish painter, in a picture of Stephen conducted to the place of execution, has represented Saul as walking by the martyr's side with melancholy calmness. He consents to his death from a sincere, though mistaken, sense of duty; and the expression of his countenance is strongly contrasted with the rage of the baffled Jewish doctors and the ferocity of the crowd who flocked to this scene of bloodshed. Literally considered, such a representation is scarcely consistent either with Saul's conduct immediately afterwards, or with his own expressions concerning himself at the later periods of his life. But that picture, though historically incorrect, is poetically true. The painter has worked according to the true idea of his art in throwing upon the persecutor's countenance the shadow of his coming repentance. We cannot dissociate the martyrdom of Stephen from the conversion of Paul. The spectacle of so much constancy, so much faith, so much love, could not be lost. It is hardly too much to say with Augustine, "the Church owes Paul to the prayer of Stephen." *Conybeare and Howson.*

54—56. **cut . . teeth,** in their rage, throwing off the restraints of a judical court. **full . . Ghost,** raised above fear; and having the glory of heaven revealed. **standing,** not sitting; but, as it were, stepping forward to welcome the first martyr into heaven.

Stephen.—I. His character: He was full of—1. Faith; 2. The Holy Ghost; 3. Wisdom; 4. Power. II. The treatment which he received. III. The blessedness which he enjoyed: 1. The calmness and composure which he manifested; 2. The vision of glory with which he was favored; 3. The feelings he displayed in his last moments. *Anon.*

Receive my spirit.—Holy women, too, have been taught by the dying Stephen. In the reign of King James, the Papists took Margaret Wilson down to the Bay of Wington, at low water, and bound her to a stake, there to await the flood-tide. The waters came slowly in, closing round her, rising higher and higher. They reach her throat; but the martyr still sings with a loud clear voice the twenty-third Psalm. Her mouth fills at length; she gurgles forth, "Lord Jesus, receive my spirit!" and goes to sleep beneath the tide. The accomplished Madame Guyon, in her persecutions, could say, "I had no sight but of Jesus Christ alone." Amidst trials and losses, who, beside Him, can put an everlasting arm underneath the sinking spirit? The life imparted from above does not consist in a set of notions, or in attendance upon ordinances. It is the meeting of a renewed soul with its Saviour on terms of amity. Philip can do little comparatively for me; Philip and Andrew

together can do but little for me; I must come myself to Jesus; must see and know Him for myself. As our own dissolution approaches, should not the prayer be, "We would see Jesus"? In the New Testament there is a particular description of only one Christian man's departure. The outward circumstances of his death were the most painful that could be. Yet the sight of our Saviour gave him perfect composure and complete victory. "He looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God." *Thompson.*

57, 58. cried . . voice, professing horror at what they heard; commanding him to be silent. **stopped . . ears,** affectation of deeply wounded feeling. **ran . . accord,** *R.V.*, "rushed," tumultuously. Jews had no power to inflict cap. punishment. Death of Stephen illegal. **out . . city,**[a] lest it be defiled.[b] **stoned,**[c] gen. mode of execution among Jews. **witnesses,** also compelled to be executioners. This a check to hasty or false charges. **clothes,** removed to allow the arm more freedom. **young man's,** *see Gk.*, term applied to males under forty years. **Saul,**[d] first mention of Paul. How wide the dif. betw. the young man Saul, and "Paul the aged!"

Saul of Tarsus.—I. His age,—a young man. II. His occupation,—presiding over the cruel death of a good man. Learn:—(1) A bad beginning need not lead to a bad end; (2) Even this hard and cruel heart changed by the grace of God; (3) If you have begun life badly, you need not continue and end it so; (4) God is able to save you. *Anon.*

Praying for enemies.—J. W., a pious young man, was employed in a large manufactory, the overseer of which took every opportunity of exposing him to the ridicule of his companions, on account of his religion, and because he refused to join in their drinking parties and Sabbath frolics. As they lived in the same house, the overseer one day heard him at prayer, and resolved to listen; when, to his great surprise, he found himself the subject of the young man's supplications, who was supplicating earnestly for him, that God would give him repentance unto salvation. The man was deeply penetrated with what he heard. He had never entertained an idea of the power or nature of true prayer. "I never," said he to himself, "thus prayed to God for myself." The next day he took John aside; "I wish," said he, "John, you would preach to me a little." John, who only thought his grave face was meant to turn the subject into ridicule, said, "Mr. M., you know I am no preacher, I don't pretend to it." "Nay," said Mr. M., "I don't know how you can preach today; but I heard you yesterday make such a description of my state, as convinces me you can do it very well; and I shall be much obliged to you to repeat it." "Oh," said John, "it is true I was at prayer, and did, indeed, heartily pray for you." "Very well," said he, "pray, do it again; for I never heard anything in my life which so deeply affected me." John did not wait for much entreaty; they knelt down together, and cried to the God of all grace, and found acceptance. From that day they were bosom friends; went to the same place of worship, and frequently bowed their knees together, and joined in praise and thanksgiving. Their conversation adorned their profession; and the mocker became a confessor of the grace which he had so often abused and turned into ridicule. *Whitecross.*

59, 60. calling . . God, *R.V.*, "upon the Lord," instance of prayer addressed to Jesus.[e] **receive . . spirit,** so the dying Saviour addressed His Father.[f] **loud voice,** vehemency of desire. Love strong in death. **lay . . charge,** foll. example of Christ.[g] What did the young man Saul think, when he heard that prayer? When he afterwards remembered it?

The death of Stephen refutes some popular mistakes.—I. That character will save a person from harm. II. That truth needs only to be heard in order to be recognized. III. That regularly constituted authorities must be right. IV. That personal deliverance in time of trial is the only possible providence. V. That life is limited to things of the bodily senses. *Parker.*—*The magnanimity of the Christian spirit.*—The moral grandeur of the Christian spirit is shown—I. By the victories which it achieves over the corrupt affections of the human heart. II. By its superiority to the principles, spirit, and practices of this world. III. Under the infliction of unprovoked injuries. IV. By the support and consolation which it gives in seasons of sorrow and pain, and the victory which it achieves over the king of terrors. V. In the benevolence and grandeur of its purposes, and in the labors and sufferings to which it prompts in the execution of them. *Judd.*—*The best testament of a Christian.*—To commend—I. His soul to heaven.

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Stephen's martyrdom

a Lu. iv. 28, 29.

b Le. xxiv. 14.

c De. xiii. 9, 10; xvii. 5—7.

d Ac. xxii. 20.

For account of Stephen's trial, defence, and martyrdom, see *Conybeare and Howson's St. Paul*, cap. ii.

"Young men, in the conduct and management of actions, embrace more than they can hold; stir more than they can quiet; fly to the end, without consideration of the means and degrees; pursue some few principles, wh. they have chanced upon absurdly; care not to innovate, wh. draws unknown inconveniences; use extreme remedies at first; and that which doubleth all errors, will not acknowledge or retract them." *Bacon.*

"Reckon any matter of trial to thee among thy (private) gains." *Adams.*

Stephen's last words

e Ac. ix. 14, 21; xxii. 16; *cf.* Ac. ii. 21; Ro. x. 12 *ff.*

f Ps. xxxi. 5; Lu. xxiii. 46; 1 Pe. iv. 19; Phi. i. 23.

g Ma. v. 44; Lu. xxiii. 34; 1 Ti. i. 16.

"No parallel to this prayer of Stephen can be found out of Christian history." *Hackett.*

"Of love there be two principal offices: to give and to forgive. Stephen is an excellent pattern of both." *Dean Boys.*

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II. His body to the earth. III. His friends to the Divine protection. IV. His enemies to the Divine compassion. *Starke.—Stephen.*—I. In life, full of the activity and wisdom; II. In suffering, full of the suffering and courage; III. In death, full of the confidence and peace, of faith. *Bachman.*

The last words of the first martyr.—The dying Saviour called upon the Father; the dying protomartyr calls upon Jesus: "Receive my spirit!" He does not invoke Mary or Gabriel; his eye is directed to Him whom all saints and angels adore. Who but He that holds the keys of hell and of death is competent to this last office? "The Lord is my keeper," and let Him alone have charge of my soul at its departure. The Holy Spirit supplied from the lips of this earliest Christian witness a fitting prayer for all dying believers. Patrick Hamilton, the first native of Scotland who died for the Word of God and our right to read it, was distinctly heard, amidst the fury of the flames and of an angry multitude, praying thus: "How long, O Lord, shall darkness cover this realm? How long wilt Thou suffer this tyranny of men? Lord Jesus, receive my spirit!" So, too, prayed Bishop Hooper, in the midst of the flames: "Lord Jesus, have mercy upon me! Lord Jesus, have mercy upon me! Lord Jesus, receive my spirit!" The venerable Jewell, Bishop and Reformer, prayed similarly, in his last moments: "Lord, take from me my spirit! Lord, now let thy servant depart in peace! Break off all delays! Suffer Thy servant to come to Thee. Lord, receive my spirit!" Dr. Bateman died crying: "What glory! The angels are waiting for me! Lord Jesus, receive my soul! Farewell!" The last words of William B. Tappan were: "I'm going,—my sight is gone. Wife, daughter, farewell! Lord Jesus, receive my spirit!" *Thompson.*

"If Christ had done nothing more for humanity than give to it this word 'sleep' in place of 'death,' He would have been the greatest of benefactors." *T. T. Munger.*

"The soul that lives, ascends frequently, and runs familiarly, through the streets of the heavenly Jerusalem, visiting the patriarchs and prophets, saluting the Apostles and admiring the army of martyrs. So do thou lead on thy heart, and bring it to the palace of the Great King." *Baxter.*

CHAPTER THE EIGHTH.

Saul the persecutor

1—3. consenting, approving. There is some reason to suppose that he was a member of the Sanhedrin.[a] **scattered,** and wherever they went something else was *scattered*—the seed of the kingdom.[b] **Apostles,** who bravely remained at their post, watching over the Church at Jerus. Prob. devout Jews, rather than Christians. **haling,**[c] dragging away.

The smiter smitten.—I. A man's life comes back on him. II. A man's Christian experience must be affected by the unchristian life he has previously lived. (1) The distribution of penalties is God's work. (2) Under all the apparent confusion of life there is a principle of justice. (3) The greatest sufferings may be borne with patience and hopefulness. *Parker.*

Sir T. More's defence.—Sir Thomas More (Lord Chancellor of England), after having been tried at Westminster and condemned to death without any just or reasonable cause, concludes his speech to his judges thus:—"More have I not to say, my lords, but that as St. Paul held the clothes of those who stoned Stephen to death, and as they are both now saints in heaven, and shall continue there friends for ever; so I verily trust, and shall, therefore, most heartily pray, that though your lordships have now here on earth been judges to my condemnation, we may nevertheless hereafter cheerfully meet in heaven to everlasting salvation." *Myer.*

a Ac. xxvi. 10. One qualificati'n was that a mem. of the Sanhedrin should be a father, as more likely to lean towards mercy. If this was the rule when Stephen was tried, and if Saul was one of the judges, he must have been married at the time.

b Ac. xi. 19.

c Ac. ix. 1, 2; xxvi. 10, 11; Ga. i. 13; 1 Ti. i. 13.

4—8. scattered . . Word,[d] "Satan made missionaries where he tried to make martyrs." **Philip,**[e] the deacon. **Samaria,** the cap. of that province. Also called *Sebaste.*[f] **people,** the multitude. **healed,** the Master went with His servant. **joy . . city,**[g] comp. ordinary civic rejoicings with this.

"It matters not how the head lies if the heart be right." This is an everlasting truth. Nothing comes amiss when the heart is right. *Anon.*

the Church scattered

Philip goes to Samaria

The ground of joy.—I. Jesus has come to save sinners from their sin. II. Christ has risen. III. Through faith in His name there is forgiveness. IV. The Gospel is now sent to all nations. V. Why should there be so much restlessness and sorrow in the world? Is it not because there is too little living, vital religion? *Benson.—The aggressive power of Christianity.*—1. The truth of this doctrine is suggested by the first impulses of the religious principle, the spirit of love in every Christian's bosom; 2. It further appears from the fact, that truth is the grand instrument which God employs to overthrow the kingdom of Satan, and establish that of His Son; 3. And also from the very attitude of a fallen world towards God; 4. The whole current of Scripture precept; and—5. The entire history of the Gospel confirms it. *Linsley.*

d Ac. i. 20; Ph. i. 12.

e Ac. vi. 5; xxi. 8.

f *Jos. Ant.* xx. 6, 2.

g Ro. xiv. 17; Ps. ix. 2.

The security of Christianity.—The real security of Christianity is to be found in its benevolent morality, in its exquisite adaptation to the human heart, in the facil-

ity with which its scheme accommodates itself to the capacity of every human intellect, in the consolation which it bears to every house of mourning, in the light with which it brightens the great mystery of the grave. The whole history of Christianity shows that she is in far greater danger of being corrupted by the alliance of power, than of being crushed by its opposition. Those who thrust temporal sovereignty upon her, treat her as their prototypes treated her Author. They bow the knee, and spit upon her; they cry, "Hail!" and smite her on the cheek; they put a sceptre in her hand, but it is a fragile reed; they crown her, but it is with thorns; they cover with purple the wounds which their own hands have inflicted on her; and inscribe magnificent titles over the Cross on which they have fixed her to perish in ignominy and pain. *Macaulay. Joyousness of Christianity.*—Religion is good both for a man's body and soul, both for time and eternity. It has the promise of the life that now is, and also of that which is to come. It not only teaches men to govern their spirits, but also to take care of their bodies; not only to watch over their tempers and dispositions, but also to manage, in a prudent manner, their worldly business. If men were truly religious, they would not only have brighter prospects for heaven, but they would also have far more cheerful and happy homes on earth. Religion brightens everything it touches. It strengthens the weak, comforts the disconsolate, encourages the despondent, lifts up those that are bowed down, and fills the mind, even amid worldly anxieties and cares, with peace and joy and hope. *Anon.*

9—11. Simon,[a] usually called *Simon Magus.* **sorcery,** magic arts. **power . . God,** *R.V.*, "that power of God which is called great." They regarded his magical feats as evidence of superhuman power. **him . . regard,** "Philip's mirs. struck him as much as his did the multitude."

Simon the sorcerer.—I. Mere working of wonders does not prove that a man comes from God. II. Miracles are not Christianity. III. The best method of dealing with error is to proclaim the truth. IV. Growth in spirit renders one more gentle in feeling and more charitable to others. V. Every sin has its deserved measure of retribution. VI. The essence of a sin resides in the intention. VII. Profession of religion is not Christian living. *Anon.*

The sin of Simon.—Simon had that mercenary mind which St. Paul calls the root of all evil. He thought that money could do everything. He deified money. Knowing what it was to him; how he taught, practised sorcery, and aimed at popularity, and set himself up as some great one for money; he took it for granted that every one else regarded money in the same way. Alas! "let him that is without sin among you" in this matter "cast the first stone" at him! If there are none now who seek to buy God's gifts with money, at least are there not some who consent to sell their own souls for money? Oh, these dishonesties in trade, in speculation, in trusts, yes, even in charity! If we really cared for God's gifts, I can even fancy that some of us might offer money for them. If we do not offer money for God's gifts, is it not because we care ten thousand times more for things which money can purchase? But I will tell you what no money can buy: it cannot buy any one of God's highest gifts; it cannot even buy health, eyesight, comeliness, affection, repose of conscience, hope in death, or a single ray of the love of God. And therefore a man who learns by long habit to think that money is everything, is as much what the Scripture calls a fool, as he is what the Scripture counts a sinner. *Dean Vaughan.*

12, 13. believed . . God, words and deeds far beyond Simon's in wisdom, holiness, power. **Simon . . believed,**[b] not with the heart unto righteousness. Professed to believe; perh. was sincere. **baptized,** viewed baptism as the initiation into communion with that powerful Spirit with whom he thought P. was in league. **wondered,** and for his own ends trying to discover the source of P.'s power.

Real Christianity.—I. It has growth. II. It has breadth—overcomes prejudices. III. Power. The results apparent. IV. It brings joy. V. It has high moral standards. *Thomas.*

Simon offering the Church money for spirit.—The Church is always tempted in this way. We must always reject the unholy patronage. Do I address a minister who preaches to a moneyed pew? Your ministry will be blighted with well-merited condemnation. Do I minister to a Church that could accept secular patronage in order to preach a settled and determined theology? Such a Church would have sold its birthright for a contemptible price. Faith must spread its own daily board. Love

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The Church's expansion was a direct result of the persecution. Violence kicked the coals out of the brazier, but that did not put the fire out, but spread it. Wherever one fell, it flamed.

"Now you say, alas! Christianity is hard: I grant it; but gainful and happy. I contemn the difficulty when I respect the advantage. The greatest labors that have answerable requitals, are less than the least that have no regard. Believe me, when I look to the reward I would not have the work easier. It is a good Master whom we serve, who not only pays, but gives; not after the proportion of our earnings, but of His own mercy." *Bp. Hall.*

Simon Magus

a Identified by *Neander* with one who lived from 10 to 20 years aft., and mentioned by *Josephus* as the accomplice of the Procurator Felix.

"Of all heresy Simon Magus was the originator." *Cyril.*

"The sophistical arguments of falsehood have often a more fair appearance to the eye than the instructions of truth." *Origen.*

"Fame is like a river, that beareth up light things and drowns those that are weighty and solid." *Bacon.*

baptism of Simon

b Ja. ii. 19, 20.

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must pay its own way. Do I speak to some who represent very feeble communities? Do not ask any man to help you, unless his help be the inspiration of love. Never be bribed into silence. Never keep back the truth of God, lest you should forfeit status or income. It is not necessary for any man to live, but it is necessary for every man to be loyal to Christ's truth. When the king came to meet Abram, and offered him great hospitality and patronage, Abram said, "No, lest thou say, I have made Abram rich." The chief power is spiritual, not financial. But the Church has wonderfully fallen under the fallacy which teaches that the Church ought to be socially respectable. *Parker.*

"Here we see assent, or the historical faith, preceded baptism; great joy, or the experimental efficacious faith, succeeded it." *Wogan.*

Peter and John in Samaria

14—17. heard, the good news would cheer the Ch. in Jerus. **Samaria,** either the city or the district. **sent,** through the Gospel the Jews will have dealings even with the Samaritans. **Peter,** who, being *sent*, acted as an obedient *son*, and not as *lord* of the Ch. **John,** one of those who once would invoke fire to consume them.[a] **who . . prayed,** *etc.*, they did not go down in order to impart the Holy Spirit, but having arrived they saw what was needed, and *prayed*, etc., not having power *of themselves* to impart the H. Spirit. **baptized . . name,**[b] they having professed to believe in Christ. **laid . . hands.**[c]

The first Church visitation.—I. The occasion: 1. Christian life to be fostered; 2. A want in the Church to be supplied. II. The visitors: 1. Peter; apostolic zeal; 2. John; evangelical tenderness. III. The functions: 1. Prayer in the name of the Church; 2. Imposition of hands in the name of God. IV. The effects: 1. The strengthening of the Church; 2. The sifting. *Gerok.*

Rich without money.—Who is there that does not imagine that everything can be bought? Yet how little in reality can we buy with money! Can you buy sound judgment? Poetic fire? Prophetic insight? Any form of spiritual and enduring power? Know ye that money has but a little world to live in, and that the highest gifts are not to be purchased with gold. God hath chosen the poor of this world rich in faith, and strong in power. To the poorest man He says, "Take this Gospel and preach it." A manger will do for a cradle when there is in it the Saviour of the world. Do you suppose that because you have little money you have little power, life, responsibility? What have you? You may have the power of prayer! You may be able to "speak a word in season to him that is weary." You may have the gift of hope and the faculty of music, and you may be able to lift the load from many a burdened heart. Poorest man, do not despair! You may be rich in ideas, in sympathy, in suggestion, and in all the noblest treasures that can make men wealthy with indestructible possession.

"They had received the spirit, namely, of remission of sins; but the spirit of miracles they had not received." *Chrysostom.*

Yet let a man come thro. any gate that first opens, only let him come! If one man should come through hatred of sin, if another man of lower mould should say, "I fear hell; God, have mercy upon me," let him also come. Every man must pray as he can. You cannot send the heart to school to teach it how to pray. Where the pain is, the prayer should be. *Parker.*

the sorcerer exposed

18—20. saw . . Ghost, whom he perceived to be the source of power wh. he coveted. **he . . money,** "the memory of his peculiar guilt has been perpetuated in the word *simony*, as applied to all traffic in spiritual offices." **Peter,** who, having neither silver nor gold, was unwilling thus to earn any. **gift**[d] **. . purchased,** a contradiction.

Wrong-heartedness.—I. Covetousness is the essence of wrong-heartedness. It is—1. Opposed to mental improvement; 2. Condemned both by—(1) Moral consciousness, (2) The verdict of society, (3) Scripture; 3. Incompatible with moral order. II. Wrong-heartedness is an evil of the greatest magnitude—1. It involves the sacrifice of what a man is and has; 2. It forbids an interest in religion; 3. It necessitates general personal wretchedness. III. This evil may be cured by—1. Repentance; 2. Prayer, etc. IV. Although the cure is distinctly defined, there is a tendency in the corrupt heart to project methods of its own—1. Deliverance from condemnation alone is sought; 2. They seek this by any means but the right. *Davis.*

The three monks.—Two monks having come one day to William Rufus, King of England, to buy the abbot's place, outreached each other in the sums they offered. The king said to a third monk, who stood by, "What wilt thou give for the place?" "Not a penny," answered the monk, "for it is against my conscience." "Then," replied the king, "thou of the three best deservest it," and instantly gave it to him. *We have reason to be afraid unless we feel that God is near.*—Some years ago, one of my children one night when I went to kiss her while she lay in bed, said, "Papa, are you going out to-night?" I replied, "No, dear!" She said, "What are you going to do?" I answered, "Going to write in the study." She said, "Then will you put your hat on the chair, and when I am afraid, I shall see by your hat that you are at home, with me!" So the promises of

a Lu. ix. 54.

b Ma. xxviii. 19; Ac. x. 48; xix. 5; 1 Co. xii. 2—10.

c Ac. xix. 6.

"For subsequent hist. of S. Magus, see *Smith's New Test. Hist.* 339.

d Ma. x. 8.

Jesus are tokens to us of our heavenly Father's love and care. But we need something more tangible than a hat on a chair. It is comforting to have an idea of a God somewhere; but oh, how much more consoling to feel that He dwells in our heart! When we walk in a garden at night we can perceive the sweet perfume of the silent flowers. The blind man cannot see the flowers, but they speak to him with the sweet odor of their fragrance and comfort. Most of us grope through life in the dark; but as we grope, we feel at times that God is touching our spirit, and we say, "Oh, blessed fact, God is speaking to me." *Birch.*

21—24. matter, this Gospel; or, this gift of the Spirit. **heart . . God,** it was not truly penitent, not sincere and honest; he coveted worldly gain rather than salvation. **repent,**[a] turn fr., with deep sorrow. **thought,** purpose. **gall,** wh. the ancs. thought was source of venom of reptiles. Fig., it = moral corruption. **bond . . iniquity,** bound by sinful habits as by a chain. **pray . . me,** he had better have repented and prayed for himself.

False and defective repentance.—I. Simon is only converted before and to men, whom he places between himself and God. II. He seeks only to be delivered from punishment by exemption. *Rudelbach. What is required to be a true Christian.*—I. Sincerity. II. An incorruptible love for truth. III. A zeal for right and duty, which at no price suffers itself to be driven from its place. *Wolf.*

The impotence of money.—I do not know that the age in which Simon lived was especially a commercial age; but whatever may have been its distinctive peculiarity, there cannot be much doubt about ours. There have been successive ages, each of a characteristic type, as *e.g.*, the age of the shepherds, illustrated in the long centuries of pastoral life in the East; the age of conquest, as depicted in the story of the Persian kings; the age of the arts and of letters, as seen in Greece; the age of civic rule and military despotism, as revealed in the history of Rome; the age of religious enthusiasm, as traceable in the history of the middle ages and the crusades, the age of luxury, as found in the France of the Louises, and of revolution, as found in the France of the Buonapartes. But, though in all of them men recognized the uses of wealth, and sought it, in no one of them was the conception of its capabilities so fevered and exaggerated as in our own. We are living in times when men not merely believe that wealth is of all things the most desirable (men have believed that from the time of the rich young man), but when they believe also that there is nothing that cannot be purchased with money. And therefore it is that this answer of Peter is so timely. *Bp. Potter.*

25, 26. they, Peter and Jo. **returned,** to give a report. Their mission accomplished. **preached . . villages,** on their way back. **angel . . spake,** prob. in a vision. **Gaza,**[b] ab. 60 ms. S.W. fr. Jerus.; now *Ghuzzeh,*[c] with 16,000 inhabs. **desert,** *i.e.*, the way thither.

A remarkable meeting.—I. Those who watch for providential opportunities will find that Providence is watching for them. II. No sacrifice is too great if it is possible to save a soul. III. One may, like the eunuch, have enjoyed the loftiest privileges at Jerusalem and yet remain unenlightened. IV. Religious convictions are simply inestimable. V. It is always best to be bold but also polite in offering truth to inquirers. *Robinson.*

Guardian angels.—The fathers of the Christian Church taught that every human being, from the hour of his birth to that of his death, is accompanied by an angel appointed to watch over him. The Mahometans give to each of us a good and evil angel; but the early Christians supposed us to be attended each by a good angel only, who undertakes that office, not merely from duty to God and out of obedience and great humility, but as inspired by exceeding charity and love towards his human charge. It would require the tongues of angels themselves to recite all that we owe to these benign and vigilant guardians. They watch by the cradle of the new-born babe, and spread their celestial wings round the tottering steps of infancy. If the path of life be difficult and thorny, and evil spirits work us shame and woe, they sustain us; they bear the voice of our complaining, of our supplication, of our repentance, up to the foot of God's throne, and bring us back in return a pitying benediction to strengthen and to cheer. When passion and temptation strive for the mastery, they encourage us to resist; when we conquer, they crown us; when we falter and fail, they compassionate and grieve over us; when we are obstinate in polluting our own souls, and perverted not only in act, but in will, they leave us: and woe to them that are so left! But the good angel does not quit his charge

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the sorcerer reproved

a 2 Tim. ii. 25; Ma. xii. 31; Da. iv. 27.

"The verse is important, taken in connection with Jo. xx. 23, as showing how completely the Apostles themselves referred the forgiveness of sins to, and left it in, the sovereign power of God, and not to their own delegated power of absolution." *Alford.*

"Money had already been offered to Peter, in order to gain a fair reputation. Ananias had laid money down at his feet, wishing it to be understood as the whole. Simon now does the same thing to win power and influence. What he coveted was not the Holy Spirit, but the power of communicating the Spirit to others. And what he cared to communicate was not the grace of the Spirit, but His gifts." *Goulburn.*

Philip sent to the South

b Ge. x. 19; Jos. x. 41; Jud. i. 18; xvi. 1—3, 21—30.

c *Thomson, Land and Bk.* 549; *Porter's Hd. Bk.* 250; *Robinson, Bib. Res.* ii. 372; *Stanley, Sin. and Pal.* 256 *ff.*

"Why didn't the angel go himself? Because this was a mission where a man was worth more than an angel. In the Lord's plan of salvation there is a place for redeemed sinners as witnesses for Christ, to do a work that no angel could ac-

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complish." *Trumbull.*

"He would buy the Holy Ghost, bec. he meant to sell it." *E. Leigh.*

the Ethiopian eunuch

a 1 S. viii. 15, *marg.*; 2 K. ix. 32.

b Wilkinson. Anc. Egypt, ii. 61.

c Dion Cass. (liv. 5) and other anc. authors mention queens of Meroë with this name. See *Hackett* and *Alford. in loc.*

d Jo. v. 39.

"The framers of laws have instituted feast-days, that men should be openly called upon to indulge a cheerful spirit, thus intermixi'g with labor the recreation and relief it needs." *Seneca.*

"It is not great talents that God blesses, so much as great likeness to Jesus. A holy minister is an awful weapon in the hand ofGod." *M' Cheyne.*

"To be proud of learning is the greatest ignorance." *J. Taylor.*

Philip instructs the Ethiopian

e Is. liii. 7, 8.

f Hengstenberg (*Christology* ii. 288) prefers—"Who shall declare His posterity?" *i.e.*, the number of His spiritual descendants or followers. See also *Alexander on Isaiah in loc.*

The passage fr. Isaiah so distinctly foretells the death of Christ that the sceptic, Bolingbroke, claimed Jesus brought on his own crucifixion by a series of

until his protection is despised, rejected, and utterly repudiated. Wonderful the fervor of their love, wonderful their meekness and patience, who endure from day to day the spectacle of the unveiled human heart with all its miserable weaknesses and vanities, its inordinate desires and selfish purposes! Constant to us in death, they contend against the powers of darkness for the emancipated spirit. *Jameson*

27, 28. Ethiopia, cap. *Meroë*, S. of Egypt, extending fr. Egypt to confluence of the two branches of Nile. **authority,**[a] in all ages es. have had great influence in Oriental courts. (Hence the word e. came to mean prob. an officer.[b]) **Candace,**[c] not a prop. name, but a title, like Pharaoh. **charge,** *etc.*, he was lord treasurer, or chamberlain of her household. **worship,** he was either a Jew, or a proselyte. **returning,** having doubtless heard much ab. Jesus. The persecution would also draw his attention to His claims as Messiah. **Esaias,**[d] *R. V.*, "Isaiah," prob. the LXX. A hint to travellers. Comp. the bk. he was reading with mod. railway literature.

We awoke and went.—I. It is wrong to be fastidious about opportunities. Wherever souls are, in the desert or not, there let us try to save them. II. We are never to despise the day of small things. Philip, like our Lord at Sychar, had an audience of one—but he preached notwithstanding. III. The measureless worth of a single chance of telling a fellow-being about Jesus Christ. Philip had not met this man before: there is nothing to show that he met him again. A moment lost would have been the loss of a soul. IV. Courtesy is never lost on anybody in this uneasy and somewhat rough world. A churl would have told this stranger to move on and attend to his own concerns. V. Notice the Ethiopian's humility. He was ignorant and acknowledged it. To be conscious of ignorance is the first step to knowledge. VI. Whoever desires to do good must find out where the Spirit is leading him, and simply and humbly follow on. VII. Watch even chariots passing by. *Robinson.*

A strange court preacher.—P. J. Courtonne, a celebrated pastor of Amsterdam, in the second half of the last century, notorious for the extreme freedom of his preaching, found himself at the Hague, and appeared at the Court of the Prince of Orange. He saw himself surrounded by the officers of the Statholder, who pressed him to preach on the following Sunday. He resisted the entreaties, which were redoubled. Pursued by these, perhaps, too lively solicitations, he consented to give an opportunity of hearing him, under promise that the household of the Prince would be present at the service, and on condition that no one would be offended by his freedom of speech. Both sides showed themselves faithful to the engagement; all the nobility of the Hague had invaded the church, and the preacher did not falsify his reputation for eccentricity and for boldness. He took for his subject the meeting of Philip the Evangelist and of the officer of the Queen of Ethiopia, and after an historical exordium, he announced in this manner the division of the discourse:—"I find in this recital four subjects of astonishment which increase one upon the other: 1st. A courtier who reads the Holy Scripture, which is sufficiently surprising; 2nd. A courtier who owns his ignorance, which is more surprising still; 3rd. A courtier who asks his inferior to instruct him, which should cause a redoubling of the surprise; 4th and lastly,—for this surprise comes to the climax,—a courtier who is converted."

29—33. join . . chariot, keep abreast of it. **heard,** Oriental cust. to read aloud. **understandest,** little use to read else. **except,** *etc.*, humility the way to knowledge. **desired,** *etc.*, anxious to be taught even by this stranger. **place . . this,**[e] Philip could not have had a better text. **humiliation,** treatment He endured. **judgement . . away,** He was denied a righteous sentence of acquittal. **declare,** make known, expose. **generation?**[f] men of the age in wh. He lived, *i.e.*, who shall publish their wickedness? **life . . earth,** not here personally to vindicate Himself.

Intelligent reading of Holy Scripture.—I. Many do not understand what they read. Through—1. Ignorance; 2. Lack of teachers; 3. Want of spiritual insight; 4. Prejudice. This is a great moral loss. II. How we may understand what we read. By—1. Attention; 2. Meditation; 3. Prayer; 4. Aid of the Holy Spirit; 5. Help of friends and ministers. III. Why should we understand what we read? The Bible is—1. The Word of God; 2. The way of salvation; 3. The joy of the sanctified heart. Is the Bible an open book to us? *Anon.*

The Bible meant to be understood.—"I read a chapter every morning," says one.

Quite right; keep that up; but "Understandest thou what thou readest?" "Well, I learn the daily text." Yes, but "Understandest thou what thou readest?" That is the main point. The butterflies flit over the garden, and nothing comes of their flitting; but look at the bees, how they dive into the bells of the flowers, and come forth with their thighs laden with the pollen, and their stomachs filled with the sweetest honey for their hives. This is the way to read the Bible. A thoughtful book needs and deserves thoughtful reading. If it has taken its author a long time to write it, it is due to him that you give his work a careful perusal. If the thoughts of men deserve this, what shall I say of the supreme thoughts of God? The most important thing to be understood was the chapter which the eunuch was reading. Salvation is the gift of Divine mercy to the needy. Christ is the Sin-bearer. *Spurgeon.*

34—36. opened . . mouth,[a] Hebraism, sig. that he was ab. to utter important things. **began . . Scripture,** that had perplexed the eunuch. **preached . . Jesus,** the Lamb of God, ref. to by the prophet. **went,** thus conversing, and meanwhile the eunuch receiving light and conviction. **water,** there have been many attempts to identify the spot.[b] **hinder,** he would leave Philip to decide.

The manner in which the Ethiopian received the Bible message.—I. With deep seriousness and attention. II. With exemplary meekness and humility. III. He trusted in Christ. IV. In the spirit of submission and obedience. V. The happy result. *Jackson.*

Dread of preaching.—Luther, of whom Richter has said his words are half-battles, when he first began to preach, suffered unheard agony. "O, Dr. Staupitz, Dr. Staupitz!" said he to the vicar-general of his order, "I cannot do it; I shall die in three months. Indeed, I cannot do it." Dr. Staupitz said upon this, "Well, Sir Martin, if you must die, you must; but remember that they need good heads up yonder too, so preach, man, preach, and then live or die, as it happens." So Luther preached and lived; and he became, indeed, one great whirlwind of energy to work without resting in this world. *Preaching Christ.*—Bernard, preaching one day very scholastically, the learned thanked him, but not the godly; but another day he preached plainly; the good people came blessing God for him, and gave him many thanks, which some scholars wondering at, "Ah," said Bernard, "*Heri Bernardum, hodie Christum,* yesterday I preached Bernard, but to-day I preached Christ." 'Tis not learning, but teaching; not the wisdom of words, but the evidence and demonstration of the Spirit, that is welcome to saints. *Venning.*

37—40. Philip said, *etc., R.V.* omits *v.* 37. It is not in the best MSS.,[c] most recent editors[d] expunge it. Some[e] think it was taken fr. a baptismal liturgy, and placed here that it might not app. as if the e. was baptized without evidence of his faith. **into . . water,** or *unto.* **out . . water,** or *from.* **Spirit . . away,** some[f] think he was rapt away miraculously; prob. he left suddenly, on the suggestion of the Spirit. **he . . rejoicing,** in a new subject for a thanksgiving. **Azotus,** and *Ashdod,*[g] now *Esdud,* nr. the sea-coast. **cities,** as Lydda, and Joppa. **Cæsarea,**[h] which seems to have been his residence; since we find him there 18 or 19 years afterwards.[i]

The Ethiopian.—We find in him—1. A noble example of regular attendance on the means of grace, and the study of the Holy Scriptures. 2. That true happiness is connected only with true piety. Happiness is not found in wealth, honor, or worldly pleasure. This distinguished man possessed all these before his conversion; but till now he was not happy. Nor does true happiness consist in mere outward forms of worship, or mere profession of religion. The eunuch was a convert to the rites and ceremonies of the Jewish religion; yet never before this do we find him "going on his way rejoicing" from the great feasts. His soul was not satisfied with shadows. Now he finds the reality, and he finds "joy and peace in believing." The path of duty is the path of safety, it is also the path of pleasure. 3. That the grand theme of the Gospel ministry in all ages is Jesus and His Cross. *Bowen.*

Religious zeal.—Messrs. Whitefield, Wesley, Hervey, and others, about a century ago, preached the Gospel with a zeal and success which attracted the attention of multitudes. Amongst those who were converted by their instrumentality were several of Lady Huntingdon's sisters-in-law. Lady Margaret Hastings was the first of them who underwent a complete change of heart. It was in conversation with her one day upon Divine things, that Lady Huntingdon was awakened to see the errors of her past religious course. Lady Margaret, in the course of the in-

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preconcerted measures, merely to give the disciples who came after the triumph of an appeal to the old prophecies.

A Persian philosopher being asked by what method he had acquired so much knowledge, answered, "By not allowing shame to prevent me from asking questions when I was ignorant." *Anon.*

Philip preaches Jesus

a Ac. x. 34; Ma. v. 2; Job iii. 1; xxxii. 20.

b As *Bethzur* (Jos. xv. 58; Ne. iii. 16), nr. Hebron; ab. 20 m. S. of Jerus. (*Eusebius, Jerome*); or *Ain Haniyeh,* 5 miles S.W. of Jerus., a fountain known as St. Philip's fount; or a wady nr. *Tell el-Hasy* (*Robinson, Bib. Res.* ii. 380).

the Ethiopian eunuch is baptized

c As *Sinaitic, Vatican, Alexandrian.*

d As *Alford. Wordsworth* does not "venture to expunge it." It is retained in brackets by *Bornemann.*

e Meyer, Lightfoot (Rev. of A. V 30), *Alford.* It is cited by *Cyprian,* is certainly as old as *Irenæus,* and *Augustine* did not declare it to be spurious, though he objected to a certain use made of the text.

f Alford.

g Am. i. 8.

h See Ac. ix. 30.

i Ac. xxi. 8—10.

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"Beware of lifting up yourself; if you desire a cure, go down." *Augustine.*

terview, happened to say, speaking of her own experience, "that since she had known and believed in the Lord Jesus Christ for life and salvation, she had been as happy as an angel." The sentiment struck the Countess with peculiar force, as descriptive of a state of mind which she herself had never known. The thought once introduced, led to a careful examination of the foundation on which she had hitherto been resting. A deep impression of the utter worthlessness of all her past attempts to serve God, and a desire to win a title to His favor, took possession of her mind, and she now saw that she had not hitherto been brought to a saving knowledge of the truth.

Rejoicing.—The radical idea of joy is this—that the soul is in such order and beautiful harmony, has such springs of life opened in its own blessed virtues, that it pours forth a sovereignty from within. The motion is outward not toward, as we conceive it to be in happiness. It is not the bliss of condition, but of character. The soul has a light in its own luminous centre, where God is, which gilds the darkest nights of external adversity— a music charming all the stormy discords of outward injury and pain into beats of rhythm and melodies of peace. *Bushnell.*

CHAPTER THE NINTH.

Saul sets out for Damascus

1, 2. breathing,[a] fig.=excitement, strong emotion. **threatenings,** *etc.*, his very breath, his life filled with one desire, one purpose. **high priest,** Jonathan (if A.D. 36), or Theophilus (if A.D. 37, 38). Both sons of Annas. **letters,**[b] of commendation and authority. **Damascus,** ab. 140 ms. N.E. of Jerus.; a five or six days' journey. Anc. cap. of Syria. **synagogues,** *i.e.*, rulers, elders. The authority of Sanhedrin in religion was recognized by civil magistrate. **way,** *R.V.*, "of the Way," the Christian persuasion—in faith, worship, etc. **bound . . Jerusalem,** not so much to be tried, as condemned and punished.

Saul, a persecutor.—I. The causes of persecution: 1. The war of opinion; 2. Vested interests; 3. The corruptions of the human heart; 4. A fixed aversion in the human heart to holiness. II. Its effect: 1. Nothing wh. is good and true can be destroyed by persecution; 2. It is a test of the reality of religion; 3. Its results are worth all they cost. *Barnes.*

Damascus.—Still pursuing our way northward, and leaving Argob behind us, we arrive, after a ten or twelve miles' march, at Damascus. Famous in Bible story, bound up with the history of Abraham, and David, and Solomon, of Naaman, and Elisha, and Saul of Tarsus, it is still what Isaiah called it, "the head of Syria;" while Babylon is a heap in the desert, and Tyre is a ruin on the shore. Celebrated for its productions, both natural and industrial, Damascus has a conspicuous place in both profane and sacred story. While other cities have risen and decayed, it still retains those marks of beauty which caused Mohammed, on beholding it, to exclaim as he compared it with another paradise, and turned away reluctantly from the glorious city—"Man can have but one paradise in life: my paradise is fixed above;" which caused Lamartine to designate it "a predestined capital;" and Dr. Milman to call it "the queen of cities." No sword used by ancient warrior was counted equal to a good *Damascus blade;* among its textile fabrics one kind, called *damask*, is known to this day; its fruits and its flowers are famous as far as the luscious *Damascene plum* and the deep-dyed damask rose are known. *Bible Lore.*

conversion of Saul

3—5. near, the end of his journey and his hopes; and, though he knew it not, near to the mercy of God, and the beginning of another life. **light,** powerful,[c] greater than brightness of sun.[d] **fell . . earth,**[e] prob. fr. his horse. **heard . . saying,** prob. audibly.[f] **why . . me,** good or evil done to the servant, is regarded by the Master as done to Him.[g] **Lord,** he recognized the voice as of some superior being, though he knew not whom. **Jesus . . persecutest,** He whom you persecute is the Lord of life and glory; not simply poor fugitive disciples. [**hard,** *etc.*, the rest of this verse, and down to the word "him," in next verse, not in best MSS., prob. interpolated from xxii. 10; xxvi. 14—18, *q.v.*]

The conversion of Saul.—Illustrating—I. The truth of Christianity; II. The sovereignty of God in the conversion of man; III. The riches of Divine mercy towards the chief of sinners.

"*And he fell to the earth.*"—I had an exact illustration of this when I was brought to Turkisthaun in slavery. After I was ransomed, the dungeons of hun-

[a] Ac. viii. 3; Ga. i. 13; 1 Ti. i. 13.

[b] It is customary in the East to issue letters of authority or protection, answering somewhat to the passport, always nominally, often practically, required in European countries. These sometimes carry with them some special commission or authority. Thus Nehemiah (Ch. ii. 7, 8) received letters from the king to the governors of Palestine: so at the present day the traveller in Turkey has to provide himself with letters (a firman) from the porte or a pasha, commending him to the protection of the subordinate authorities. This firman must be authenticated by the Sultan's cipher, containing the interlaced letters of his name. The letters granted to Paul probably partook of this character, and were necessary, both as a passport and as an authorization to the synagogue officers in Damascus. *Abbott.*

[c] Ac. xxii. 6.

[d] Ac. xxvi. 13.

[e] Ac. xxii. 7.

[f] Ac. xxii. 7; xxvi. 14.

[g] Ma. xxv. 40; Zec. ii. 8; Col. i. 18; Ep. v. 30.

dreds of slaves were opened; these poor people had not seen the daylight for many months, and when they so suddenly were brought into it, they were so struck that several were as if they were going to fall down; they were overpowered. "Oh!" they said, "we cannot see the light, it is too powerful." So it is with people, when they are so suddenly overpowered with this "light from heaven." It makes such an impression upon them, that they cannot bear it. "And he heard a voice, saying unto him." We see our Lord does not use much learning or much eloquence to put down a man, to bring him to Himself, but very few words. I read this chapter to a Persian several years ago, a man of great powers; and he said, "There is one thing I find in Christianity which I do not find in our religion; it is a religion of the heart, it speaks to the heart." *J. Wolff.*

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6, 7. speechless, with wonder and fear. They had all fallen to the ground.[a] **voice,** the sound, but not the words.[b] **seeing . . man,** wh. Paul seems to have done.[c]

[a] Ac. xxvi. 14.

[b] Ac. xxii. 9.

[c] *Cf.* v. 17; xxii. 14, 18; 1 Co. ix. 1.

The question of an awakened sinner.—I. This language is expressive of deep concern. II. Of astonishment and terror. III. Of decision. IV. The Gospel alone supplies a satisfactory answer to this question. Application:—1. Have we asked this question? 2. This is a matter of paramount importance. *G. T. Hall.—Our mission.*—I. Every man has his mission: 1. Life is awfully significant; 2. Duty renders it sublime. II. Our mission may be ascertained: 1. By observing our position and circumstances; 2. By listening to the voice of God. III. Our mission may be accomplished: 1. Impossibilities are not required; 2. God is pledged for the needful strength. *Wythe.*

God's method of converting men.—Etienne de Grellet says he required a reason for everything from a child. God, however, chose His own way in his conversion. He was walking in the fields, under no kind of religious concern, when he was suddenly arrested by what seemed to be an awful voice, crying, "Eternity! eternity! eternity!" It reached his very soul. His whole frame shook, and, like Saul, he fell to the ground. He cried out, "If there is a God, doubtless there is a hell." For long he seemed to hear the thundering proclamation, and was eventually led to decision. *A sudden conversion.*—I knew a young woman who was brought to God very suddenly. She was busily engaged singing a profane song, when a flash of lightning seemed to pass through the room she occupied, illuminating the place with a sudden, supernatural light; then followed a deep, loud roll of thunder, and the young woman, feeling as if in the presence of God, fell upon her knees, confessing her sins and crying for mercy. Sins, which hitherto she had not felt to be sins, seemed to stand up and condemn her; she felt that there was no safety for her except through the blood of Jesus; and Christ, the merciful Saviour, accepted her. *H. W. Beecher.*

"A man when first turning from sin to God, hears a voice; but it is behind him; he seeth no man; he feels a blow in that voice which others take no notice of, though externally they hear it too. They heard only a voice, and so were astonished; but Paul heard it distinctly as the voice of Christ, and so was converted." *Bishop Reynolds.*

"Paul strikes at Damascus; Christ suffers in heaven." *Bp. Hall.*

8, 9. eyes . . man, he was totally blind. **led . . Damascus,** how dif. from the entry he purposed! **three . . drink,** through depth of sorrow, wonder, etc.

The great miracle of Paul's conversion.—I. He who persecuted Jesus must enter His service. II. He who did not know Christ becomes His chosen vessel. III. The learned Pharisee is sent to school. IV. He, to whom the eye of the soul is opened, must lose his sight. V. He, who was to bear the name of the Lord into the world, must wait in solitude. *Beck.*

Saul at Damascus.—Just as an eagle which has been drenched and battered by some fierce storm will alight to plume its ruffled wings, so when a great soul has passed "through fire and water," it needs some quiet place in which to rest. Like Moses, like Elijah, like our Lord Himself, like almost every great soul in ancient or modern times to whom has been entrusted the task of swaying the destinies by moulding the convictions of mankind—like Sakya Mouni, like Mohammed in the cave at Hira, like St. Francis of Assisi in his sickness, like Luther in the monastery at Erfurt, Paul would need a quiet period in which to elaborate his thoughts, to still the tumult of his emotions, to commune in secrecy and silence with his own soul. *Farrar.—Conversion a reality.*—Conversion is no repairing of the old building; but it takes all down and erects a new structure. It is not the putting in a patch, or sewing on a list of holiness, but, with the true convert, holiness is woven into all his powers, principles, and practice. The sincere Christian is quite a new fabric, from the foundation to the top stone all new. He is a new man, a new creature. All things are become new. Conversion is a deep work, a heart work; it turns all upside down, and makes a man be in a new world. It goes throughout with men, throughout the mind, throughout the members, throughout the motions of the whole life.

"As 'a prisoner of the Lord' now led in triumph." *Rev. J. Ford, M.A.*

"He that is stricken blind cannot forget the precious treasure of his eyesight lost." *Shakespeare.*

Saul is led into Damascus

"It is mostly amid terror and amazement, that men are restored to God. God has impressed a law on the natural world also, that healthful cure can, for the most part, only take place through bitterness and suffering. The cures of our bodies picture to us the cures of our souls. The process may be more or less painful, but bitterness is mixed in all." *Pusey.*

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Ananias is sent to Saul

[a] Ac. xxii. 12—16.

[b] One of its chief trades was *tent-making*. A coarse kind of goat's hair, called *cilicium*, was produced there in large quantities, and much used for that purpose. *Cf.* Ac. xviii. 3.

"Prayer is the first thing wherewith a righteous life beginneth, and the last wherewith it does end. Prayer, being a work common to the triumphant, as well as the militant Church, a work common unto men with angels, what should we think, but that so much of our lives is celestial and divine, as we spend in the exercise of prayer? *Hooker.*

[c] Ac. xxvi. 10.

[d] 1 Co. i. 2: *cf.* 1 Co. iii. 2; xi. 21.

[e] Ac. ii. 21; vii. 59; 1 Co. i. 2.

[f] 2 Co. iv. 7.

[g] 2 Co. xi. 23—27; 2 Ti. iii. 10—12; Phi. iii. 8; Ma. xix. 29.

"While Ananias looked at Saul, the Lord was looking at Paul; while Ananias spake of a persecutor, God was taking knowledge of a preacher; and while he pointed to him as a tare, fit only to be burned up, Christ was gathering him into his heavenly barn, as a vessel of election unto honor." *Peter Chrysologus.*

baptism of Saul

"To make a wicked and sinful man most holy through his believi'g, is more than to create a

10—12. Ananias[a] (*whom God has graciously given*), *Gk.* form of *Hananiah.* Acc. to trad. one of the seventy disc., and aft. Bp. of Damascus. **street . . straight,** both the *street* and the *house* are still pointed out by the monks of D. **Tarsus,** cap. of Ro. prov. of Cilicia,[b] now called *Tersous*, with a pop. of ab. 20,000. **named,** *etc.*, Saul being told the name in a vision.

The conversion of St. Paul.—The use I shall make of this history is, to call your attention to—I. The power of Christ. A persecutor is become—1. A man of prayer; 2. An earnest Christian. II. His grace. It was the cause of Saul's conversion. III. His government or providence—1. He meets our wants; 2. And having begun the good work, completes it. *R. Cecil.*

Restoration to life.—Walking one day along the sea-shore, I saw a number of people running to the water's edge, and a boat at the same time putting off in haste. It was after a youth, who, in bathing, had got out of his depth and sunk. After remaining for a quarter of an hour under water, he was taken out, and restoratives promptly applied, to rekindle, if possible, the spark of life. I waited with many more at the door of the building, to ascertain whether he were likely to recover. Several came out, but to tell of no hope. At last a person darted out of the house, the bearer of better tidings. "*He has drawn a breath! He has drawn a breath!*" The crowd caught and quickly echoed the cry. I thought of the joy that is felt in heaven when a penitent sinner is seen crying for mercy; for just as an infant begins to breathe when it enters the world, so does the sinner begin to pray when he is newly born to God. It is at that very moment that he draws his first spiritual breath. *Rev. E. Cornwall.*

13—16. heard . . many,[c] prob. of fugitives fr. Jerus. **saints,**[d] disciples, those consecrated to God. **and here,** *etc.*, word had perh. been privately sent fr. Jerus. Or, the object of their mission may have been divulged by some of Saul's companions since their arrival. **call . . name,**[e] A. reminds the Lord of that wh. made discs. especially dear to Him,—prayer. **vessel,**[f] instrument. **bear,** carry, continues the fig. in *vessel.* **Gentiles,** to whom Paul was the great Apostle. **kings,** Paul often stood in the presence of rulers. **children . . Israel,** whom he never overlooked, though his great mission was to the Gentiles. **great . . suffer,**[g] God may be as much glorified by the patient *suffering*, as by the courageous *doing* of His people.

An illustrious description of the Evangelical mission.—I. The Divine authority on which it rests: "He is a chosen," etc. II. The heavenly blessing which it brings: "To bear," etc. III. The wide sphere of labor which is pointed out to it: "Before," etc. None is so low and none so high, inwardly or outwardly, but that the ministry has its message even for him. *Gerok.*

The service of suffering.—1. The remarkable feature here is, that though it is a part of St. Paul's call to his mission, God does not say, "I will show him how great things he must do," but "how great things he must suffer." The service of works is subordinated to the service of suffering. And whenever St. Paul makes a retrospect of his own life he always takes the same view. As, for instance, in that catalogue of 2 Cor. xi., the hardships and sorrows far outstripped the actions—the active being literally only two—"journeyings often," "the care of all the churches,"—the passive at least twenty-seven. *Bib. Illus.—Suffering for Christ's sake.*—When Dr. Mason, a missionary in India, asked his converted boatman whether he was willing to go to the Bghais, a neighboring tribe, to tell them of a Saviour's love, he reminded him that, instead of twelve rupees a month, he would receive but four rupees. "Can you go to the Bghais for four rupees?" asked the missionary. The heathen convert went by himself and thought and prayed, and came back to Dr. Mason. "Well, Chapon, what is your decision?" "My father, I cannot go to the Bghais for four rupees a month, but I can go for Jesus." And for Jesus he went. *J. Vaughan.*

17, 18. his way, the Lord's way was *his.* **brother,** brother in Christ. **sent,** and fr. my coming thou mayest learn how *bold* and *obedient* His servants should be. **sight,** Jesus, the *Light* of the World, the great sight-restorer. **filled,** abundantly. **scales,** not really, but "as it were." **baptized,** perh., but not necessarily in the house of Judas.

The conversion and baptism of St. Paul.—Look at his conversion—I. As illustrating that grand moral change which is essential to the salvation of every sinner: 1. The feelings developed in connection with it; 2. The display of the human and Divine in effecting it; 3. The thoroughness of the change. II. As supplying a co-

gent argument in favor of the Divinity of the Christian faith. Paul bore the true testimony. He had the necessary—1. Candor; 2. Intelligence; 3. Disinterestedness, to do so. III. As affording hope of mercy to the greatest sinner. Paul himself regarded his conversion in this light. *Dr. Thomas.*

Damascus.—The street "which is called Straight" is still there—a narrow thoroughfare—in which the house of Judas, where Ananias met with Paul, is still pointed out. I can do as I please about believing it to be the very dwelling, as also I can about accepting the story as true, that that Saracenic wall contained the window—now conveniently walled up—whence the Apostle was let down in a basket. I wonder that they do not show me that rope and basket. Perhaps they are even now being manufactured for the wonderment of some future pilgrims. About forty yards in front of that walled-up gateway in a small cupola of wood, and the tomb beneath it—around which certain pilgrims are praying yet for the souls of the departed—is said to contain the dust of St. George, the porter who helped Paul to escape. I can do as I please about believing that; as also I can, when I am taken to a spot half-a-mile to the east, and told that "the great Apostle to the Gentiles was converted here." I cannot help remarking that I thought it was on the great high-road coming from Jerusalem, when I am gravely informed that so it was believed till within the last century, when the spot on that road being judged to be too far distant for pilgrims to walk, or for holy fathers to conduct them, and that part of the city being inhabited by bigoted Moslems, it has been deemed advisable of late to transfer the scene to the eastward! "Sceptics may smile at the absurdity of placing it on the east side of the city, while the great road to Jerusalem runs westward; but the faithful can reply, as some have done with regard to the Church of the Holy Sepulchre, that the very unlikelihood of its situation forms a convincing argument for its genuineness!" *Dr. Porter.* To those who believe, all things are possible, it is said; but we must crave an exception in favor of the legends and traditions of the monks at Damascus. *Bible Lore.*

19, 20. he . . meat, food aft. a three days' fast. **strengthened,** now in body, as previously in mind and heart. **certain days,** this may refer not to whole time spent in D., but to time spent in introductions, interviews, and conversations. **straightway,**[a] as soon as he had become well known to the discs. **preached . . synagogues,** a very dif. message fr. that wh. he came to deliver. **Son . . God,** for wh. confession he had consented to the death of Stephen.

Christ the subject of a Gospel ministry.—I. What it is to preach Christ. II. Some considerations recommending this preaching. It is—1. A truly excellent subject; 2. Peculiarly suited to the Gospel dispensation; 3. The special office of Gospel servants; 4. Improving to our own souls and also those of others. III. Application: 1. Let the grace of Christ affect your hearts; 2. Be it your great concern to use and improve the preaching of Christ. *J. Guyse.*

"*And straightway he preached Christ.*"—Henry Ward Beecher left college with no thought of the Church, was rather a wild youth, and, with two companions, followed the pioneers to the backwoods to shoot, hunt, and fish. In the midst of this wild life he happened to hear a Methodist minister, and the truth struck home to his heart. The effect was instantaneous. Like Saul, when he was struck down on his way to Damascus, his first question was, "What wilt Thou have me to do?" Beecher's enthusiastic nature admitted of nothing else. He sold his rod and gun for a horse, and began to move from place to place, preaching to the backwoodsmen. This was the beginning of Beecher's ministry. *Bib. Ill.—Saul preaches Jesus.*—But what did Saul preach? "Jesus." There may be much preaching so denominated that claims no title to the character. Man may preach theology without God, Churchianity without Christianity, Christianity without Christ, the Bible without revelation, the cross without atonement. Man may do all this, and not preach Jesus. The theme of this newly awakened convert was all summed up in one precious and Divine name—Jesus Christ. *Winslow.*

21, 22. all . . amazed, esp. the Jews; for by this time the disc. knew of his conversion. **destroyed,** put to death.[b] **name,** Jesus. **came . . intent,** had the intent been fulfilled how joyfully would they have received him. The fruits of a true conversion will impress even the enemies of Christ. **strength,**[c] of faith, knowledge, dialectic skill. **confounding,**[d] refuting, silencing. **proving,** *see Gk.*, "setting together," or "dove-tailing." He showed how all things ab. Christ "fitted into" and met the requirements of Scripture concerning the Messiah.

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world of nothing." *Hooker.*

"Where Stephen went before, massacred by the stones of Paul, thither Paul followed, aided by the prayer of Stephen." *Fulgentius.*

"The mantle of the first of the martyrs fell up'n the last of the Apostles." *J. Ford, M. A.*

"Man seems formed to be a hero in suffering, not a hero in action. Men err in nothing more than in the estimate they make of human labor." *R. Cecil.*

Saul preaches Christ

a Ac. xxvi. 19, 20; 2 Co. iv. 6; Ac. xvii. 18.

"He was in the morning as Benjamin (of whose tribe he was), a ravening wolf; he divides the spoil towards evening; and then bows and reclines his head to Ananias, a sheep of the fold of Christ." *Jerome.*

"As it is a great miracle for a dead man to be raised again; so is the change that Christ has made in those that be His wonderful." *Cawdray.*

Saul increases in strength

b Ac. xxii. 4.

c 2 Co. xii. 9.

d Ga. i. 11, 12; Ac. xviii. 28.

"They did not say, 'On Jesus,' for hatred; they could not bear even to hear His name." *Chrysostom.*

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"As to the value of conversions, God alone can judge. God alone can know how wide are the steps which the soul has to take before it can approach to a community with Him, to the dwelling of the perfect, or to the intercourse and friendship of higher natures." *Goethe.*

Saul escapes from Damascus

a Ga. i. 17.

b Ac. xxiii. 12

That it made a deep impression on Paul's mind we learn from the minuteness of the description after many years. In 2 Cor. xi. 33 he uses the specific word for "rope-work hamper," while Luke employs the more general "basket."

c Jos. ii. 15; 1 S. xix. 12. See woodcut in *Conybeare and Howson*, i. 110.

"We see from this how God humbles those who are His. Therefore, Paul numbers this event among his infirmities. He was early instructed to bear the Cross by this first lesson." *Calvin.*

Saul returns to Jerusalem

d Ga. i. 18, 21—24.

e Ac. iv. 36; xi. 22.

f Ga. i. 19.

g Ga. i. 18.

"To cultivate the sweet and kindly passions, to cherish an affectionate and social temper, to beget in ourselves, by repeated acts of goodness, a settled complacency,

Paul's ministry at Damascus.—I. The character of this spiritual change: 1. Radical; 2. Genuine; 3. Startling. II. The spirit of his first auditors. Their malignity was: 1. Deadly; 2. Deliberate; 3. Frustrated. From his deliverance we observe: (1) The way in which Providence delivers the good; (2) The inevitable doom of evil. *Dr. Thomas.*

Daniel Webster's brother-in-law.—Mr. Peter Harvey was a lifelong friend of Daniel Webster. He wrote a most interesting volume of reminiscences of the great man. He tells how one John Colby married the eldest sister of Mr. Webster. Said Mr. Webster of John Colby: "Finally he went up to Andover, New Hampshire, and bought a farm, and the only recollection I have about him is that he was called the wickedest man in the neighborhood, so far as swearing and impiety went. I used to wonder how my sister could marry so profane a man as John Colby." Years afterwards news comes to Mr. Webster that a wonderful change has passed upon John Colby. Mr. Harvey and Mr. Webster take a journey together to visit John Colby. As Mr. Webster enters John Colby's house, he sees open before him a large-print Bible, which he has just been reading. When greetings have been interchanged, the first question John Colby asks of Mr. Webster is, "Are you a Christian?" And then, at John Colby's suggestion, the two men kneel and pray together. When the visit is done, this is what Mr. Webster says to Mr. Harvey as they ride away: "I should like to know what the enemies of religion would say to John Colby's conversion. There was a man as unlikely, humanly speaking, to become a Christian as any man I ever saw. He was reckless, heedless, impious, never attended church, never experienced the good influence of associating with religious people. And here he has been living on in that reckless way until he has got to be an old man, until a period of life when you naturally would not expect his habits to change. And yet he has been brought into the condition in which we have seen him to-day, —a penitent, trusting, humble believer." "Whatever people may say," added Mr. Webster, "nothing can convince me that anything short of the grace of Almighty God could make such a change as I, with my own eyes, have witnessed in the life of John Colby." *S. S. Times, Feb. 13, 1897.*

23—25. many days, during wh. he prob. went to Arabia.[a] **kill,** since they could not answer him. This, a common resort of theirs.[b] **known,** Providence watched *over* him, while the enemy watched *for* him. **gates,** *i.e.*, of the city. **down . . wall,** window of house overhanging the wall.[c]

The progress of Paul's conversion.—I. The first impression; the deep feeling of his spiritual inability. II. The first signs of life. III. The first experience; the Cross for the sake of Christ. *Jasper.*

A persecutor converted.—Mr. Bradbury possessed an ardent zeal in the cause of civil and religious liberty, and had many admirers. This exposed him to the hatred of the Popish faction, whose designs in respect of the Jacobitish succession he had often exposed. They once employed a person to take away his life. To make himself fully acquainted with Mr. Bradbury's person, the man frequently attended at places of worship where he preached, placed himself in front of the gallery, with his countenance steadfastly fixed on the preacher. It was scarcely possible, in such circumstances, wholly to avoid listening to what was said. Mr. Bradbury's forcible way of presenting Divine truth awakened the man's attention; the truth entered his understanding, and became the means of changing his heart. He came to the preacher with trembling and confusion, told his affecting tale, gave evidence of his conversion, became a member of Mr. Bradbury's church, and was, to his death, an ornament to the Gospel which he professed.

26—28. assayed, tried, attempted. **afraid,** that there was some concealed motive. **believed . . disciple,**[d] they had prob. heard of his course: and regarded it as part of a deeply-laid plan for discovering the discs. and their places of meeting. **Barnabas,**[e] who stood high in the esteem of discs. **Apostles,** Peter and James.[f] **declared,** *etc.*, related fully the incidents of Saul's conversion, etc. **was . . them,** 15 days.[g] **coming . . going,** a Hebraism; pursuing his new calling.

Paul's first visit, after his conversion, to Jerusalem.—I. His admission to Church membership at Jerusalem: 1. Sought; 2. Obstructed; 3. Attained; 4. Enjoyed. II. His first ministry at Jerusalem: 1. Its subject; 2. Its sphere; 3. Its style: (1) Brave; (2) Argumentative; 4. Its results: (1) Persecution to himself; (2) The increased sympathy of the Church. *Dr. Thomas.*

Conversion of Wilberforce.—Mr. Wilberforce was a gay young man, the delight of the clubs, and the joy of the Doncaster races. At the age of twenty he was elected to the British Parliament, was sceptical in principles, and inclined to ridicule religion. He afterwards accepted the truth of the Gospel through the influence of Dean Milner; but his heart was troubled. He must enter the wicket gate like any other sinner. He says, "I laughed; I sang; I was apparently gay and happy. Should I die in this state, I must go to a place of misery." The sinfulness of sin was revealed to his perception. His anguish was insupportable, until he sought the counsel of Cowper's friend, good old John Newton, whom he had often heard preach when he lived with his uncle and aunt. Mr. Newton "entered most kindly and affectionately into my case, and told me he well remembered me, and had *never since ceased to pray for me.*" It is the old story of the omnipotence of prayer.

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good-will, and benevolence to all mankind in general, is a constant spring of satisfaction." *J. Seed.*

29—31. Grecians,[a] Hellenists. Jews speaking *Gk.*, or foreign Jews. Paul himself was one.[b] **Cæsarea,** on seacoast, ab. 70 m. N.W. of Jerus., and called Strato's tower, rebuilt in 10 yrs. by Herod Gt., who called it C. in honor of Augustus. Although it has perished, the site is still called *Kaisariyeh.* **Tarsus,** Saul's native city.[c] **rest,** or peace; persecution ceased. **Galilee,** no other notice of churches here in Apostolic times. **edified,** built up, and built together. **fear,** obedience. **comfort,** happiness.

Saul departs to Tarsus

a Ac. vi. 1.

b "He attended the synagogues in which he had formerly disputed with Stephen and there defended the truth wh. he had then resisted." *Cook.*

c Ac. ix. 11; xxi. 39.

Elements and evidences of prosperity in Christian churches.—These churches —I. Had rest. II. Were edified. III. Walked in the fear of the Lord. IV. Walked in the comfort of the Holy Ghost. V. Were multiplied. From our subject we may see what objects ought to be chiefly aimed at to secure Christian prosperity: 1. Not wealth; 2. The fact that great numbers are added to the church is not always a sure indication of real prosperity; 3. Nor yet when a union with it is thought to be desirable; 4. Every church and each member should aim at a high standard of piety; 5. How clear is the connection between walking in the fear of the Lord, and the enjoyment of the presence of the Holy Spirit. *Lathrop.*

Two causes combined in producing this rest; the conversion of Saul, who had chiefly instigat'd the persecution against the Christians, and the fact that Caligula demanded that his statue should be set up in the temple, and be received, as elsewhere in the Roman empire, as a god. The excitement produced by the opposition to this demand distracted the attention of the Jews from the Christians. *Abbott.*

Cæsarea.—On a rocky ledge, somewhat resembling that of Ascalon on the south, and Dor on the north, rise the ruins of Cæsarea, now the most desolate site in Palestine. Like the vast fragment of St. Andrews in Scotland, they run out into the waves of the Mediterranean Sea, which dashes over the prostrate columns and huge masses of masonry; but, unlike St. Andrews, unlike in this respect to most Eastern ruins—no sign of human habitation is to be found within the circuit of its deserted walls, no village or even hovel remain on the site of what was once the capital of Palestine. With his usual magnificence of conception, Herod the Great determined to relieve the inhospitable barrier which the coast of his country opposed to the western world by making an artificial port, attaching to it the chief city of his kingdom. *Stanley.*

32, 33. Peter, peace within, enabled him to set forth as a missionary. **all,** region, churches. **Lydda,**[d] known in O.T. as *Lod*, called by Roms. *Diospolis;* now *Lydd*, with ab. 2,000 pop. **Eneas,** or Æneas. **palsy,**[e] paralysis.

Peter at Lydda

d Here are the remains of a noble church dedicat'd to St. George, who, it is said, was born and buried here. Robinson's *Bib. Res.* 49—55; Porter's *Hd. Book for Syria*, 263; Stanley's *Sin. and Pal.* 263; Thomson's *Land and Book*, 525 *ff.*

Peter at Lydda.—Look at this miracle—I. As expressing the genius of Christianity. II. As symbolizing its mission, which is restorative to God's—1. Knowledge; 2. Fellowship; 3. Image; 4. Service. III. As indicating its power—1. Derived from Christ; 2. Derived from Christ by faith. IV. As representing its grandest influence: men "turned to the Lord." *Homilist.*

Christ present with His disciples.—What a piece of audacity it was for Peter to go and stand by the paralytic man's couch and say, "Æneas, Jesus Christ maketh thee whole"! Yes, audacity; unless he had been in such constant and close touch with his Master that he was sure that the Master was working through him. And is it not beautiful to see how absolutely confident he is that Jesus Christ's work was not done when He went up into heaven; but that there, in that little stuffy room, where the man had laid motionless for eight long years, Jesus Christ is present, and working? But do we believe that He is verily putting forth His power, in no metaphor, but in simple reality, at present and here, and, if we will, through us? We are here for the very purpose for which Peter was in Lydda and Joppa—to carry on and copy the healing and the quickening work of Christ by His present power, and after His blessed example. *Maclaren.*

healing of Æneas

e Ac. iii. 6, 16; iv. 8—10.

34, 35. Jesus . . whole,[f] "Jesus in heaven healeth thee by me on earth." **make . . bed,** *lit.*, "spread thy couch for thyself." Others had done

f Ac. iii. 6, 16; iv. 8—10.

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this for him for 8 years. **saw,** aft. his cure. **Saron,**[a] *Sharon, lit.*, "the plain;"[b] it reached along the coast fr. Joppa to Cæsarea, ab. 30 m.

Jesus maketh thee whole.—A word—I. Of Apostolic humility. Jesus Christ does it, not I. II. Of the prophetic power of faith. He makes, not He may make, thee whole. *Two things pertaining to the care of sick souls.*—I. They must be taught by faith to look to the Lord, from Whom alone come salvation and help. II. They must be exhorted in His strength to rise up and walk in newness of life. *Gerok.*

Doing the work of Christ.—I do not know whether Peter meant to do like Jesus Christ or not; I rather think that he was unconsciously dropping into the fashion that to him was so sacred. Love always delights in imitation; and the disciples of a great teacher will unconsciously catch the trick of his intonation, the peculiarities of his way of looking at things—only, unfortunately, outsides are a good deal more easily imitated than insides. Get near Jesus Christ, and you will catch His manner. Love Him, and love will do to you what it does to many a wedded pair, and to many kindred hearts, it will transfuse into you something of the characteristics of the object of your love. It is impossible to trust Christ, to obey Christ, to hold communion with Him, and to live beside Him, without becoming like Him. *Maclaren.*

36—38. Joppa[c] (*beauty*), now *Jaffa*, or *Yâfa*, N.W. from Lydda, pop. ab. 15,000. **Tabitha** (*gazelle*), Aramaic for the *Gk.* Dorcas. Trad. still points out her grave here. **alms-deeds,** charities to the poor. **laid,** awaiting arrival of Peter. **nigh,** ab. 10 or 12 m. **sent,** prob. expecting consolation at the burial, rather than a miracle.

Dorcas.—I. The character of Dorcas: 1. She was a disciple. To be a disciple (1) Faith, (2) Humility, (3) Diligence, and (4) Perseverance, are necessary; 2. She was full of good works. II. Her sickness and death. III. Her restoration to life. IV. The subsequent events: 1. The publicity of; 2. The witnesses of; 3. The effect produced by, this miracle.

Traits of a noble woman.—We have seen many beautiful tributes to lovely woman, but the following is the finest we ever read: Place her among the flowers, foster her as a tender plant, and she is a thing of fancy, waywardness, and folly—annoyed by a dewdrop, fretted by the touch of a butterfly's wing, ready to faint at the sound of a beetle or the rattling of a window-pane at night, and she is overpowered by the perfume of a rosebud. But let real calamity come, rouse her affections, enkindle the fires of her heart, and mark her then! How strong is her heart! Place her in the heart of the battle; give her a child, a bird, or anything to protect, and see her in a relative instance, lifting her white arms as a shield, as her own blood crimsons her upturned forehead, praying for her life to protect the helpless. Transplant her in the dark places of the earth, call forth the energies to action, and her breath becomes a healing value, her presence a blessing. She disputes, inch by inch, the stride of stalking pestilence, when man—the strong and brave—pale and affrighted, shrinks away. Misfortune haunts her not. She wears away a life of silent endurance, and goes forward with less timidity than to her bridal. In prosperity she is a bud full of odors, waiting but for the winds of adversity to scatter them abroad—pure gold, valuable, but untried in the furnace. In short, woman is a miracle, a mystery, the centre from which radiates the charm of existence. *Great Thoughts.*

39, 40. widows, being the poorest and most helpless; the chief objects of her charity. **coats,** tunics. **put . . forth,** that his prayer might not be interrupted.[d] **said,** as one who, having power with God, had prevailed.[e] **arise,** stand up. **opened . . eyes . . saw . . sat,** life returns without violent emotions; calmly, as to one awakened out of sleep.

Dorcas restored to life.—I. Her character: 1. Most lovely in itself; 2. Most acceptable to God. II. Her death. III. Her restoration to life. I. What an unspeakable benefit was this to the world; 2. What a blessing to herself. Address:—(1) Those who are living for themselves; (2) Those who profess to be living for God. *Rev. C. Simeon.*

Full of good works and alms deeds.—Daily deeds of personal help, done with the highest motives, exalt, ennoble, and transfigure the life. In one of Murillo's pictures in the Louvre, he shows us the interior of a convent kitchen; but doing the work there, are not mortals in old dresses, but beautiful, white-winged angels. One serenely puts the kettle on the fire to boil, and one is lifting a pail of water with heavenly grace, and one is at the kitchen dresser reaching up for plates; and I believe there is a little cherub running about and getting in the way, trying to help. . . . All are so busy,

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a "A Gk. had no choice but to represent the *sh* sound by a simple *s*. Like the men of Ephraim, they could not frame to pronounce the word Shibboleth right." *Lightfoot, Rev. of A.* V. 154.

b "'Lydda and *the* Sharon,' the former being the town, the latter the district. In the O.T. it always has the article Hash - Sharon= *the* Sharon, the woody plain, just as we talk of 'the weald,' 'the downs,' etc." *Ibid.* 108.

Dorcas

her death

c Jos. xix. 46; 2 Ch. ii. 16; Ezra iii. 7; Jon. i. 3; Ac. x. 1—23; xi. 5—18.

"When a Christian lady gives herself to real work for those who are in trouble, there springs up a rare, new, unconscious beauty even in her features, which spreads over her whole life like sweet, bright sunshine." *Robinson.*

There are some who are ready enough to give who never do anything. Others there are who can do nothing in a way of pecuniary assistance. But there are innumerable ways of being useful; and if you are compelled to say, "Silver and gold have I none," it becomes you to add, "Such as I have I give: my prayers; my tears; my attentions; my exertions." *W. Jay.*

her recovery to life

d 2 K. iv. 33; *cf.* Ma. ix. 25.

e Ma. xvii. 20.

and working with such a will, and so refining the work as they do it, that somehow you forget that pans are pans, and pots are pots, and only think of the angels, and how very natural and beautiful kitchen work is,—just what the angels would do, of course. *William C. Gannett.*

41—43. called, the joy of their entrance, as comp. with their sorrowful exit. **alive,** whom they never expected to see alive. **known . . Joppa,** so wonderful an event would be soon widely published. **believed . . Lord,**[a] thus proved to be mighty to raise men fr. the death of sin. **tarried . . days,** large place, people ready to receive the word. **Simon . . tanner,** there are still tanneries on the seashore; and the house of Simon is yet shown.

"Many believed"—or conversion in primitive and in modern times.—It will be useful to indicate one or two points of difference which must necessarily obtain place betwixt conversions in modern and in Apostolical times. I. Then conversion consisted in the adopting of a new religion, whilst *now* it consists generally in the realizing of an old and familiar one. Formerly it was a faith espoused, now an old faith quickened. II. The greater suddenness and swiftness of the process, in most cases, in the early Church. III. Whereas, *now*, conversions are generally isolated, *formerly* whole multitudes were converted simultaneously. *Caird.*

Joppa.—Peter "came down" from the mountains of Samaria "to the saints which dwelt at Lydda; and all they that dwelt at Lydda and Saron saw him and turned to the Lord;" and "forasmuch as Lydda was nigh to Joppa," he "arose and went" thither to comfort the disciples mourning for the loss of Dorcas; and there "he tarried many days" with the tanner Simon, whose "house was by the sea-side." On the flat roof of that house—overlooking the waves of the western sea, as they dash against the emerging rocks of the shallow and narrow harbor—the vision appeared which opened to the nations far beyond the horizon of that sea "the gates of the kingdom of heaven," and which called the Apostle to make the memorable journey along the sandy ridge of the coast, to find on the morrow the first Gentile convert in the Roman garrison at Cæsarea. *Stanley.*

A.D. 40.

"How much better do these virtues deserve recording, than those splendid mischiefs which historians call up their eloquence to adorn." *R. Cecil.*

Peter tarries at Joppa

a Jo. xi. 45.

"She, who to suffering widows had dispensed the means of living, earned a recall to life, through the widows' intercession." *Cyprian.*

"Religion consists not in knowledge, but in a holy life." *Bp. Taylor.*

CHAPTER THE TENTH.

Cornelius the centurion

his vision

1—3. Cæsarea, headquarters of Rom. procurator. **Italian band,**[b] prob. acting as body-guard to the procurator. "It is worthy of remark that Lu. places this *Italian* cohort precisely *here*." **devout,** something is said or suggested of all the centurions in the N.T.[c] **people,** *see Gk.*, λαός, is used esp. of the chosen people—Jews—in dis. fr. the Gentiles. **vision,** prob. an outward, visible appearance. **ninth . . day,** hour of prayer,[d] 3 P.M.

Cornelius.—We learn from the history—1. That it is possible to live a life of piety under unfavorable circumstances. 2. That goodness, wherever found, is noticed and remembered by God. 3. That God gives more light to him who is conscious of his need of it and who humbly seeks it. 4. That in order to impart this greater light the human ministry of the Word has been appointed. *Owen.*

Cornelius, the centurion.—Cornelius was one of those men, so numerous in this effete age of idolatry, who were yearning for a better worship, and under that impulse had embraced the pure Theism of the Old Testament, so much superior to every other form of religion known to them. They attended the synagogues, heard and read the Scriptures, and were in a state of mind predisposing them to welcome the Gospel of Christ when it was announced to them. This class of persons furnished the greater part of the first Gentile converts. *Hackett.*

b Tacitus speaks of an *Italian* legion (*Hist.* i. 59, 64); and an anc. inscripti'n states that volunteer Italian cohorts served in Syria (see *Dict. of Ant.* art. *Velones*).

c Ma. viii. 10; Lu. vii. 2; Ac. xxvii. 3.

Nearly simultaneously the Lord commanded Saul to preach the Gospel to the Gentiles, and by a Divine revelation taught Peter, and through him the church at Jerusalem, that the Gospel is for Gentile as well as Jew. *Abbott.*

d Ac iii. 1.

4—6. what . . it? Thou wantest with me, or wouldest have me do? **memorial,**[e] as a thing to be remembered. **send . . Joppa,** ab. 30 m. S. of Cæsarea. **house . . side,** so situated both bec. water was needed in his business, and on acc. of anc. sanitary law, which forbade tanners to live within cities bec. of effluvia fr. their works.

he is told to send for Peter

The truth-seeker.—I. The character of this truth-seeker—1. He acted up to the light he had; 2. He did not depend upon his good works, but sought something better. 3. He embraced Christ when revealed to him; 4. He impressed others with his own devoutness. II. The heavenly interest in him. III. His human guide. IV. The obstacles removed for him. V. Peter's sympathy with him. *Homilist.*

e He. vi. 10; xiii. 16; Ja. ii. 17.

"This implies, that it was in consequence of the angel's call-

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ing him by a voice that he saw him; so absorbed was Cornelius with the act in which he was engaged." *Chrysostom.*

"Those who give to God only the shadow of duty, can never expect from Him a real reward." *Flavel.*

"A man should be religious, not superstitious." *Gell.*

What your Saviour wants.—Is there nothing that Christ as your friend, your Lord, your Saviour, wants you to do that you are leaving undone to-day? Do you doubt one instant that with His high and deep love for your soul, He wants you to pray? And do you pray? Do you doubt one instant that it is His will that you should honor, and help, and bless all these men about you who are His brethren? And are you doing anything like that? Do you doubt one instant that His will is that you should make life serious and lofty? Do you doubt one instant that He wants you to be pure in deed and word and thought? And are you pure? Do you doubt one instant that His command is for you openly to own Him, and declare that you are His servant before all the world? And have you done it? These are the questions which make the whole matter clear. No, not in quiet lanes, nor in bright temple courts as once He spake, and not from blazing heavens, as men sometimes seem to expect—not so does Christ speak to us. And yet He speaks. I know what He—there in all His glory, He here in my heart—wants me to do to-day, and I know that I am not mistaken in my knowledge. It is no guess of mine. It is His voice that tells me. *Phillips Brooks.*

he sends messengers to Joppa

7, 8. **when . . called,** he lost no time, though the day was far spent. **devout . . continually,**[a] happy master! happy servant! **declared . . them,** wh., not being bound to do, shows they were fully in his confidence, and trustworthy.

[a] 1 Co. vii. 20; Ep. vi. 5.

"He inserts the word devout, lest offence should be taken at the employment of a soldier in a matter of religion." *Erasmus.*

The embassy from Cæsarea to Joppa.—I. A testimony of the poverty of heathenism. II. An honorable testimony for the Gospel. III. A glorious testimony for the wonderful power and love of God, who will have all men to be saved. *Gerok.*

A pious soldier.—During the late unhappy commotions in Ireland, a private soldier in the army of Lord Cornwallis was daily observed to be absent from his quarters, and from the company of his fellow soldiers. He began to be suspected of withdrawing himself for the purpose of holding intercourse with the rebels; and on this suspicion, probably increased by the malice of his wicked comrades, he was tried by a court martial, and condemned to die. The marquis hearing of this, wished to examine the minutes of the trial; and, not being satisfied, sent for the man, to converse with him. Upon being interrogated, the prisoner solemnly disavowed every treasonable practice or intention, declared his sincere attachment to his sovereign, and his readiness to live and die in his service: he affirmed that the real cause of his frequent absence was, that he might obtain a place of retirement for the purpose of private prayer, for which his lordship knew he had no opportunity among his profane comrades, who had become his enemies merely on account of his profession of religion. He said he had made this defence on his trial, but the officers thought it so improbable that they paid no attention to it. The marquis, in order to satisfy himself as to the truth of his defence, observed, that if so he must have acquired considerable aptness in this exercise. The poor man replied that as to ability he had nothing to boast of. The marquis then insisted upon his kneeling down and praying aloud before him; which he did, and poured forth his soul before God, with such copiousness, fluency, and ardor, that the marquis took him by the hand, and said he was satisfied that no man could pray in that manner who did not live in the habit of intercourse with his God. He not only revoked the sentence, but received him into his peculiar favor, placing him among his personal attendants, and in the way to promotion.

Peter falls into a trance

9—12. **housetop,** flat, surrounded by a balustrade or wall.[b] **sixth,** noon. **trance,**[c] *Gk.*, ecstasy, rapture.[d] **as . . been,** having the appearance of. **sheet,** or sail-cloth. **knit . . corners,** suspended by the edges (*lit.*, *beginnings*) or corners. Peter having been a fisherman, this vessel may have had the appearance, to him, of a sail. **all manner,** in the *variety* lay the point of the lesson.

[b] De. xxii. 8.

[c] "The diff. betw. ἔκστασις and ὅραμα is, that in this case that which was seen was a revelation *shown* to the eye of the beholder when rapt into a supernatural state, having, as is the case in a dream, *no objective reality*; whereas, in the other case, the thing seen *actually happened*, and was beheld by the person as an ordinary spectator in the possession of his natural senses." *Alford.*

[d] Re. i. 10.

The vision of Peter.—I. The time of this vision—at the sixth hour, the hour of prayer. II. The place—upon the housetop. III. The state in wh. Peter was as to his body—very hungry. IV. The manner in which the vision was made to him. V. The vision itself, or what was represented to him: 1. To his eye; 2. To his ear. Learn:—The doctrine of the conversion of the Gentiles came first from heaven, and was revealed and made known by God himself. *Burkitt.*

Divine guidance.—Our lives may be very ordinary and commonplace; the events may succeed one another in the most matter-of-fact style; there may seem in them nothing at all worthy the attention of a Divine Ruler: and yet those ordinary lives

are just as much planned and guided by supernatural wisdom as the careers of men concerning whom all the world is talking. Only let us take care to follow St. Peter's example. He yielded himself completely to the Divine guidance, trusted himself entirely to Divine love and wisdom, and then found in such trust not only life and safety, but what is far better, perfect peace and sweetest calm. *Stokes.—House of Simon the Tanner.*—By far the most interesting spot in Jaffa is the traditionary house of Simon the Tanner. In order to reach it from the house where we were staying, which was midway up the hill, we descended through a labyrinth of steep alleys and stairs, all loathsome with filth; and finally were led into the court of a house, the outer basement wall of which was literally washed by the waves. In this court there is a well, and beside it the stone on which the tanner's leather is said to have been beaten. Even in the eyes of the Moslems the house is held sacred; and the tradition that connects the spot with the Scripture history is so ancient, and, at the same time, so likely in itself, that there seems no good ground for rejecting it. *Buchanan.*

13—16. kill . . eat, without regard to clean or unclean. **common,**[a] as opposed to what was selected, and declared to be fit for food. **cleansed,** or pronounced to be clean. **this,** *i.e.*, the vision. **thrice,** the voice thrice heard; this to leave the deeper impression.[b] **vessel . . heaven,** the vision disappeared, and Peter awoke.

A royal manifesto of grace.—This is: I. A declaration against legal scrupulosity, which esteems that as unclean in nature, society, art, and science, which yet God will sanctify by His Spirit, and render serviceable for His Kingdom. II. A declaration against pride and carnal delicateness, which shrinks affectedly or effeminately from contact with sinners and from condescension to the weak, who yet are included in the mercy of God, and shall be prepared for His kingdom. What is clean before God, that make not thou common.

The purpose of the vision.—The vision . . . was admirably suited to serve its purpose. It based itself . . . on Peter's natural feelings and circumstances, just as spiritual things always base themselves upon and respond to the natural shadows of this lower life . . . Peter was hungry, and a sheet was seen let down from heaven containing all kinds of animals, clean and unclean, together with creeping things and fowls of heaven. He was commanded to rise and slay and appease his hunger. He states the objection, quite natural in the mouth of a conscientious Jew, that nothing common or unclean had ever been eaten by him. Then the heavenly voice uttered words which struck for him the death-knell of the old haughty Jewish exclusiveness, inaugurating the grand spirit of Christian liberalism and of human equality—"What God hath cleansed, make thou not common." The vision was thrice repeated to make the matter sure, and then the heavens were shut up again, and Peter was left to interpret the Divine teaching for himself. Peter, in the light of the circumstances which a few moments later took place, easily read the interpretation of the vision. *Stokes.*

17, 18. mean, as to its spiritual, religious, significance. **men,** whom Peter, a Jew, would have regarded as common and unclean. **gate,** of the tanner's house. **Simon . . Peter,** he is inquired for by name.

The messengers of the centurion at Peter's door.—How proud heathenism knocks humbly at the gates of Christ's kingdom. I. The great gulf which had to be overpassed—Roman pride and Jewish prejudice. II. The heavenly power which paved the way; with the centurion, the drawing of the Father to the Son; with the Apostle, the emancipating Spirit of truth, and the constraining love of Christ. III. The propitious welcome; on the part of the messengers, humble request; on the part of Peter, friendly reception, *Gerok.*

A difficulty solved.—We lately read in the papers an illustration of the way of salvation. A man had been condemned in a Spanish court to be shot, but being an American citizen and also of English birth, the consuls of the two countries interposed, and declared that the Spanish authorities had no power to put him to death. What did they do to secure his life, when their protest was not sufficient? They wrapped him up in their flags, they covered him with the Stars and Stripes and the Union Jack, and defied the executioners. "Now fire a shot if you dare, for if you do so, you defy the nations represented by those flags, and you will bring the powers of those two great empires upon you." There stood the man, and before him the soldiery, and though a single shot might have ended his life, yet he was as invulnerable as though encased in triple steel. Even so Jesus Christ has taken my poor

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"I hate to see a thing done by halves; if it be right, do it boldly; if it be wrong, leave it undone." *Gilpin.*

[a] Le. xi. 4; xx. 25.

[b] Ge. xli. 32.

"The vessel signifies the Church; the four corners the four parts of the world's compass; the animals are the Gentiles . . . whom God had already cleansed; for He had accepted the alms of Cornelius." *Augustine.*

"The differences which the Divine law compelled the Jew to make in the matter of food were simply the type of the difference and separation wh. God's love and grace had made between His covenant people and those outside that covenant." *Stokes.*

"I would rather obey than work miracles." *Luther.*

the messengers of Cornelius arrive

What God's Spirit did to Peter miraculously He does for us naturally by impressions, opportunities, strange feelings leading or driving us now here and now there. But as Peter's going with the men led to the dissolving of his doubts, so if any man will do God's will he shall know of the doctrine. The cure is often effected by unexpected incidents, and in unlikely ways; but the man who prays, works, and is obedient to the light he has, will find these lying across life's or-

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guilty soul ever since I believed in Him, and has wrapped around me the blood-red flag of His atoning sacrifice, and before God can destroy me or any other soul that is wrapped in the atonement, He must insult His Son and dishonor His sacrifice, and that He will never do, blessed be His name. *Spurgeon.*

O souls which sit in upper air,
Longing for heavenly sight,
Glimpses of truth all fleeting fair,
Set in unearthly light—
Is there no knocking heard below,
For which you should arise and go,
Leaving this vision, and again
Bearing its message unto men?

Sordid the world were vision not,
But fruitless were your stay;
So, having seen the sight and got
The message, haste away.
Though pure and bright the higher air,
And hot the street, and dull the stair,
Still, get thee down, for who shall know
But 'tis the Lord who knocks below?

Susan Coolidge.

19, 20. go . . them, even though they be neither Jews nor proselytes. **doubting nothing,** let your Jewish scruples be laid aside. **I . . them,** the reason of their coming, and your going.

The command of the Holy Spirit to Peter (*v.* 20).—I. A decisive answer to the doubts which had arisen in the mind of Peter. II. An injunction strictly in accordance with God's previous conduct with regard to the Gentiles. III. The beginning of the Apostolic labors among the heathens. IV. The first step against the ceremonial observances of the Law. *Anon.*

Salvation for all.—If I were to come as an accredited agent to you from the upper sanctuary, with a letter of invitation to you, with your name and address on it, you would not doubt your warrant to accept it. Well, here is the Bible—your invitation to come to Christ. It does not bear your name and address; but it says, "*Whosoever:*" that takes you in. It says, "*All:*" that takes you in. It says, "*If any:*" that takes you in. What can be surer and freer than that? *Dr. Chalmers.*

21, 23. Peter . . said, *etc.*, cheerful, and prompt obedience. **words,** of instruction. **lodged,** for their rest and refreshment. **brethren,** six.[a] **accompanied,** friends, witnesses to the truth of what he might say, and helpers in any work he might find to do in Cæsarea.

A God-fearing house a place of blessing.—I. Above the house, heaven is open; prayers ascend and the angels of God enter. II. Within the house dwell chastity and love among great and small, the masters and the domestics. III. Without the house blessing flows by temporal benefits and an edifying example. The love with which the servants speak of their master is a beautiful testimony for them as well as for him. *Gerok.*

A lesson on hospitality.—Dr. Payson once, when travelling, having occasion to call on a lady, when she and some of her friends were sitting down to tea, she would have him stay, and treated him very hospitably. When he left, he said, "Madam, you have treated me with much kindness and hospitality, for which I sincerely thank you. Allow me to ask you one question before we part,—How do you treat my Master?" The visit was much sanctified, and led eventually to the conversion of the lady and her household. *Bowes.—A common salvation.*—The Gospel river of life does not branch out in divers streams. There is not a broad sweep of water for the rich, the intellectual, and the cultivated, and a little scanty runnel where the poor may now and then come and get healed by the side of its precarious wave. There is no costly sanitarium beneath whose shade patrician leprosy may get by itself to be fashionably sprinkled and healed. Naaman, with all his retinue watching, must come and dip and plunge like common men in Jordan. There is no sort of salvation except the one ransom and deliverance that is purchased for rich and poor together by the sacrifice of the Lord Jesus Christ; and the poor beggar, his garment ragged from the havoc of a hundred storms, and his flesh bleeding from the ulcers of a hundred wounds, may dip eagerly into the same Bethesda, and emerge unscarred and comely as a child. *Punshon.*

24—27. waited, patience and faith. **met,** at the door, or in the court of the house. **worshipped,**[b] paid reverence, prob. not religious homage, but Oriental prostration. **stand . . man,** human respect does not warrant forms of such lowly observance and servile homage. Fit when offered to God; when offered to Christ, He did not reject it. **many,** relations and friends (*v.* 24).

The words of Peter, "I also am a man," a reproving mirror of repentance for all idolizing of men in the Church.—I. In the Romish Church, against the adoration of—1. The saints in heaven; 2. The pretended successor of Peter on the earth.

dinary path. *J. W. Burn.*

"For nothing, but what is clean, is let down fr. heaven." *Bengel.*

"Religion is the best armor a man can have, but it is the worst cloak." *Bunyan.*

Peter is told to go with them

"Meditation is the soul of prayer and the intention of our spirit. It habituates our affection to heaven; it hath permanent content; it produces constancy of purpose, despising of things below, inflamed desires of virtue, love of God, self-denial, humility of understanding, and universal correction of life and manners." *Bp. J. Taylor.*

Peter sets out for Cæsarea

a Ac. xi. 12.

"The promptitude of Peter is noteworthy. I once preached to an enormous audience in a circus. When I had finished I was quite prostrated, and while in that condition a man wished to speak with me about the way of life. I made an appointment for the next morning. But he never came. And I have written down that as one of the lost opportunities of my life, and its memory has been a spur to me ever since." *Taylor.*

Peter meets Cornelius

b Ac. xiv. 14, 15; Re. xxii. 8, 9.

"A Christian must not rest content with do-

II. In the Evangelical Church, against—1. The over-estimation of the ministerial office, self-conceit, and glorification on the part of ministers; 2. The idolizing of the Reformers or living preachers and ministers—a conversion to man instead of to the living God, on the part of the Church. *Gerok.*

Character of Cornelius.—To him only had the angelic messenger spoken, yet Cornelius, who possessed a generous love as well as a preparing faith, does not appropriate the promise to himself alone as a private advantage, but calls in to hear the longed-for words of salvation those whom he considered just as worthy, or perhaps even worthier than himself. And it is well pleasing to God when one who is himself scarcely called begins to call others; this is indeed the way in which His Church is everywhere multiplied. *Stier.—Homage and worship.*—The entire and reverential position of the body to the earth, which is here meant, is a mark of profound respect, which the Jews and other Orientals rendered, not to kings only, but also to persons of high dignity. But the Romans yielded this homage to the Deity only; therefore Peter declined it by saying, "I myself also am a man." Cornelius was, however, a man that "feared God," and would not, in that case, give Divine honors to a creature; yet he so honored his servant that he found it difficult to preserve the true distinction between the ambassador and the principal. *Cobbin.*

28, 29. unlawful,[a] a violation rather of trad. than of law; yet the custom was supposed to be warranted by the laws of Moses.[b] **God,** who made all men.[c] **shewed,** taught, convinced. **call,** or to act towards. **gainsaying,** *saying against,* denying, disputing. **intent,** reason. Perh. it was for the instruction of others that P. would have all the circumstances rehearsed.

Christianity versus exclusiveness.—I. Christianity is adapted to man in all the aspects of his being. II. Earnest and humble efforts after a complete knowledge of truth will be gloriously rewarded. III. It is the duty of all who know the truth to disseminate its blessings. (1) The specialty of God's knowledge; (2) All the children of God shall be taught by Himself; (3) The Divine command is to be obeyed, however it may oppose our preconceptions of duty. *Parker.*

Meeting of Peter and the messengers of Cornelius.—"It is observable, that in his first surprise Peter's salutation to the party assembled almost takes the form of a reproach to them for being foreigners; in fact, he half excuses himself for having come. But from this he is led into a confession of his previous error, and an open declaration that no man was either common or unclean. He then calls himself simply a 'man that is a Jew,' and with more courtesy styles the Gentiles 'men of another nation.' He also classes himself as a fellow-man with all that were present, under that God who had called them together." *Stier.*

30—33. Cornelius, succinctly narrates the circumstances. **fasting,** fr. the morn. of the day. **until . . hour,** until 3 P.M., when the angel appeared. **man,** having the app. of a man. **in . . clothing,**[d] the raiment of an angel. **heard,** though a Gentile (*vv.* 34, 35). **speak,** even an accepted, praying man, needed to be instructed in the way of life and salvation. **we . . God,** to listen to the Gospel as men who must give account.[e] **things . . God,**[f] other than wh. he would not speak; nor anything, so commanded, keep back.

The ideal congregation.—I. The ideal congregation will be present at the appointed place betimes. "Now therefore we are all here." II. The ideal congregation will never fail to have unanimity of representation as far as that is possible. "We are all here." If it could be said truly, all who could be are here, we would have great reason to rejoice. III. The ideal congregation will be reverent. "We are all here before God." IV. The ideal congregation will be attentive. "We are all here present before God to hear all things." V. The ideal congregation will be sympathetic. VI. The ideal congregation will be receptive. VII. The ideal congregation will be unprejudiced. "We are all here before God to hear all things that are commanded thee of God." VIII. The ideal congregation will be obediently disposed. "All that is commanded thee of God." Nothing can be of real value in God's sight which does not shape itself into obedience. *Thomas.*

A sheepcot for a closet.—Dr. Milne, a laborious and useful missionary in China, in his early years attended a Sabbath evening school, which was taught in the neighborhood of his residence. Here his knowledge of Evangelical truth increased, and considerable impressions of its importance were made upon his mind. Sometimes he used to walk home from the school alone, about a mile over the brow of a hill, praying all the way. At this time he began the worship of God in his mother's fam-

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ing himself what Christ commands; but must also dispose his actions so as may most tend to God's honor: this consists in bringing in many disciples unto Him, and which ought to be as precious to a Christian as the salvation of his soul." *Dr. Hammond.*

"This was the lesson which Peter's vision had taught him; and he now begins to practise it: the honor and equality of all mankind in God's sight." *Alford.*

he inquires the reason of the message

a Josephus (*Cont. Ap.* ii. 29) says: "Those foreigners who came to us without submitting to our laws, Moses permitted not to have any intimate connecti'ns with us."

b De. vii. 1—3; Jo. iv. 9; xviii. 28; Ac. xi. 3.

c Ac. xvii. 26.

Cornelius relates the vision

d Ac. i. 10; Ma. xxviii. 3; Lu. xxiv. 4.

e "A good soil: and therefore speedy fruit." *Bengel.*

f Ac. xx. 27.

"God's heavenly inspirations and our holy desires are so many angels of intercourse and commerce between God and us As teaching bringeth us to know that God is our supreme truth; so praying testifieth, that we acknowledge Him to be our supreme good." *Hooker.*

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"It is like, that having heard somewhat of the Ap'stle's preaching, and of the Jews opposing their testimony, and so knowing not what to believe, he had earnestly besought God in his devotions to lead him in the way of truth, and make known unto him what to do." *J. Mede.*

"Many a hermit lives in the world; many a man of the world lives in solitude." *Vinet.*

ily; and also held some meetings for prayer, with his sisters and other children, in a barn that belonged to the premises. When removed from the immediate care of his mother, the providence of God placed him near to the spot where one of those persons lived, who, though poor in this world, are rich in faith, and heirs of the kingdom. He used sometimes to go to his house, at the hour of prayer, when he and his family bowed the knee and worshipped God, at the foot of their domestic altar. After reading a chapter in the Bible, he was accustomed to make some remarks upon it, both for the instruction of his children, and as a preparation for the solemn exercise of prayer; these remarks interested young Milne very much, and showed him a beauty in the Word of God which he never saw before. From this time, more particularly, he began to discover an excellence in religion, which led him to choose it as the only object deserving the supreme attention of an immortal creature. As the family in which he lived were strangers to religion themselves, and derided all others who made it their concern, he was very unpleasantly situated. The only place he found for retirement, where he could be quiet and unnoticed, was a sheepcot, in which the sheep were kept in winter. Here, surrounded with his fleecy companions, he often bowed the knee on a piece of turf, which he carried with him for the purpose. Many hours did he spend there, in the winter evenings, with a pleasure to which before he was a stranger; and, while some of the members of the family were plotting how to put him to shame, he was eating in secret of that bread "which the world knoweth not of." *Cheever.*

God is no respecter of persons

34, 35. said . . I, a Jew. **perceive,** clearly understand. **respecter . . persons,**[a] no special regard for man, based on family, name, or nation. **accepted . . him,**[b] *R. V.*, "acceptable to Him." "*Capable* of being accepted, rather than actually *accepted.*"

Divine impartiality.—I. This passage does not mean—1. That God pays no regard to man at all; 2. That God looks at men indiscriminately; 3. That He bestows no blessings on some which He imparts not to others. He has given to each some distinguished blessing of—(1) Mind, (2) Body, or (3) Estate. II. What then does it mean? That God does not respect persons: 1. In the same sense that man does. Man's respect for persons is—(1) Very limited, (2) Very superficial, (3) Selfish. Not so with God. 2. In the sense of limiting His salvation to any particular class—(1) The merits of the atonement are sufficient for all; (2) The force of moral motive is adapted to all; (3) The agency of the Spirit is available to all. *Thomas.*

Respect of persons.—This son of toil, from whose very touch your delicacy shrinks, and who till Sabbath stops the wheels of business, and with her kind hand wipes the sweat of labor from his brow, never knows the comfort of cleanly attire, may have a heart within which, compared with yours, is purity itself. Beneath this soiled raiment he wears, all unseen by the world's dull eye, the "raiment of needle-work," and the "clean linen" of a Redeemer's righteousness. His speech may be rude, his accent vulgar; but let him open his heart, unbosom his secrets, and such gracious thoughts, such holy desires, such heavenly aspirations, such hallowed joys come forth, that it seems as if we had opened some rude sea-chest, brought by a foreign ship from southern lands, which, full to the lid with pearls and gold and diamonds, loads the air with floating odors of cassia and myrrh and frankincense. *Guthrie.*

a Ro. ii. 11; Ga. ii. 6.

b Ro. iii. 19—22; iv. 5; x. 12, 13.

"Wherever the Scripture describes teachers as opening the mouth in their instructions, it indicates some lesson to us of peculiar importance." *Selneccerus.*

Peter preaches Jesus

36—38. sent . . Israel, salvation to the Jews, and first offered to them. **peace,**[c] reconciliation with God. **he . . all,**[d] of all men, as well as of those who believe. **ye know,** Cornelius would have many means of knowing. He may have been the centurion who was present at the crucifixion.[e] **Galilee,** virtually the starting-point of the Saviour's ministry. **after . . preached,** at close of John's ministry. **power,** to work mirs., and authority to teach. **good,**[f] to all, and only good. **devil,**[g] the inveterate enemy of God and man. **God . . him,** and manifested by Him.

Who went about doing good.—I. From this description it is evident that He did good personally. II. His mode of doing good sets forth His incessant activity—He "went about" on His errands of mercy. III. Does not the text also imply that He went out of His way to do good?—"He went *about* doing good." He was never deterred by danger or difficulty. In this we may see—1. His perseverance, and—2. His unity. Application—"He hath left us an example that we should follow in His steps." *Spurgeon.*

The matchless life.—Christ went about, not like a Pharisee, to make a show; not like the Romans, to parade military prowess; not like the Greeks, to display worldly

c Is. lvii. 19; Ep. ii. 14—17; Col. i. 20.

d Ma. xxviii. 18; Ro. x. 12; xiv. 9; 1 Co. xv. 27; Ep. i. 20—23; Re. xvii. 14; Ro. v. 1.

e Ma. xxvii. 54; Mk. xv. 39; Lu. xxiii. 47.

f Lu. iv. 18; Ac. ii. 22; Ma. iv. 24; xii. 15.

g 1 Jo. iii. 8.

"*Lord of all:* By right, as the Creator; by merit, as the Redeemer; by gift, as the only begotten of the Father." *Bernard.*

wit and wisdom; but to do good to the bodies and souls of men. During the great work of creation, God, in each step, pronounced it "very good"; and when God entered upon the work of human redemption He did good, and at its close He exclaimed, with perfect satisfaction, "It is finished." He did not go about getting good, or becoming good, but dispensing good. He did good because He was good. *Brown.*

39—41. witnesses, beholders fr. the beginning; having nothing to gain by bearing false witness, but much to lose by speaking the truth. **tree,**[a] never did tree in this world bear such fruit before. Truly a tree of life for the healing of nations. **openly,** to a sufficient number of approved men. **chosen,** that they might testify to what they saw. **eat,** *etc.*,[b] thus furnishing the most convincing proof of the reality of that resurrection.

Witnesses of the resurrection.—Why did Christ only show Himself to witnesses chosen before of God? Why not publicly to *all* the people? Consider—I. What what would have been the effect of a public exhibition. II. The means which His Divine wisdom actually adopted with a view of making His resurrection subservient to the propagation of His Gospel. III. In selecting a few witnesses, our Lord was but acting according to the general course of His providence. IV. The witnesses were few, because they were on the side of Truth. Christ's cause was the cause of light and religion, therefore His advocates and ministers were necessarily few. *J. H. Newman.*

St. Peter's boldness, delicacy, and candor.—We look for boldness in St. Peter; and we find it in those words, "We are witnesses," &c. He takes upon himself and his colleagues all the responsibility; they are prepared to stand by the truth of the facts which they allege. We feel the value of this emphatic announcement; miracles, to be believed at all, must be believed on testimony which is beyond suspicion and which cannot be shaken. Then, for his delicacy, we find it in the suppression of all reference to the part which Romans took in the crucifixion of our Lord; no word of Pontius Pilate, or Roman soldiers, or sentinels over the tomb. Any one who read the account for the first time would conclude that none but Jews and dwellers in Jerusalem had a hand in His death; especially as the nailing to the Cross, which was essentially a Roman punishment, is softened down to the expression, "hanged on a tree," which was as essentially a Jewish. He might well spare the feelings of such men as he saw before him; men in spirit, as well as in fact, utterly guiltless of the blood of Jesus. And for the Apostle's candor, we trace it in his assertion that God had shown the risen Saviour "not to all the people, but unto witnesses chosen before of God, even to us." "An announcement," as Paley remarks, "which no impostor would ever have made." *E. T. Marshall.*

42, 43. quick, living at the time of His final coming.[c] **dead,** of all past generations.[d] **give . . witness,** the testimony of Jesus was the spirit of prophecy. **that . . sins,** His redemptive work their chief theme concerning Him.[e]

Remission of sins scripturally stated.—I. A valuable Gospel blessing—"remission of sins." II. This distinguished blessing is communicated through Christ—"through His name." III. Remission of sins is received by faith. IV. This blessing is free for all who, being penitent, will apply for it in the way the Scriptures point out. V. The extent of the declaration of this benefit. *Anon.*

The sinner forgiven.—A German prince, travelling through France, visited the arsenal of Toulon, where the galleys are kept. The commandant, as a compliment to his rank, said he was welcome to set any one slave at liberty whom he should choose to select. The prince, willing to make the best use of this privilege, spoke to many of them in succession, inquiring why they were condemned to the galleys. Injustice, oppression, false accusation, were the only causes they could assign; they were all innocent and ill-treated. At last he came to one who, when asked the same question, answered to this effect: "My Lord, I have no reason to complain. I have been a very wicked, desperate wretch. I have often deserved to be broken alive on the wheel. I account it a great mercy that I am here." The prince fixed his eyes upon him, gave him a gentle blow upon the head, and said, "You wicked wretch! it is a pity you should be placed among so many honest men: by your own confession you are bad enough to corrupt them all; but you shall not stay with them another day." Then turning to the officer, he said, "This is the man, sir, whom I wish to see released." *Newton.*

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and the resurrection

a Ac. v. 30; Ga. iii. 13; 1 Pe. ii. 24; Re. i. 7.

b Lu. xxiv. 33—36, 40—42; Jo. xx. 21; xxi. 12.

"Gold is easily counted; but where is the ledger account of new ideas disseminated, of spiritual renewals accomplished, of human justice and right established, of souls made true, and peaceful, and strong? Saul, unlikeliest of all the Jews to human seeming, will take up and advance the labors of the martyred Stephen; and Cornelius, unlikelier still, for he is not a Jew, will make the crooked straight and the rough places plain for the advent and ministry of the Apostle of the Gentiles." *Clifford.*

Jesus our final Judge

c 1 Th. iv. 17.

d Ac. xvii. 31; Ro. xiv. 10; 2 Co. v. 10; 2 Ti. iv. 1, 2.

e Da. ix. 24; Zec. xiii. 1; Mal. iv. 2; Is. liii. 11.

It is true that the Apostles at first limited the commission to the Jewish people, but at the time of Christ's birth His advent was announced as glad tidings to *all the people* (Lu. ii. 10); after His resurrection, in the great commission, He directed the Apostles to preach the Gospel to every creature (Ma. xxviii. 19; Mk. xvi. 15); and just before His ascension He promised them that they

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should be witnesses unto the uttermost part of the earth (ch. i. 8). Peter is beginning to understand the full meaning of the Lord's command. *Abbott.*

the Holy Ghost falls upon the Gentiles

a Ga. iii. 14.

"He says, that they were all gifted with the Spirit, as we have already observed, that they all came with an earnest zeal to learn and to obey." *Calvin.*

The Holy Ghost on the first occasion was poured out upon the preachers of the Word to qualify them to preach to the people. The Holy Ghost on the second occasion was poured out upon the persons to whom the Word was preached to sanction and confirm the call of the Gentiles. *Stokes.*

Cornelius and his house baptized

b *Alford.* "What they uttered was humble, earnest, and inspired praise to God, and thanks to His grace. It is to be observed that ἑτέραις is not added (as in ii. 4)." *Lange.*

c 1 Co. i. 14—17; Ac. ii. 38; viii. 16; Ro. vi. 3; Ga. iii. 27.

44, 45. fell, confirming and accepting P.'s exposition of the will and work of Christ. **all . . word,** who repented, believed, turned to God. **they . . believed,** believers who were of the circumcision—Jews (*v.* 23). **Gentiles,**[a] *these* therefore were regarded as representative.

The Pentecost of the Gentiles.—"The Holy Ghost fell on all them which heard the Word." Notice—1. The time. "While Peter yet spake." There was no laying on of Apostolic hands. The conferring of the gift was as direct from God to those Gentiles as it has been to the Jews on the day of Pentecost. 2. The abundance. "Was poured out." 3. The manifestations. "Heard them speak with tongues, and magnify God." They were affected and endowed in the same way that their Jewish brethren had been. Thus this Pentecost of the Gentiles proved their right to an unquestioned place in the brotherhood of the saints—their baptism of the Spirit to baptism by water. *M. C. Hazard.*

All through grace.—Two or three years before the death of that eminent servant of Christ, Rev. John Newton, an aged friend and brother in the ministry called on him to breakfast. Family prayer followed; and the portion of Scripture for the day was read to him. In it occurred the verse, "By the grace of God, I am what I am." After the reading of this text, he uttered this affecting soliloquy: "I am not what I *ought* to be,—ah! how imperfect and deficient! I am not what I *wish* to be. I abhor what is evil, and I would cleave to what is good. I am not what I *hope* to be. Soon, soon, shall I put off mortality, all sin and imperfection. Yet though I am not what I ought to be, nor what I wish to be, nor what I hope to be, I can truly say I am not what I *once* was—a slave to sin and Satan; and I can heartily join with the Apostle, and acknowledge, 'By the grace of God, I am what I am.'"

46—48. speak . . tongues, "strictly analogous to that on the Day of Pentecost."[b] **magnify,** "in elevated devotion, and with a speech deviating fr. the intelligible mode of expression in com. life." **then . . Peter,** promptly recognizing the will of God. **forbid,** to men whom God has accepted. **well . . we,** who can now claim no superior standing in the grace of God. **baptized,**[c] and thus received into the Christian Church.

The greatness of the love of God in Christ to men.—I. It regards no man as common and unclean. II. It goes after the erring when they only seek it. III. It pities all who are inclined to hear all things that are commanded us by God in Christ. *Harless.*

Distinctions in Christianity.—The main distinction between real Christianity and the system of the bulk of nominal Christians, chiefly consists in the different place which is assigned in the two schemes to the peculiar doctrines of the Gospel. These, in the scheme of nominal Christians, if admitted at all, appear but like the stars of the firmament to the ordinary eye. Those splendid luminaries draw forth, perhaps, occasionally, a transient expression of admiration when we behold their beauty, or hear of their distances, magnitudes, or properties; now and then, too, we are led, perhaps, to muse upon their possible uses; but, however curious as subject of speculation, it must, after all, be confessed they twinkle to the common observer with a vain and "idle" lustre; and except in the dreams of the astrologer, have no influence on human happiness, or any concern with the course and order of the world. But to the *real* Christian, on the contrary, *these peculiar doctrines constitute the centre to which he gravitates! the very sun of his system! the origin of all that is excellent and lovely! the source of light, and life, and motion, and genial warmth, and plastic energy!* Dim is the light of reason, and cold and comfortless our state while left to her unassisted guidance. Even the Old Testament itself, though a revelation from Heaven, shines but with feeble and scanty rays. But the blessed truths of the Gospel are now unveiled to *our* eyes, and *we* are called upon to behold and to enjoy "the light of the knowledge of the glory of God, in the face of Jesus Christ," in the full radiance of its meridian splendor. The words of inspiration but express our highly-favored state; "we all, with open face, beholding as in a glass the glory of the Lord, are changed into the same image, from glory to glory, even as by the Spirit of the Lord." *Wilberforce.*

CHAPTER THE ELEVENTH.

A.D. 40—41.

Peter returns to Jerusalem

1—3. Judæa, in the churches of this region. **heard,** with astonishment. **contended,**[a] reasoned, expostulated. **saying,** *etc.*[b] (See on x. 28, etc.)

The dispute in the early church.—I. Even among God's saints, no one has been without blemish and folly. II. But on the other hand, we must not put down the faults of the saints as wickedness. III. If we have truly recognized and experienced the universal love of God, we shall be able to judge better of many events which concern the kingdom of God, although they occur without the limits of our confession. IV. It was those of the circumcision who took offence at the baptism of the Gentiles.

Bigotry is concealed selfishness.—Sir Humphry Davy, when he introduced his "safety lamp," which has saved so many valuable lives, declined to take out a patent for it, saying that his sole object was to serve the cause of humanity. What of men who claim prescriptive rights to the Gospel of Jesus Christ! *Baxendale. The bigotry of Romanism.*—An English sculptor having an order to erect a tablet over the grave of a fellow-islander, in the Protestant Cemetery at Rome, sent the design to the censor as usual. The inscription terminated with the common words, "*Requiescat in pace.*" Through this the censor struck his pen with a tremendous burst of holy ire: "A Protestant in peace! No! no peace for a heretic!" *The cruelty of bigotry.*—Francis I., King of France, used to declare, "that, if he thought the blood in his arm tainted with Lutheran heresy, he would have it cut off, and that he would not spare even his own children if they entertained sentiments contrary to the Catholic Church."

4—6. rehearsed, narrated, repeated. **expounded,** explained. **order,** step by step, in order of the events. **saying,** *etc.* (See on x. 9, etc.)

The best testimony of the servant of God against opposition and misapprehension.—I. The Divine injunction of which he is conscious. II. The eyes of men under which he acted. III. The tranquillity with which he can vindicate himself. IV. The fruits of his work to which he is permitted to point. *Peter's defence, a model of brotherly vindication.*—I. By its Evangelical meekness and humility. II. By its Apostolic firmness and uprightness. *Gerok.*

The problem.—Peter stood confronted with one of the most difficult problems the Church has ever had to solve. The law that separated the Jews from other nations was Divine. Why should not that law be in force for all God's people, of whatever name? What right had a Jew to break that law and eat with the Gentiles, and receive them into close communion? Was all the training of fifteen centuries to go for nothing? The Jewish nation were indeed intended for a missionary nation. In them were all the nations of the earth to be blessed. But they could conceive of no way in which this could be accomplished, except by all nations becoming proselytes to the Jewish religion, the true religion from God. But they could not make all nations into Jews. There were good men who were not Jews. The Gospel conditions of salvation were such from the first that the question of race, or form, or ritual was necessarily excluded. Repentance and faith were the only conditions, and baptism the recognition of their acceptance. *Peloubet.*

7, 8. and . . saying, *etc.* (See on x. 13, etc.)

The best way to remove misunderstandings among brethren.—1. Nine-tenths of the fault-finding comes of defective information. The objectors here knew but very partially what Peter's conduct had been, and none of the reasons. They heard that he had been living among Gentiles, but nothing of the visions or of the spiritual results. They certainly laid themselves open to a sharp reproof. But the Apostle did not even make complaint. He wished to conciliate their better judgment, and preserve peace in the Church. 2. This, too, conveys, a most valuable lesson to those who find their course of action called into question. It will be often found that fault-finders proceed on most inaccurate information; and, by doing so, they lay themselves open to retort. But the object of Christ's servant should be not to triumph over an unreasonable brother, but to gain victories for the truth and maintain peace and charity. *Frazer.*

"*Not so, Lord.*"—The only method for every child of God to pursue is to go to God for everything, to seek constantly the Divine guidance. "But," some one says,

[a] Ac. xv. 1—5.

[b] Ga. ii. 12.

They that were of the circumcision:—"Taken literally, this would include the whole Church, at the time when the event occurred, for there were no Christians as yet except Jews and proselytes, but St. Luke's narrative was compiled at a time when 'they that were of the circumcision' had become a distinct party, and when their influence had begun to work division in the Christian societies. He therefore employs a name which when he wrote was full of significance, although it had its origin only in the circumstances to which he here applies it." *Lumby.*

"Religious contention is the devil's harvest." *Fontaigne.*

Peter justifies preaching to the Gentiles

describes his vision

Observe that Peter is called to an account not only by the Apostles, but also by the laity (the brethren), that he recognizes their right, and answers their inquiries. He claims no apostolic — certainly no papal — authority. *Abbott.*

and the heavenly command

"The Jew's mouth is the Christian's heart, nothing impure

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must enter." *Quesnel.*

"A Christian in this world is but gold in the ore; at death, the pure gold is melted out and separated, and the dross cast away and consumed." *Flavel.*

and the arrival of the messengers from Cæsarea

What is it to be a Christian?—A little child was once asked what it was to be a Christian, and she wisely answered, "It is just to do what Jesus would do if He was a little girl and lived at our house." *Spurgeon.*

and his meeting with Cornelius

a Lu. xix. 9; Ps. xix. 7; Jo. vi. 68; 2 Ti. iii. 15; Ro. x. 13.

"A sincere Christian is like a massive vessel of gold, that keeps its own shape and figure at all times, in all places, and in all companies." *T. Brooks.*

and the conclusion to which he had come

b Ma. iii. 11; Ac. i. 5; Joel ii. 28.

c Ac. xv. 8, 9.

"It is a noteworthy fact that, notwithstanding Peter was the first to extend Christian fellowship to the Gentiles, he subsequently drew back (Gal. ii. 11—14)." *Abbott.*

"He that is a stranger to himself, is a stranger to God, and to everything that may denominate him wise and happy." *Baxter.*

"how can you tell when it is God's will?" Let me answer, "If you stand a quarter of a mile off from your father, you will be sore puzzled to know what he says; but if you go within five feet of him, everything will be plain. So, if you stand away from your Heavenly Father, you will undoubtedly be much at a loss to know what is His will; but if you live near to Him, you will have no difficulty of this sort." Now, it is true (and Peter is an example of it) that a Christian may live near to God and understand His will and yet say, "Not so, Lord." A paroxysm of self-confidence may seize him even in the very presence of God. It is a sad commentary on our feeble faith. *Howard Crosby.*

9—11. voice . . again, *etc.* (See on x. 14, etc.)

What God has cleansed that make not thou common.—This is directed against: I. The nature of the Jewish law. II. The pride of Pharisaical castes. III. The monkish flight from the world. IV. Puritanic censoriousness. *The* vision of Peter on the house-top, a mirror for the heathen mission: to show—I. Its heavenly origin; II. Its immense field; III. Its severe work; IV. Its doubts and difficulties; V. Its Divine promise. *Gerok.*

Make me a Christian.—I well recollect, in the course of my labors, a poor Hindoo youth who followed me about the garden of the school, asking of me to make him a Christian. I said, "It is impossible, my dear boy; if it is possible to do so at all, it is possible only through the Lord Jesus Christ to make you a Christian. Pray to Him." How well I recollect the sweet voice and face of that boy when he soon after came to me and said, "The Lord Jesus Christ has taken His place in my heart." I asked, "How is that?" He replied, "I prayed and said, 'Oh, Lord Jesus Christ! if You please, make me a Christian!' and He was so kind that He came down from heaven, and has lived in my heart ever since." How simple and how touching! "Lord Jesus Christ, if You please, make me a Christian!" *Boaz.*

12—15. and . . Spirit, *etc.* (See on x. 19, etc.) **house,** household, family. **saved,**[a] this now mentioned for the first time. **us . . beginning,** and with like results.

Cornelius.—I. The circumstances that surround the conversion of Cornelius: 1. The wonderful acting of God's providence; 2. The direct influence of prayer; 3. The energy that characterizes those who are truly seeking spiritual enlightenment; 4. The honor put upon human instrumentality. II. The means by which this conversion was effected: 1. Not by the miracle nor by the desire of providential mysteries; 2. By the Holy Spirit and the Word, the Divinely appointed means of faith and salvation. III. The results that ensued: 1. In the Church at Jerusalem; 2. In the family of the centurion; 3. In the extended labors of Apostolic preachers. *Preacher's Port.*

Saved by words.—Even in the ordinary experience of life men are saved by words—the words of their fellows. When a blind man avoids a precipice, and turns into a path of safety at the warning voice of a benevolent passenger, he has been saved by words. When the various portions of an army, at a critical moment, make a combined movement by the orders of its chief, conveyed through the lips of bold young men, who gallop with them through the battle-field, they are extricated from impending ruin, and conducted to a place of safety, by words. Words, false and meaningless, however reverently they may be received, will not save; and, on the other hand, words true and Divine will not save those who despise and neglect them. *Arnot.*

16—17. remembered . . Lord,[b] the wide sense of that word now applied. **God . . us,** He, the Most High, making no dif. betw. Jew and Gentile.[c] **what . . I,** what power or authority had I? **withstand,** though as a Jew having the same view as you now have. What would you have done in my place?

The reception of the first Gentile family into the Christian brotherhood.—I. A glorious triumph of Divine wisdom and compassion. II. A beautiful proof of Christian humility and friendliness. III. A powerful incitement to live for the salvation of souls. *Gerok.*

The envy of bigotry.—In the reign of Abdallah the Third, there was a great drought at Bagdad; the Mohammedan doctors issued a decree that the prayers of the faithful should be offered up for rain; the drought continued. The Jews were then permitted to add their prayers to those of the *true* believers; the supplications of *both* were ineffectual; as famine stared them in the face, those dogs, the Christians,

were at length enjoined also to pray; it so happened that torrents of rain immediately followed. The whole *Conclave*, with the Mufti at their head, were now as indignant at the cessation of the drought, as they were before alarmed at its continuance. Some explanation was necessary to the people, and holy convocation was held; the members of it came to this unanimous determination:—That the God of their Prophet was highly gratified by the prayers of the faithful; that they were as incense and as sweet smelling savors unto him, and that he refused their requests that he might prolong the pleasure of listening to their supplications; but that the prayers of those Christian infidels were an abomination to the Deity, and that He granted their petitions, the sooner to get rid of their loathsome importunities. *C. Colton.*

18. held . . peace, were silenced; ceased to contend with Peter. **glorified,** praised the largeness of God's love and mercy. **life,**[a] spiritual life here, eternal life hereafter.

True repentance.—What are the signs of true "repentance" in the sight of God? (1) There is always sorrow with it. More or less intense, it may be, according to the way in which God calls, and previous manner of life; but there must be some sorrow. Not, however, that you must shed actual tears. Some men cannot. (2) Practice—practical repentance. "'Tis not enough to say we're sorry, and repent, and then go on from day to day, just as we always went." We know a tree by its fruit; and you who are penitent will bring forth works of repentance. *Spurgeon.*

Repentance must be real.—The gondoliers at Venice, when we were sojourning in that queen of the Adriatic, frequently quarrelled with each other, and used such high words and ferocious gestures that we were afraid murder would come of it; yet they never came to blows; it was only their rough way of disputing. Often and often have we heard men upbraiding themselves for their sins, and crying out against the evil which their follies have wrought them, yet these very people have continued in their transgressions, and have even gone from bad to worse. They barked too much at sin to fall to and destroy it. Their enmity to evil was mere feigning; like the sword-play of the stage, which looks like earnest fight, but no wounds are given or received. Let those who play at repentance remember that they who repent in mimicry shall go to hell in reality. *Spurgeon.*

19—21. now they, *etc.* (See on viii. 1.) **Phenice,** or Phenicia, or Phœnicia, a narrow strip of coast land, ab. 20 m. broad, from Carmel on S. to Aradus on N. Principal cities: Tripolis, Tyre, Sidon, Berytus. **Cyprus** (see on iv. 36). **Antioch,** cap. of Syria. So called by its founder, Seleucus Nicator, in honor of his father Antiochus. Now called *Antakieh*, with only 6,000 pop. **Jews only,** to whom, but for the mercy of God, the narrowness of man would have limited the Gospel. **Cyrene,** Ma. xxvii. 32. **Grecians,** *R. V.*, "Greeks." This was another door opened to Gentiles. **hand . . Lord,** His presence with power. **turned,** with repentance and public profession of their new faith.

How the manifold gifts of Christians contribute to the general use.—I. Those who are received as guests, give the Gospel as a present in return. II. Those who possess the Word in abundance, impart it to those who are in the first beginnings. III. Those who are blessed with earthly wealth, assist those who have nothing. *Lisco.*

The Church at Antioch.—Persecution was the first means of propagating the Gospel. Blow on the candle, and you extinguish the flame; blow on the fire in the grate, and you increase it. The reason is in the hold the fire has upon the combustible substance. If the hold is slight, blowing will put it out; if deep, will intensify it. Christ came to send fire on the earth; the fire ate its way down to the very depths of the disciples' spirits. Saul "breathed out threatenings," &c.; but the breathing only fanned the fire. *Cynddylan Jones.*—"*Preaching Christ*" implies no special method of proclaiming the glad tidings. A letter to a friend, a sentence in casual conversation, a lesson to a child on a mother's lap, or any other way by which the great story of the Cross is told, is as truly preaching Christ as the set discourse which has usurped the name. We profess to believe in the priesthood of all believers, in opposition to sacerdotal assumptions. Are we as ready to recognize it as laying a very real responsibility upon us, and involving a very practical inference as to our own conduct? Every Christian is solemnly bound to take heed to this: "Freely ye have received, freely give." *Maclaren.*

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the Church agrees with Peter

[a] 2 Co. vii. 10; Ro. vi. 22, 23; Jo. vi. 47; Ro. x. 12, 13; xv. 16.

"As all seasons of the year, the nipping frosts as well as the halcyon days of summer, do all conspire to the harvest, so it is in Providence." *Flavel.*

"The hand of the Lord is power; the face of the Lord is the knowledge of God; the feet of the Lord are His presence; the seat of God, where He dwells, if thou art so minded, is thyself." *Augustine.*

the Gospel at Antioch

Phœnicia, land of palms, fr. *phoinix*, a palm. Palm the emblem of Judæa, hence the medal struck by Roms. to commemorate conquest of J. by Vespasian, has the fig. of a disconsolate female seated beneath a palm-tree.

It is probable that no populations were ever more abandoned than those of oriental Grecian cities under the Roman empire, and of these cities Antioch was one of the greatest and worst.

"Whoever regards the early history of Christianity will perceive how necessary to its triumph was that fierce spirit of zeal which, fearing no danger, accepting no compromise, inspired its champions and sustained its martyrs." *E. B. Lytton.*

A.D. 42.

Barnabas sent to Antioch

Tidings, *things that betide,* or happen. Ice. *tidindi,* things wh. happen. A.S. *tidan,* to happen.

22—24. **tidings,** intelligence. **came,** by rumors, not special messenger. **sent,** to inspect, advise, assist. **Barnabas** (see on iv. 36), they must have had confidence in his administrative ability, etc. **grace . . God,** in its visible manifestations in conversion and Christian life. **exhorted . . Lord,** a necessary exhortation, bec. of peculiar trials of the Church. A frequent exhortation.[a] **good,** hence his interest in God's cause. **added,** by his labors in addition to those of others.

Barnabas.—I. The grace that Barnabas saw: 1. What he saw—"the grace of God;" 2. What he felt—"was glad;" 3. What he did—"exhorted them all," etc. II. The gladness he experienced: 1. The prosperity that made him glad was moral and spiritual, rather than material; 2. The grace or virtue that made him glad was possessed and exercised by others; 3. The fruit in which he rejoiced not only grew in other hearts, it was planted too by other hands. Why then rejoiced he? There is not a finer feature in any man's character than the capacity and tendency to rejoice in a neighbor's prosperity. "Charity envieth not." Barnabas has the mark of a true Christian. III. The exhortation that he gave, that they should cleave to the Lord. *Arnot.*

Clinging to the rock.—A long railway train was crossing the Alleghany mountains, and began to descend a steep curve in a narrow cutting, with speed that increased every moment. Suddenly, to the astonishment of the passengers, the steam whistle screamed out, and the brakes were vigorously applied, but without apparent effect. What was the cause? Just as the engine had begun to turn the curve, the engineer saw a little girl and her baby brother playing on the track. In a moment the cars would be on them. The shriek of the whistle startled the little girl, and every eye looking over could see them. Close to the rail, in the upright rock, was a little niche, out of which a piece of rock had been blasted. In an instant the baby was thrust into this niche, and as the cars came thundering by, the passengers, holding their breath, heard the clear voice of the little sister, on the other side of the cars, ring out, "Cling close to the rock, Johnny! Cling close to the rock, Johnny!" And the little creature snuggled in and put his head as close to the corner of the rock as possible, while the heavy cars whirred past him! The passengers all kept their eyes on him till the last car was past. And many were the moist eyes that gazed, and many a silent thanksgiving went up to heaven. In a few hours the cars stopped at a station, where an old man and his son got out of the cars. He had come so far with his child, who was coming to an eastern city to live, while the aged father was to turn back to his home. All the dangers that would harass the son seemed to crowd into the heart of the father, as he stood holding the hand of his boy—just now to part with him. He choked, and the tears filled his eyes, and all he could say was, "Cling close to the rock, Johnny!" He wrung the hand of his child, and the passengers left him standing alone. *Dr. Todd.*

Barnabas finds Saul and brings him to Antioch

25, 26. **seek,** his whereabouts not minutely known. He saw what sort of man was then specially needed in Antioch. **whole year,** A.D. 44; fr. A.D. 39—44 Saul had been in Syria and Cilicia. **church,** the congregation of believers and hearers, in this case. **Christians,**[b] fr. Lat. term.—*ians* (*e.g.* in Herod*ians*), it may have been given them by Roms., not given by Jews, who would not admit that Jesus was *the Christ.*

A Christian.—I. The sacred name: 1. Not an assumption; 2. An appellation. II. Its import. One who—1. Belongs to Christ; 2. Imitates Christ; 3. Is anointed with the Holy Ghost. III. The duties it imposes: 1. Devotion to Christ's service; 2. The endurance of His cross. *Wythe.*

Origin of the name Christian.—"There are only three places in the New Testament where the name *Christian* occurs. It is plain that for a long time there was no commonly recognized term of this kind. Hence they are called variously, 'they that believed' (Acts ii. 44), 'the disciples' (vi. 1), 'those of the way' (ix. 2), &c. Again the name of Nazarenes was applied to them by the Jews, as a term of reproach, but plainly arose before the extension of the faith to the Gentiles. It was at Antioch that the large accession of Gentiles first made it impossible to look upon them merely as a Jewish sect, and required the use of some more distinctive title. It was natural, therefore, that the use of such a title should first prevail at Antioch. *The Christian name.*—The name stands above all other names to-day. Of no man is so much expected as the Christian. The man who despises your faith expects from you on its account what he expects from no other man. So he answers himself. After having traduced your Lord, and disproved your documents,

a Ac. xiii. 43; xiv. 21, 22; *cf.* Jo. xv. 4; 1 Co. xv. 58; De. x. 20.

"There is no greater sign of holiness, than the procuring and rejoicing in another's good." *G. Herbert.*

"'Full of the Holy Ghost,' as a vessel might be to its brim of golden wine. Does that describe you? Full! A dribbling drop or two in the bottom of the jar: whose fault is it? Why with that mighty rushing wind to full our sails should we be lying in sickly calms? Why with those tongues of fire should we be cowering over gray ashes? Why with that great tide should we be like dry watercourses?" *Maclaren.*

b See *J. Foster on "the Epithet Romantic."* Puritan, Methodist, etc., once opprobrious epithets, no longer reproaches, but honorable badges. Milton speaks of a "resurrection of names and reputations." Ac. xxvi. 28; 1 Pe. iv. 16.

At Rome, *cir.* A.D. 100, the commonalty (*vulgus*) called them Christians. *Tacitus, Annals,* xv. 44.

and cast scorn on your theology, if you do anything that calls down his displeasure he is the first to accuse of treason to the faith you profess. I ask for no higher intellectual and moral recognition of the purity of the religion of Jesus Christ. From no atheist is so much expected as from the weakest Christian. By Christians I understand Christ-ones, and were we what we ought to be there should be no other designation. *Parker.*

27, 28. prophets,[a] inspired teachers. **Agabus,** who also foretold imprisonment of Paul.[b] **dearth,** famine: prob. the one named by Josephus,[c] wh. beg. ab. A.D. 44. **all . . world,** known world, or Rom. Empire. **Claudius,** born 9 or 10 B.C., reigned 41—54 A.D., poisoned by his fourth wife, Agrippina; sev. famines occ. in his reign.

Christianity at Antioch.—I. Its entrance into Antioch—1. Evil overruled for good (*see v.* 19); 2. The invincibility of Christian courage; 3. The legitimacy of lay preaching; 4. The universality of the Gospel. II. Its achievements there. These—1. Involved a Divine change in the character of many; 2. Attracted the attention of the mother Church; 3. Led to the settlement of Barnabas and Paul for twelve months in the city; 4. Gave a new name to the disciples of Christ; 5. Developed a new spirit of beneficence in the people. *Thomas.*

Providential use of small means.—In the first planting of Christianity, Christ did not choose eloquent orators, or men of authority in the courts of kings and emperors, but twelve poor mechanics and fishermen; and these not sent together in a troop, but some to one country to conquer it, and some another; the most ridiculous course in appearance, for such a design, as could be imagined; and yet in how short a time was the Gospel spread and Churches planted by them in the several kingdoms of the world! This the Psalmist foresaw by the spirit of prophecy, when he said, "Out of the mouth of babes and sucklings hast Thou ordained strength, that Thou mightest still the enemy and the avenger" (Ps. viii. 2). At the sound of rams' horns Jericho is delivered into the hands of Israel (Jos. vi. 20). By three hundred men, with their pitchers and lamps, the huge host of Midian is discomfited (Judges vii. 19). The Protestants besieged at Beziers, in France, are delivered by a drunken drummer, who, going to his quarters at midnight, rang the alarm bell of the town, not knowing what he did, and just then were their enemies making their assault. And as weak and improbable means have been blessed with success to the Church in general, so to the preservation of its particular members also. A spider, by weaving her web over the mouth of an oven, shall hide a servant of Christ (*Du Moulin*) from his enemies, who took refuge there in that bloody Parisian massacre. *Flavel.*

29, 30. ability, on wh. principle the *little* of the poor would be as acceptable to God as the *much* of the rich. **relief,**[d] ministration to their necessities. **brethren,** recognizing the claims of the spiritual relationship. **elders,**[e] *Gk.*, presbyters, men of experience in the Christian life appointed in ea. Church to watch over the general discipline and welfare of the whole body.

The Church of Antioch.—This new church proved itself worthy of its name in two ways. 1. It was the first to send out missionaries to the heathen; and, 2. It was the first to take up a collection for the mother church at Jerusalem to help them in their sufferings from famine. *Peloubet.*

Apostolic philanthropy.—Van Lennep tells us that among the Nestorian Christians dwelling in the fertile plain of Ooroomia, Persia, charity assumes an almost apostolic form; for it is their yearly practice to lay by a certain portion of their crops in order to supply the wants of their brethren living among the rugged mountains of Koordistan, whose food often fails them altogether, or is carried away by their more powerful enemies.

A.D. 43—44.

"It is worthy of remark that the name Christian was given, for all time, to the followers of Christ in that great Syrian capital, Antioch, in which the persecutor of God's people, Antiochus Epiphanes, had reigned, whose own name was connected by origin with that city, and who was a type of Antichrist." *Wordsworth.*

Agabus predicts a famine

a "Another proof of the gift of the Holy Ghost to the Church, and of the truth of Christ. Jo. xvi. 13; *cf.* Ac. xx. 23; xxi. 11; Ep. iv. 11; 1 Ti. iv. 1. For prophecy had ceased with Malachi, thence called by the Jews themselves 'the seal of the prophets.'" *Wordsworth.*

b Ac. xxi. 10, 11.

c Ant. xx. 2, 6; 5, 2; Helena, Q. of Adiabene, a Jewish proselyte then at Jerusalem, imported food from Egypt and Cyprus, wh. she distr. among the people.

relief sent to Judæa

d Lu. xi. 41; Ga. ii. 10; Ro. xv. 26, 27; 1 Co. xvi. 1; 2 Co. ix. 1.

e Ac. xiv. 23.

"One said, that hell is like to be full of good wishes, but heaven is full of good works." *Boys.*

A.D. 44.

James is slain and Peter imprisoned

a Ma. iv. 21; x. 2; Mk. i. 19.

b Ma. xx. 23.

James "is the only Apostle of whose death we have any certain record." *Alford.*

c *Josephus, Ant.* xix. 7, 3.

d Ex. xii. 14, 15; xxiii. 15.

Little indeed did the mother dream as she presented her petition—"Command that these my two sons may sit, one on Thy right hand, and one on Thy left hand in Thy kingdom"—how that prayer would be answered.

the Church prays for Peter

e He. xiii. 3; 1 Th. v. 17; Ps. l. 15; Ma. xviii. 19; 2 Co. i. 11; Ep. vi. 18.

How strong a power prayer is. It was stronger in this case than Herod and his prison and his soldiers. And it is stronger now than sin and Satan. *Harris.*

"That lovely bird of Paradise, Christian content, can sit and sing in a cage of affliction and confinement, or fly at liberty thro. the vast expanse of heaven, with almost equal satisfaction: while 'Even so, Father: for so it seemeth good in Thy sight,' is the chief note in its celestial song." *Swain.*

an angel visits Peter

f Ac. v. 19; Ps. xxxiv. 7; xxxvii. 32, 33.

CHAPTER THE TWELFTH.

1—4. Herod, *i.e.*, H. Agrippa I., s. of Aristobulus; grands. of Herod the Gt. Fr. Caligula, he received possessions of Philip and Lysanias; aftwds. the tetrarchy of Antipas, and aftwds. (A.D. 41) Samaria and Judæa fr. Claudius. At this time, therefore, he was king (trib. to Rome) of all Palestine. **stretched . . hands,** used his power. **vex,** oppress, persecute. **James,**[a] *i.e.*, the Elder, s. of Zebedee, bro. of John. **sword,** beheaded.[b] **pleased . . Jews,** whom, being a nominee of Rome, he wished to gratify. A mere time-serving man pleaser.[c] **days . . bread,**[d] the Passover. **four quaternions,** *i.e.*, four companies of four each. **Easter,** *R. V.*, "Passover." **bring . . people,** for trial and execution. "That they might be gratified with his death." *Hackett.*

James' noble end.—I. Before man, indeed, a sad and melancholy death. II. Before God, a noble end and a beautiful death: 1. He had fulfilled his vocation here below; 2. He dies in the service of his Lord, and preaches as powerfully by his death, as his fellow-Apostles do by their word; 3. He hastens toward his heavenly destination, whilst he, as the first amongst the brethren, receives the martyr's crown, and is honored by sitting at the right hand of Christ, which in his youthful enthusiasm he formerly asked. *Gerok.*

Enduring persecution.—Among the earliest converts to the doctrines of Friends in Scotland, was Barclay, of Ury, an old and distinguished soldier, who had fought under Gustavus Adolphus in Germany. As a Quaker, he became the object of persecution and abuse at the hands of the magistrates and people. None bore the indignities of the mob with greater patience and nobleness of soul than this once proud gentleman and soldier. One of his friends, on an occasion of uncommon rudeness, lamented that he should be treated so harshly in his old age, who had been so honored before. "I find more satisfaction," said Barclay, "as well as honor, in being thus insulted, than when, a few years ago, it was usual for the magistrates, as I passed the city of Aberdeen, to meet me on the road and conduct me to public entertainment in their hall, and then escort me out again, to gain my favor." *J. G. Whittier.*

5, 6. without ceasing,[e] *R. V.*, "earnestly." **church,** prob. in special divisional meeting for this purpose (12). **when,** the time for trial having arrived. **the . . night,** *Gk.*, in that very night, the night before the day of trial. **bound . . chains,** a chain fastened to ea. wrist of the prisoners; and ea. chain to the left wrist of ea. soldier, ea. soldier's *right* hand being free. **keepers,** the other two, who, with the two *inside*, made up the quaternion on guard. **before . . door,** *i.e.*, on the outside.

A prayer-meeting in the Apostolic times.—I. In this case they confined their efforts to prayer. II. They continued in this effort. It was no formal or heartless prayer-meeting. They must have possessed strong faith. III. They reaped the benefit. The answer—1. Filled them with amazement; 2. Was superabundant; 3. Was speedy. *Stems and Twigs.*

Pray for those in bonds.—Mr. Elliott, who labored as a missionary among the American Indians, was eminent in prayer; and several instances are recorded of remarkable answers having been given to his petitions. The following is striking: Mr. Foster, a godly gentleman of Charlestown, was, with his son, taken by the Turks; and the barbarous prince, in whose dominions he was become a slave, was resolved that, in his lifetime, no captive should be released; so that Mr. Foster's friends, when they had heard the sad news, concluded that all hope was lost. Upon this, Mr. Elliott, in some of his next prayers before a great congregation, addressed the Throne of Grace in the following very plain language: "Heavenly Father, work for the redemption of Thy poor servant Foster. And if the prince who detains him will not, as they say, dismiss him as long as himself lives, Lord, we pray Thee, kill that cruel prince: kill him, and glorify Thyself upon him." In answer to this singular prayer, Mr. Foster quickly returned from captivity, and brought an account, that the prince who had detained him had come to an untimely death; by which means he had been set at liberty. "Thus we knew," says Dr. Cotton Mather, "that a prophet had been among us." *Whitecross.*

7, 8. behold, God's wonderful care of His saints. *He* never slumbers. Wonderful answer to prayer. **angel,**[f] no human friend, no mere rescue. **light,**

supernatural. **smote . . side,** to awake him. **chains . . hands,** in the act of rising. **gird,** *etc.*, dress thyself. No need of precipitate flight.

An angel of the Lord.—The angels are the faithful ministers of Christ and the companions of His servants. I. With James, they were employed to convey his soul to glory. II. With Peter, they were instruments to deliver him from his bonds. III. But Herod experienced the hand of the angel to his destruction.

Peter and the Church.—The arrest of St. Peter and his threatened death was a great crisis in the history of the primitive Church. St. Peter's life was very precious to the existence of that Church, it was very precious for the welfare of mankind at large, and so it was a fitting time for God to raise up a banner against triumphant pride and worldly force by the hand of a supernatural messenger. *Stokes.*

A.D. 44.

"Peter is told to resume the signs of his office, his girdle and his shoes." *Beda.*

If the answer to your prayer seems slow in coming, I am sure it would be well for you to seek to discover if there be not some sandal you can bind on, if there be not some garment you can cast about yourself, if there be not some following you should set yourself at.

9, 10. went out,[a] as one in a maze; or, walking in a dream. **true,** real, a fact of real life. **vision,** fr. wh. he would awake to all the horrors of the prison, and the doom that awaited him. **ward,** guard, *i.e.*, soldier on guard. **iron . . city,** the outer gate of the prison. **opened . . accord,** by power of the angel. **and . . street,** safely removed fr. the prison. **angel . . him,** the angel's work done; the Apostle's deliverance effected.

The rescuing angels of God.—I. They come in the night. II. They raise us from the ground. III. They lead us as in a dream. IV. They bring us through iron doors. V. They leave us alone. *The deliverance of Peter.*—I. A triumph of Divine power. II. A reward of Apostolic fidelity. III. A fruit of intercessory brotherly love. IV. An overthrow of proud tyrannical rage. *Gerok.*

Angel messengers.—"I believe that angels wait on us as truly as ever they waited on Abraham, or Jacob, or Moses, or Elijah, or Mary, or Jesus himself. The mediæval painters were fond of filling the background of the Infancy with countless angels; the representation, though literally false, was morally true. I believe that angels are encamping around them that fear the Lord." *Geo. D. Boardman.* In the beautiful fancy of Keble, the wearied Apostle, sleeping, as he thought, his last sleep, and dreaming of the glorious witness to his Lord he was to bear when the day dawned, would naturally mistake the angel's touch and voice for the summons to execution. At the eternal gates, he waits in his blissful trance,—

"The unexpressive notes to hear
Of angel song and angel motion,
Rising and falling on his ear
Like waves in Joy's unbounded ocean.

His dream was changed—the tyrant's voice
Calls to that last of glorious deeds;
But as he rises to rejoice,
Not Herod, but an angel leads."

and delivers him from prison

[a] Ge. xix. 16; Ac. xvi. 26.

"It is a minute touch of truth that Peter should mistake for a dream what he saw; having lain so long in prison, and his mind naturally dwelling on his former miraculous liberation." *Alford.*

11, 12. come . . himself, out of his daze of astonishment. **said,** to himself. **expectation,**[b] *i.e.*, of seeing him executed; this they fully, unanimously expected. **considered,** what he should do; gathers himself together after this confusion of mind. **Mark,** prob. the Evang., and the spiritual son of Peter.[c] He is sometimes called John.[d] **praying,** and their prayer answered.[e]

he arrives at the place of meeting

[b] 2 Ch. xvi. 9; Da. iii. 28; vi. 22; He. i. 14; Job v. 19; Jo. xv. 19, 20.

[c] 1 Pe. v. 13.

[d] Ac. xiii. 5, 13.

[e] Da. ix. 21—23; Is. lxv. 24.

Peter's deliverance from prison.—Let us consider—I. The imminent danger in which Peter stood: 1. He was in prison—bound and guarded; 2. After Easter he was to be brought forth—probably to be executed; 3. That time was close at hand. II. The conduct of the Church in this season of trial: 1. They assembled together to pray; 2. They continued in this holy work. III. The deliverance of Peter: 1. The manner in which it took place; 2. The means which were employed; 3. The joyful results.

Prayer, a power.—Let us remember that we are invited to ask God for what we want, with the assurance that what is not possible to men is easy to Him. During the War of the Rebellion one army was so surrounded by the opposing forces that escape seemed impossible. "We have got them now," said the advancing general, "and they know it. God Almighty himself cannot save them." His officers agreed with him. But their enemies were led by a praying man, who had spent an hour in his tent that morning asking for deliverance from God. That same evening he was in his tent giving thanks for victory. God Almighty had saved them. Let us, then, ask God for victory for His Church, for the salvation of souls, for deliverance of those in the grasp of Satan, for the enlightenment of those who sit in darkness, for the overthrow of those who fight against His kingdom. What triumphs every year brings in answer to prayer! When last year began, ominous threats of war disturbed two nations who held a common faith in God. The churches of England and America united in prayer for peace, with an answer larger than they had faith to ask for. Blessed be perils that drive God's children to their knees and teach

Prayer is not such a power as allows men to fold their hands, and expect results which they might secure by the proper use of means. Frederick Douglass says: "When I was a slave, I prayed earnestly for freedom and made no attempt to gain it, and I got no response; but, when I began to pray with my legs, my prayers began to be answered." Men pray for a revival

A.D. 44.

of religion, and make no attempt to secure it by more consecrat'd lives and more earnest effort, and the revival does not come. *Monday Club.*

"I doubt not to say, God hath never been so clearly seen, as in the light of a dungeon." *Bp. Hall.*

Rhoda's words are not believed

a Jo. xviii. 16.

Note here the genuineness of the history. An impostor would have made the disciples welcome the answer to their prayer. The hist. makes them astounded. Which is truest to the deepest things of life? *Robjohns.*

b "This idea appears here not as a doctrine of Scrip., but as a popular opinion, which is neither affirmed nor denied." *Hackett.*

"Mark even the servant-girls; how full of piety they are." *Chrysostom.*

"So slow are even the best of men to believe the goodn'ss of God." *J. Milner.*

Peter admitted, describes his deliverance

c Ga. i. 19; Ac. xv. 13; xxi. 18.

d Papists say that Peter proceeded now to Rome, and labored there among the Jews (Ga. ii. 7; 1 Pe. i. 1). If so, he was the founder of the Church in Rome; yet Paul does not allude to him in his Ep. to Romans. He was certainly at Jerusalem a few years after.

them the meaning of the promise, "Ask and it shall be given you; seek and ye shall find; knock and it shall be opened unto you." *Congregationalist, April 15, 1897.* The story of Peter's deliverance gives us a glimpse into the social life of the Apostolic churches. Christianity, even more than Judaism, was a social religion. Paganism was not so. The temples of their gods were no places of assembly. The only religious gatherings they knew were processions of priests, or of a family or tribe to some annual act of sacrifice. The Romans were puzzled by the Christian idiosyncracy in this matter. "Even if these Galileans did worship Christ as a God, why must they meet every week—every day even—for the purpose? Why not keep the matter within the bounds their pagan neighbors accepted? Did not all this meeting and assembling carry with it danger to the state?" The earliest Roman code forbade such a nocturnal assembly as this at Mary's house, under pain of death. It allowed of no popular assemblies but such as the magistrates summoned and presided over. But the life of the Christian congregation was too full of tender obligations to mutual care and helpfulness for Christians to dispense with constant meetings, which were spontaneous and inevitable. They were practically brothers and sisters of a larger family than the natural household, and they must look into each other's faces. *S. S. Times, April 10, 1897.*

13—15. damsel, maidservant, portress.[a] **Rhoda** (*Rose*), a Gk. name. **opened . . gladness,** a lifelike descr. prob. supplied by Mk., who may have been in the house at the time. **said . . mad,** had they been praying for P.'s release they would hardly have said this. They had prob. prayed that he might be supported in his trial, and under martyrdom. **then said,** convinced at last that she had heard something. **angel,** guardian angel.[b]

Peter's deliverance from chains an image of our gracious deliverance from the chains of sin.—I. The severe imprisonment: 1. The chains; 2. The keepers; 3. The sleep. II. The merciful deliverance: 1. The messenger from heaven; 2. The awakening; 3. The first walking. III. The glorious liberty: 1. The first standing on one's own feet; 2. The joyful reception by the brethren; 3. The impotent rage of the world. *Gerok.*

Rhoda.—We may see in the relations of Rhoda to the assembled believers a striking illustration of the new bond of union supplied by the Gospel. Rhoda was a slave. Her name being a Gentile one and her servile condition make it probable she was not a Jewess. And now here this child-slave, this Gentile has been touched by the same mighty love as her mistress; and Mary and Rhoda were kneeling together in the prayer-meeting when Peter began to hammer at the door. That slight girlish figure standing at the door of Mary, her slave, and yet her sister in Christ, may be taken as pointing symbolically the way by which the social and civic evils of this day are to be healed, and the war of classes is to cease. *Maclaren.*

16, 17. saw him, for whom they had been praying, and thought was in prison. **astonished,** few things could have astonished them more. **beckoned,** made a signal that he would speak. They were all talking at once in oriental manner. **shew,** for their comfort and instruction. **James,** the Younger, or the Less.[c] **departed,** fr. the house; and, prob., fr. the city also.[d]

How the Lord, in the wonderful leadings of His people, manifests His wisdom and love.—I. His wisdom:—1. The Church, strengthened by long peace, is in need of persecution; 2. James is slain, because in the counsel of God the Church, as well as the world, requires now the blood of a martyr from among the Apostles; 3. Peter is arrested, his self-confidence humbled, and his final fate placed before his eyes. II. His love:—1. James receives the crown of eternal life; 2. Peter the unexpected gift of deliverance for this life; 3. The praying Church receive their teacher from deadly danger, given in answer to their prayers, and miraculously presented to them anew. *Lisco.*

Christian persistency.—That's right. Bang away! If Christians will not bestir themselves at your first call, hammer at them until they do. There is nothing like persistency for overcoming the sluggishness and sloth of half-hearted faith. The preacher, or the teacher, or the parent, or the Christian worker in any sphere, who turns away from the door of the heart he wants to enter, simply because it is not opened at his first call, is not really deserving of success in his mission. "Knock, and it shall be opened unto you." If it is not opened the first time, knock again. If it is not opened after ten times knocking, continue knocking until it is opened. When the door is opened, you can enter in. But until it is opened, your duty is to keep up a knocking. *Trumbull.*

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18, 19. soon . . day, and perh. at time of changing the guard. **no . . stir,** their dismay must have been marked by much that was ludicrous. Imagine them examining the chains, bolts, bars, etc., and then questioning ea. other. **what . . Peter,** he was escaped, but how? and whither? **examined,**[a] placed on trial. **death,**[b] more of revenge than justice in this. **Cæsarea,** to preside at the public games in honor of Claudius.[c]

The results of the Lord's interference.—I. His servant is rescued from the hands of his enemies. II. The Church is made joyful. III. The enemy is cast down and retires from the scene. IV. The Divine will is unmistakably expressed. *Pearson.*

The death of Herod.—On the first of August there was a great commemoration in Cæsarea. Some say it was in honor of the Emperor's safe return from the island of Britain. However this may be, the city was crowded, and Herod was there. On the second day of the festival, he came into the theatre. That theatre had been erected by his grandfather, who had murdered the Innocents; and now the grandson was there who had murdered an Apostle. The stone seats, rising in a great semi-circle, tier above tier, were covered with an excited multitude. The king came in, clothed in magnificent robes, of which silver was the costly and brilliant material. It was early in the day, and the sun's rays fell upon the king, so that the eyes of the beholders were dazzled with the brightness that surrounded him. Voices from the crowd, here and there, exclaimed that it was the apparition of something Divine. And when he spoke and made an oration to the people, they gave a shout, saying, "It is the voice of a god, and not of a man." But in the midst of this idolatrous ostentation, an angel of God suddenly smote him. He was carried out of the theatre a dying man, and on the 6th of August he was dead. *Conybeare and Howson.*

morning in the prison

a Ac. iv. 9; Lu. xxiii. 14.

b Ac. xvi. 27; Ma. xxviii. 12—14.

c *Josephus,* xix. 8, 2.

"Worms were God's instruments of retribution. No need that He should grasp thunderbolts or come riding on the wings of the wind. Julian would fain have trampled Christianity in the dust; a devious arrow, and Julian was struck down before the face of his enemies. Napoleon insolently remarked that God he usually found on the side of the strongest battalions; softer than feathers, melting at a breath, fell on the plains of Russia the white flakes of snow, and Napoleon was a fugitive, and his grand army lay wrapped in its ghastly winding sheet." *Archd. Farrar.*

20, 21. displeased, displeasure might grow into open hostility. **Tyre,** *etc.*, *i.e.*, the Phœnicians. **came,** in the person of their deputies. **made,** prob. by a bribe. **chamberlain,** chief officer of household; a court favorite. **peace,** the continuance of it. **nourished,** they obtained corn fr. Palestine in exchange for their merchandise.[d] **set day,** *etc.*,[e] appointed. **throne,** erected in the theatre built by Herod Gt.

An old picture of human society.—Here we have—I. National interdependence. This serves—1. To stimulate human activities; 2. As a Divine reproof to man's monopolies; 3. As a pledge of international concord. II. Class wickedness: 1. Unbounded arrogance; 2. A base servility. III. Retributive justice. IV. Remedial forces: 1. The word of God; 2. The agency of the good. *Thomas.*

Royal apparel.—On the same side, but in a recess formed by large windows, appeared three mastowfies, or secretaries; these were on our left hand as we stood behind the ambassador's chair; while on our right, near the door, were four of the principal fazirs, or ministers, with Abúl Hassan Khan, who had accompanied us to the palace. Beyond them, and extending towards the left side of the throne, was a row of five or six officers, among whom one held a most beautiful crown or taje, apparently not inferior in the lustre of its jewels to that with which the monarch's head was so magnificently decorated. Another of these officers wore in his hands the scimitar of state; a third held the royal bow in its case; a fourth, the shield; and one a golden tray or dish filled with diamonds and different precious stones of wonderful size and dazzling brilliancy. Of the king's dress I could perceive that the color was scarlet; but to ascertain exactly the materials would have been difficult, from the profusion of large pearls that covered it in various places, and the multiplicity of jewels that sparkled all around; for the golden throne seemed studded at the sides with precious stones of every possible tint, and the back resembled a sun or glory, of which the radiation was imitated by diamonds, garnets, emeralds, and rubies. Of such also was chiefly composed the monarch's ample and most splendid crown; and the two figures of birds that ornamented the throne, one perched on each side of its beautifully enamelled shoulders. *Ouseley's Travels in the East.*

Herod's oration

d 1 K. v. 9; Ezra iii. 7; Ez. xxvii. 17.

e *Josephus, Ant.* xix. 8, 2; *Conybeare and Howson,* i. 139.

"He that is ashamed to be seen in a mean condition, would be proud in a splendid one." *Seneca.*

22, 23. shout, flattering approval; servile homage of the crowd. **voice . . god,** all. to dignity of manner, and magnanimous condescension. **angel . . him,**[f] comp. with angel smiting Peter (7). **because . . glory,**[g] as did Peter[h] and Paul.[i] He willingly accepted the impious flattery. **eaten . . ghost,** painful, horrible, lingering death.

The evil of pride.—I. The sin of Herod: 1. A denial of God's goodness; 2. An

Herod's death

f 2 Ch. xxxii. 21; 2 S. xxiv. 17.

g Da. iv. 37.

h Ac. x. 26.

i Ac. xiv. 14, 15.

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"How will that spirit trample upon men that dares vie with the Almighty!" *Bp. Hall.*

"This horrible and unusual disease caused the death of several cruel tyrants, and is regarded as a special visitation of God by the various historians who mention examples of it. Herod the Great, the grandfather of this Herod, died of the same disease." *Humphrey.*

invasion of His prerogative. II. His punishment. Such an impious disposition shall never pass unpunished: 1. God has punished it in many instances; 2. He will punish it wherever it is indulged. Reflections:—1. What need we have to watch the motions of our hearts! 2. How careful should we be of using any flattering words! *Simeon.*

Contending against God.—As you stood some stormy day on a sea-cliff and marked the giant billow rise from the deep to rush on with foaming crest, and throw itself thundering on the trembling shore, did you ever fancy you could stay its course and hurl it back to the depths of ocean? Did you ever stand beneath the leaden, lowering cloud and mark the lightning's leap, as it shot and flashed dazzling athwart the gloom, and think you could grasp the bolt and change its path? Still more foolish and vain his thought who fancies he can arrest or turn aside the purpose of God, saying, "What is the Almighty that we should serve Him? Let us break his bands asunder and cast away His cords from us!" *Guthrie.*

Barnabas, Saul, and Mark set out

24, 25. but, on the other hand, the Church prospered when the persecutor perished. **word . . grew,**[a] in the memory, faith, experience of believers. **multiplied,** *i.e.*, its fruits multiplied, in the numbers and graces of the Church. **returned,** to Antioch. **fulfilled . . ministry,** completed the purpose of their mission (xi. 29, 30). **took . . Mark,** the relationship of Mk. and Bar.[b] prob. led to this.

The success of the Gospel in the days of the Apostles.—I. The word was opposed by—1. Jewish prejudices; 2. Heathen superstition; 3. Human learning; 4. The devil, by his influence and agency on the hearts of men, opposed the Gospel. II. This did not prevent the rapid success of the Gospel. 1. The Word is fitly compared to good seed; 2. This seed was sown by the Apostles in prepared hearts; 3. When the Word sinks into the heart, and takes deep root, it produces holy tempers and actions. III. The principal causes of the extensive promulgation of the Gospel in the age of the Apostles: 1. The extraordinary gifts of the Spirit; 2. The burning zeal of the Apostles; 3. Divine power; 4. The unity of the Church; 5. Persecutions; 6. Prayer. *Sigma in Sketches* iv. 114.

The mission of Christianity.—Christ appeared—the career of Paganism was checked, the fate of Judaism was sealed. A character and a religion were placed before the eyes of men hitherto inconceivable, in the beauty and philosophy of their nature. Unlike all other founders of a religious faith, Christ had no *selfishness, no desire of predominance;* and His system, unlike all other systems of worship, was bloodless, boundlessly beneficent, inexpressibly pure, and—most marvellous of all—went to break all bonds of body and soul, and to cast down every temporal and every spiritual tyranny.

a Ac. vi. 7; xix. 20; Is. lv. 10, 11.

b Col. iv. 10.

"The history of the Acts is nothing but a part of the Gospel, and, in my opinion, not the least part; since, in the Gospel, the seed is described as being cast into the earth: here we have it springing up, and by degrees expanding and bringing forth its fruit." *Erasmus.*

CHAPTER THE THIRTEENTH.

A.D. 45.

Saul's first journey among the heathen

1—3. [Here begins the acc. of the first of Saul's three journeys among the heathen.] **prophets . . teachers,** "all the prophets were teachers; but the teachers were not all prophets." *Prophets* is the specific name; *teachers* the generic. **Niger** (*black*), thought to have been an African. **Lucius,** perh. a kinsman of Saul.[c] **Cyrene,**[d] notes Ma. xxvii. 32. **Manaen,** Heb. *Menahem.*[e] **brought up,** educated with, comrade, "*foster-brother.*" **Herod,** *i.e.*, Antipas,[f] s. of Herod Gt. and Malthace, uncle of H. Agrippa (xii. 20—23). Now an exile in Lyons. **tetrarch,** title still retained. Courtesy. **they,** the prophets and teachers. **ministered,** performed rites of Christian worship. **separate . . work,** detach fr. your number, and dedicate for a special work. **laid . . hands,** sign of blessing, etc. (vi. 6).

The designation of Barnabas and Saul to the missionary work.—I. The persons by whom they were designated. II. The reason why they were designated. They were Divinely selected and Divinely qualified for this missionary undertaking. III. The ceremonies by which they were designated. The Church, obeying the voice of the Spirit, set them apart; laid their hands upon them; implored the Divine benediction; and sent them away. *Thomas.*

Undying fame.—History has contemptuously obliterated from her annals the names of countless kings, who have set forth from their capitals for the scourge or conquest of nations at the head of armies, and with all the pomp and circumstance

c Ro. xvi. 21.

d Ma. xxvii. 32; Ac. ii. 10; xi. 20.

e 2 K. xv. 14.

f Ma. xiv. 1—12; Mk. vi. 14—29; Lu. iii. 1, 19, 20; ix. 7—9; xxiii. 7—12; xiii. 31, 32.

The Holy Spirit chose the two best men, the men that least could be spared. It is a grave mistake to send out to foreign fields third or tenth-rate men. Few churches ever

of glorious war; but centuries after these glorious conquerors are in their turn forgotten, whom she still deigns to commemorate, she will preserve in the grateful memory of mankind the names of these two poor Jews, who started on foot, staff in hand, with little, perhaps, or nothing in their scrip but the few dates that suffice to satisfy the hunger of the Eastern traveller. *Archd. Farrar.*

The true riches of the Church.—The gifts of poverty are the richest gifts to the churches. I refer not now to the widows' mites, richer though they be than all the gifts of wealth; but to gifts richer even than the widow's mite. A few years ago, on a wintry morning, a boy in the habiliments of poverty entered an old school-house among our Western mountains, and avowed to the master his desire for an education. There was poverty laying one of her richest gifts on the altar of religion; for that boy was Jonas King. On the humble shoemaker's bench Carey laid the foundation of British Baptist Missions. John Newton found in his congregation an unfriended Scotch boy, whose soul was then glowing with new-born love to Christ. He took him to John Thornton, one of those noble merchants whose wealth, whose piety, and whose beneficence increase together. They educated him; and that boy became Claudius Buchanan, whose name India will bless, when the names of Clive and Hastings are forgotten. John Bunyan was a gift of poverty to the Church. Zwingle came forth from an Alpine shepherd's cabin; Melanchthon from an armorer's workshop; Luther from a miner's cottage; the Apostles, some of them, from fishermen's huts. These are the gifts of poverty to the Church. *Harris.*

4, 5. Seleucia, sea-port W. of Antioch. Five m. N. of R. Orontes. Built by Seleucus Nicator. Remarkable ruins of docks, tunnels, etc. **Cyprus,**[a] large isl., sixty m. fr. coast of Syria. 140 m. long, fifty brd. Fertile. Beautiful. United to Ro. 58 B.C., and made part of prov. of Cilicia. Chief cities Paphos and **Salamis,** sea-port on E. coast of Cyprus, of wh. ruins remain nr. mod. *Famagosta.* **Jews,** numerous in Cyprus. In A.D. 116 they slaughtered 240,000 of Gk. inhabs. **minister,** *R. V.*, "attendant."

The first missionary ship.—I. Its bold crew: 1. The great Paul; 2. The noble Barnabas; 3. The youthful Mark. II. Its fresh wind: 1. The east wind filled the sails; 2. The Holy Ghost inspired the teachers. III. Its favorable anchorage; the renowned Cyprus, with its natural beauties and sinful abominations. IV. Its great prizes: 1. The sorcerer vanquished; 2. The governor converted. *Gerok.*

The Church of the future.—I believe in the Church of the future. I think there is a day, not very far distant, when from the watch-towers of Asia, once the land of lords many, there shall roll out the exultant chorus, "One Lord!"—when from the watch-towers of Europe, distracted by divisions in the faith, there shall roll up the grateful chorus, "One faith!"—when from the watch-towers of our own America, torn by controversies respecting the initiatory right into the visible Church of our Lord Jesus, there shall roll forth the inspiring chorus, "One baptism!"—when from the watch-towers of Africa, as though the God of all the race were not her God, as if the Father of the entire human family were not her Father,—when from the watch-towers of neglected and despised Africa, there shall roll forth the chorus, "One God and Father of us all!"—when the sacramental host, scattered all over the face of this lower creation, shall spring upon their feet, and, seizing the harp of thanksgiving, they shall join in the chorus that shall be responded to by the angels, "One Lord, one faith, one baptism, one God and Father of us all, who is above all, and through all, and in [us] all; to whom be glory, dominion, and majesty, and blessing for ever!" *A. Cookman.*

6, 7. Paphos,[b] *i.e.*, *New* P. ab. seven m. N. of *Old* P. (so celebrated for temple of Venus), overthrown by earthquake in reign of Augustus, who restored it. Mod. name *Baffa*, where there are ruins. **sorcerer,** magician, soothsayer, fortune-teller. **false prophet,** having a pretended knowledge of the future. **deputy,** *R. V.*, "proconsul"; see *Gk.*, and note the accuracy with wh. L. uses the titles of Rom. provin. governors.[c] **prudent man,** *Gk.*, man of intelligence: hence his desire to hear concerning the new doctrine.

A prudent man.—Christian prudence is seen: 1. In an insatiable thirst for valuable and useful knowledge; 2. In the preference which it conceives to every object according to its relative value; 3. In the subordination of the passions; 4. In the foresight of, and suitably providing for, circumstances; 5. In a willing subjection to reproof, and a disposition rather to covet it than complain; 6. In a capacity for keeping silent on all fit occasions; 7. In observing the fittest seasons for the right improvement of opportunities. *G. Clayton.*

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have made the sacrifice for the mission cause that was made by the Church at Antioch. *Hazard.* "To call men to the ministry is a free act of authority, choice, and wisdom, which are properties of a person, and none other: nor is either the Father or the Son, in Scripture, introduced more directly clothed with personal properties than the Holy Ghost is in these places." *Dr. Owen.*

Seleucia, Cyprus, Salamis

Seleucia: *Porter's Hd. Bk.*, 565; *Bucke, Ruins of Anc. Cities*, ii. 327.

a Ac. iv. 36; xi. 19, 20; xv. 39; xxi. 3, 16; xxvii. 4.

Cyprus: *Jos. Ant.* xvi. 4, 5; *Porter's Hd. Bk.*, 567; *Stanley, Sin. and Pal.* 115, 300; *Conybeare and Howson*, i. 21, 144, 164, 173, 188.

The Athenians commanded by Anaxicrates defeated the Persians by land and sea at Salamis, B.C. 449.

Paphos, Barjesus, Sergius Paulus

b See refs. *vv.* 4, 5 under *Cyprus.*

c Cf. Ac. xviii. 12; xix. 38; Lu. ii. 2; iii. 1; Ac. xxiii. 24, 26, 33, 34; xxiv. 1, 10.

Prudence, false:—James I. once said of armor, that "it was an excellent invention, for it not only saved the life of the wearer, but it hindered him from doing harm to anybody else." Equally

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destructive to all usefulness is that excessive prudence upon which some professors pride themselves: not only do they escape all persecution, but they are never able to strike a blow, much less fight a battle, for the Lord Jesus. *Spurgeon.*

Paul rebukes Elymas

Elymas the sorcerer.—It may appear singular that a person of his character should so mislead and captivate the prudent Sergius. But the incident presents, in fact, a true picture of the times. At that period (I abridge Mr. Howson's paragraph here) impostors from the East, pretending to magical powers, had great influence over the Roman mind. The East, but recently thrown open, was the land of mystery to the western nations. Reports of the strange arts practised there, of the wonderful events of which it was the scene, excited almost fanatically the imagination both of the populace and the aristocracy of Rome. Syrian fortune-tellers crowded the capital, and appeared in all the haunts of business and amusement. The strongest minds were not superior to their influence. Marius relied on a Jewish prophetess for regulating the progress of his campaigns. Pompey, Crassus, and Cæsar sought information from oriental astrology. Juvenal paints to us the Emperor Tiberius "sitting on the rock of Capri, with his flock of Chaldeans around him." The astrologers and sorcerers, says Tacitus, are a class of men who "will always be discarded and always cherished." *Hackett.*

8—10. withstood, alarmed for his profits. **from . . faith,** fr. hearing, or believing it. **Paul,** origin of name disputed.[a] **subtilty,** deceit, ref. to occupation. **mischief,** wickedness; ref. to character. **child . . devil,**[b] moral resemblance, disposition. **wilt . . pervert,** misrepresent, traduce, malign. **right . . Lord?** *i.e.*, ways of repentance, faith, obedience.

Elymas struck blind.—I. The true character of the Gospel. It contains the only right way—1. Of seeking the Lord's favor; 2. Of glorifying His name. II. The opposition it meets with: 1. By subtle disputations; 2. By base calumnies. III. The evil and danger of opposing it: 1. The evil of it is marked in the terms which the Apostle used; 2. The danger of it is marked in the judgment he denounced *Simeon.*

An enemy of righteousness.—Mr. Beecher once met Colonel Ingersoll, a great American atheist, and Colonel Ingersoll began to discourse on his atheistic views. Mr. Beecher for some time was silent, but, after a time, asked to be allowed to tell a story. On being requested to do so, he said, "As I was walking down town today, I say a poor man slowly and carefully picking his way through mud, in the endeavor to cross a street. He had just reached the middle of the filth when a big, burly ruffian, himself all bespattered, rushed up to him, jerked the crutches from under the unfortunate man, and left him sprawling and helpless in the pool of liquid dirt, which almost engulfed him." "What a brute he was!" said the colonel. "What a brute he was!" they all echoed. "Yes," said the old man, rising from his chair, and brushing back his long white hair, "yes, Colonel Ingersoll, and you are the man. The human soul is lame, but Christianity gives it crutches to enable it to pass the highway of life. It is your teaching that knocks these crutches from under it, and leaves it a helpless and rudderless wreck in the Slough of Despond."

11—13. hand . . Lord, not of Paul. Divine punishment. **blind,** judicial blindness; suited to one who loved darkness rather than light. **astonished . . Lord,** *i.e.*, at such a confirmation of it. **Perga,** famous for temple of Diana. On riv. Cestrus, 7 m. fr. mouth; now called *Eski-Kâlesi;* anc. cap. of Pamphylia, small slip of country on slope of Taurus, with Cilicia to E., Pisidia to N., and Lycia to W. **John,** John Mark. **departing . . them,** a step of which Paul disapproved.[c] **Jerusalem,** to his home.[d]

who is struck blind

Perga, Pamphylia

The punishment of Elymas was—I. In correspondence with the trangression. He who blinded others is himself blinded. II. Striking and convincing for the spectators. III. With all its severity conducive to amendment by an intimation of the Divine mercy. Paul himself, at his conversion, had been blind for a season, and knew from his experience how profitable this darkness was for internal collection and composure of mind. *Apostolic Pastor.*

Marcian rebuked by Polycarp.—When Polycarp was at Rome, he employed his time in confirming the faithful, and convincing gainsayers, whereby he reclaimed many who had been infected with the pernicious heresies of Marcian and Valentius; and so very fervent was his affection for the truth, that whenever he heard any of the mischievous opinions of his time mentioned, he used to stop his ears, and cry out, "Good God, to what times hast Thou reserved me, that I should hear such things!" And one day meeting Marcian, who called to him, saying, "Polycarp, own us," he replied, "I own thee to be the first-born of Satan." *Whitecross.*

[a] For full discussion of the question, see *Conybeare and Howson,* vol. i. cap. 5.

[b] Ma. xiii. 38; Jo. viii. 44; 1 Jo. iii. 8.

"His Hebrew name, Saul, relates to his Hebrew original; and his Roman name, Paul, to his Roman privilege. And, whereas he had been called by his Jewish name, Saul, all along the story hitherto, while he had been conversing among the Jewish nation, he, being now appointed Apostle to the Gentiles, and now set out upon that employment, is called by his Gentile name all along henceforward, Paul, and Saul no more." *Dr. Lightfoot.*

"Thus the temporary blindness of the eye might be ministerial to the eternal light of the soul. Let these circumstances be considered by those who would charge Paul with cruelty."

[c] Ac. xv. 38; Lu. ix. 62; 2 Ti. iv. 11.

[d] Ac. xii. 12.

14, 15. **they,** Paul and Barnabas. **Antioch,** N. of Perga; on ridge of Taurus. Founded by Magnetes, refounded by Seleucus Nicator. Ruins at the mod. *Yalobatch.* **Pisidia,** a mountain (*Taurus*) region. Rough country. Rude mountaineers. Desperate banditti.[a] **reading . . prophets,** the dispersed Jews took with them the Scriptures and the synagogue. **exhortation,** usually a stricter observance of the Law was enforced in these exhortations.

Fishers of men.—The Apostles, in obedience to this saying, have—I. Cast their net in many places; II. Suffered not themselves to be hindered in their work, though many went back; III. Regarded every time of work as opportune; IV. Taken advantage of every place; V. Disregarded no request in order to testify of the grace of God in Christ Jesus. *Lisco.*

God in history.—Notice in this speech what we may call Paul's grip of God. I know not any speech of the same length in which the sacred word occurs so frequently. We are afraid or ashamed of His name; we pronounce it hesitatingly, mincingly, timidly. Paul did not use it so; he hurled it like a thunderbolt; he measured everything by that grand standard. All through history he saw a Figure after the similitude of God. *Parker.*

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Antioch in Pisidia

[a] 2 Co. xi. 26.

It was customary to allow in the synagogue service any rabbi to expound the Scripture, and to make it the occasion for explaining the tenets of any new sect or school of Judaism. *Abbott.*

"Learn the Bible thro. the Bible, the Old thro. the New Testament; either can only be understood by the needs of thy heart." *John Von Muller.*

16—19. **men . . Israel,** Jews by birth. **ye . . God,** devout Gentiles. **God . . people,** God of Abraham, etc. **chose,**[b] at the first by calling Abraham. **exalted,** multiplied them. **high arm,**[c] all. to readiness to protect and guide. **suffered . . manners,**[d] the preferable reading is, "As a nursing-father bare he them in the wilderness." So the Am. revisers. **seven nations,**[e] the old idolatrous Canaanites. **divided . . lot,** "assigned as an inheritance."

Paul's first reported sermon.—I. The sermon itself: 1. Their Scriptures, which exhibited God's especial kindness to them as a people, contained the promise of a Messiah; 2. The Messiah predicted by their Scriptures had actually appeared on earth. Paul states facts that occurred in the history of the Messiah while here: (1) That He was crucified and buried according to their Scriptures; (2) That God actually raised Him from the dead, also according to their Scriptures. II. Its effects: 1. A general spirit of religious inquiry; 2. The conversion of many of the Jews and proselytes; 3. A general excitement amongst all classes in the city; 4. The awakening of a spirit of bitter persecution; 5. The increased energy of the Apostles in their work; 6. A practical acceptation of the Gospel by a large number of the Gentiles; 7. The expulsion of the Apostles from their coasts. *Thomas.*

Paul preaches in the synagogue

[b] De. vii. 6.

[c] Ex. xv. 16; Job xxxviii. 15; Ps. lxxvii. 15; Is. lii. 10; lxiii. 12.

[d] De. i. 31.

[e] De. vii. 1.

"The whole Jewish history, in all its details, is so admirably adapted to, and suggestive of symbolical use, as to justify the belief, that the spiritual application, the interior and permanent sense, was in the original intention of the inspiring Spirit; though it might not have been present, as an object of distinct consciousness, to the inspired writers." *S. T. Coleridge.*

Knox and Queen Mary.—The pure heart-searching doctrines which were preached by the Scotch apostle were then, as they are now, offensive to the carnal heart, and hence he was commanded by the voluptuous court of Mary to desist. Knox, who knew no master and obeyed no mandate that was in opposition to his God and his Bible, paid no attention to this command of the palace. Hearing that her orders were disobeyed, the haughty Mary summoned the Scottish reformer into her presence. When Knox arrived, he was ushered into the room in which were the queen and her attendant lords. On being questioned concerning his contumacy, he answered plainly that he preached nothing but truth, and he dared not preach less. "But," answered one of the lords, "our commands must be obeyed on pain of death; silence or the gallows is the alternative." The spirit of Knox was roused by the dastardly insinuation that any human punishment could make him desert the banner of his Saviour, and with that fearless, indescribable courage which disdains the pomp of language or of action, he firmly replied, "My lords, you are mistaken if you think you can intimidate me to do by threats what conscience and God tell me I never shall do; for be it known unto you that it is a matter of no importance to me, when I have finished my work, whether my bones shall bleach in the winds of heaven or rot in the bosom of the earth." Knox having retired, one of the lords said to the queen, "We may let him alone, for we cannot punish that man." Well therefore might it be said by a nobleman at the grave of John Knox, "Here lies one who never feared the face of man."

20—22. **about . . years,** Paul was not discussing any question of dates, hence quoted round numbers. The *R.V.* gives *vv.* 19, 20 as follows:[f] "he gave them their land for an inheritance, for about 450 years: and after these things he gave them judges until Samuel the prophet." **forty years,** time not named in O. T. **testimony,**[g] not to his character as absolutely perfect, but as comp. with Saul. **man . . heart,** who, if a great sinner, was also a great penitent. Man of God's choice; Saul the people's choice.

[f] "The true meaning has been restored by Lachmann fr. the oldest MSS. (S., V., A.) supported by the Lat. Cap. Arm. versions." *Wordsworth.*

[g] 1 S. xiii. 14 Ps. lxxxix. 21.

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"I study and prepare for the pulpit as if there were no Holy Ghost to help me there, and when I enter upon my public work, I cast my preparation at the feet of Jesus Christ, depending upon Divine influence as much as if I had not premeditated." *Longden.*

The providence of God in the history of Israel an encouraging type of the Divine government over mankind.—I. Wherein this providence is recognized: 1. In the history of Israel; 2. In the history of the kingdom of God in general. II. What influence the certainty of this Divine government ought to have upon us: 1. We should be comforted with the sure confidence that the issue of things will be the best; 2. We should do our part, in order that the Divine plan of salvation may be more and more realized. *Lisco.*

Saul's personal appearance.—In person, according to tradition, Saul was short in stature, with perhaps a stoop, rather bald, with black hair early streaked with gray, and a full beard; a defective eyesight, and perhaps a slight impediment in his speech. "His bodily presence," men said, "was mean, and his speech contemptible." But his soul made itself felt. People soon forgot what he looked like when he began to speak. There was a charm about him that few could resist. Such was Saul of Tarsus. Not man's conception of a popular preacher, but, taking him all in all, almost an ideal Apostle to the Gentiles. *H. R. Haweis.*

Jesus of the seed of David

23—25. of this, *etc.*,[a] unless desc. fr. David, Jesus could not have been the Messiah. **Jesus,** His name closes that branch of the argument. Easy for them to dispute His claim, if they could disprove His descent. **John,**[b] whom the people regarded as a prophet. His testimony not to be disputed. **John . . course,** as a herald announcing the long-promised Christ.

How the history of the world is transfigured in the light of the Gospel into the history of the kingdom of God.—I. Its place is sketched out before in the eternal councils of Divine power, wisdom, and love. II. Its sections of time are stations on the progress of humanity to its destination. III. Its heroes are the vassals of Christ, and, willingly or unwillingly, the servants of His kingdom. IV. Its end is the glorification of God in humanity. *Gerok.*

The promises reliable.—In commercial crises, manhood is at a greater discount than funds are. Supposing a man had said to me last spring, "If there comes a pinch in your affairs, draw on me for ten thousand dollars." The man said so last spring; but I should not dare to draw on him this fall. I should say, "Times have changed: he would not abide by it." But God's promises "are from everlasting to everlasting;" and He always stands up to them. There never was a run on heaven which was not promptly met. No creature in all the world, or in lying, audacious hell, shall ever say that he drew a draft upon heaven, and that God dishonored it. *H. W. Beecher.*

a Is. xi. 1; Je. xxiii. 5; 2 S. vii. 12; Ps. cxxxii. 11; Lu. i. 32; Ro. i. 3; Ma. i. 21; Ro. xi. 26.

b Ma. iii. 1; Mk. i. 2, 5; Lu. iii. 3.

"John's doctrine was to the sermons of Jesus, as a preface to a discourse; and his baptism was to the new institution and discipline of the kingdom, as the vigils to a holy day: of the same kind, in a less degree." *Bp. J. Taylor.*

crucified in fulfilment of prophecy

26—28. stock, stem, root, race. **word,** plan, message, offer. **salvation,**[c] moral, spiritual, eternal. **fulfilled . . him,** another proof that Jesus was the predicted Messiah. **cause,** no true legal cause.

The word of salvation.—I. To whom sent. To all sinners, for all sinners need it, and it is suited to the case of all. II. For what purpose sent. As a word of—1. Pardon to the condemned sinner. 2. Peace to the rebellious sinner. 3. Life to the dead sinner. 4. Liberty to the captive sinner. 5. Healing to the diseased sinner. 6. Cleansing to the polluted sinner. 7. Direction to the bewildered sinner. 8. Refreshment to the weary sinner. 9. Comfort to the disconsolate sinner. *R. Erskine.*

Inspiration of the prophets.—Some men ask, If the prophets spake as they were moved by the Holy Ghost, why did they not all speak in the same manner? why these varieties of style? I will answer that by asking you another question: Why do not all the pipes of that organ give one and the same sound? What awakens all the sounds, but one and the same blast from the wind-chest? If there be a mono-blast, why is there not a mono-tone? Because the pipes are of different shapes and different sizes: the awakening breath is one, the intonation varies with the shape and size of the pipe. The inspiration was one, but the style and manner varied with the disposition and character of the individual employed. *McNeill.*

c Ma. x. 6; Ac. iii. 26.

"There be some sermon-hearers that are like those fishes that live always in salt water and yet are always fresh." *G. Herbert.*

"Human judges found no fault in Him; but there was another Judge, who found Him laden with the sins of all mankind." *Quesnel.*

His burial and resurrection

29—31. they . . him, in so far as *they* were involved in the fulfilment; and in the matter of His death. **they . . sepulchre,** Joseph, Nicodemus. **God . . dead,**[d] thus setting His seal to the Messiahship of Jesus. **many days,** forty days.[e] **who are,**[f] not a matter of tradition; but testimony of men who were living at that time.

The resurrection of the Lord.—I. In its relation to the history of the world. II. In its relation to Israel. The empty sepulchre the silent yet eloquent accuser of the murderers of the Messiah. III. In its relation to the Apostles and first friends of

d Ac. ii. 24.

e Ac. i. 2, 3.

f Ac. x. 41; 1 Co. xv. 5—7; Ac. ii. 32.

the Lord. IV. In relation to Jesus Himself. V. In its relation to the founding of the kingdom of God. *Lange.*

The glorious resurrection.—I have hailed that glorious sun at his rising, and stood entranced at his setting beams; I have looked up to heaven at midnight, and mused on the moon and stars, when none but God was with me. I have sat silent and solitary in my closet, and thought over, one by one, my Saviour's miracles; I have pictured to my mind the Almighty moulding the earth of the fresh creation into a human form, and breathing the breath of life into the nostrils of Adam; but never has my heart been so agitated as when I have thought of Jehovah coming forth at the blast of the last trumpet to summon together the scattered dust of the corpse and mould it into a body spiritual, incorruptible, immortal, radiant as the sun, and fashioned after the glorious body of the God-man. *Dr. Thomson.*

32, 33. we, as well as these witnesses. **declare . . you,** "while they proclaim it in Jerus., we declare it unto you in Antioch." **glad tidings,**[a] viz., the fulfilment of the most glorious promise that God ever made to ruined man.[b] **God . . same,** this ancient and gracious promise. **begotten,**[c] Paul here apparently represents the res. as the complete setting forth and manifestation of the Sonship of Christ (cf. Rom. i. 4).

Testimony of Christ's resurrection.—To the fact that: I. Jesus is the Son of the living God. II. A perfect atonement has been presented to God for us, in the Lord's death. III. Our soul is immortal. IV. Our bodies also will rise. *Shulz.*

The design of Christ's resurrection.—The resurrection of Jesus Christ defined or determined Him to be the Person spoken of by the prophets as the Son of God, and was the authentic and solemn judgment of God pronouncing Him to be His Son (Acts xiii. 33). When the Son of God was raised from the dead, His eternal dignity, which was before concealed, was brought to light. His resurrection did not constitute Him the Son of God; it only evinced that He was truly so. Jesus Christ, during His public ministry, had declared Himself to be the Son of God, and on this account the Jews charged Him with blasphemy, and asserted that He was a deceiver. By His resurrection, the clear manifestation of the character He assumed gloriously and forever terminated the controversy which had been maintained during the whole of His ministry on earth. In raising Him from the dead, God decided the contest. *Haldane.*

34—37. sure . . David,[d] mercies wh., like those conferred on David, were *sure;* pledged. **saith,**[e] through David, of the Messiah. **for David,** *etc.*, (see on ii. 29—31).

A servant of the age.—I. How should we serve the age? In order to do this we must—1. Be servants of God; 2. Study the age; 3. Spread our affections over the length and breadth of it; 4. Ascertain the particular department of service assigned us by God, and be thoroughly devoted to it. II. Why should we serve the age? Because: 1. It is God's will that we should do so; 2. The age has faithfully served us; 3. This is the only age which we can directly serve. *Morris.*

Serving our age.—David served his own generation. How variously he served! As the shepherd lad in the Judæan farmer's home; as the young minstrel before the maddening king; as the brave, cool, self-mastering soldier in days of trial and of triumph; as the faithful friend and the eager patriot; as the singer of the deepest songs of the pious heart and unwearying worker for the coming temple; as the Prince of Judah and King of Israel; as the saint—ay, as the sinner. And how patiently he served! from elastic youth to decrepit age. Let us go and do likewise. Let us serve our generation, our whole generation; all the circles of life that, in wider and yet wider spheres, sweep around us. We are central. Souls are ever insular. My own selfhood is the centre of my possible activity. All around me sweep the concentric circles of impressionable life. Here we see the inspiration, the grandeur, the far-reaching projection, yes, the endless perpetuity, of the true life. Our lives go down the centuries and out into eternity in the following lives of those who have been blessed and uplifted by our own. *McIntosh.*

38, 39. therefore, as the grand consequence of His being the Messiah. **preached,** proclaimed, declared. **forgiveness . . sins,**[f] He being the one, great, sufficient sacrifice. **justified,**[g] accounted as just. **from . . things,** sins that naturally render a man unjust in the sight of God. **could . . law,**[h] bec. you have broken that law, and could not perfectly obey it in the letter and the spirit.

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"It is not the intention of Paul here to commend the good deed, but to prove Christ's resurrection: since Him, whom His enemies had enclosed in the grave, God took from thence." *Calvin.*

declared to be the Son of God

a Lu. ii. 10, 11.

b Ge. iii. 15; xii. 3; Ro. iv. 13; Ga. iii. 16.

c Ps. ii. 7; He. i. 5; v. 5.

"*The promise,* as if it was the only promise that was made unto the Fathers; and so in effect it was; this being the root fr. whence all the others spring, and from whence they receive their whole force and virtue." *Ep. Beveridge.*

His resurrection power

d Is. lv. 3; 2 S. vii. 16; Re. xi. 15; 2 S. xxiii. 5.

e Ps. xvi. 10; Ac. ii. 29—31.

Serving our generation means to be ready for the occasion. If you want to serve the Church and serve the age, be wide awake when the occasion comes. Jump into the saddle when the horse is at your door.

forgiveness of sins through Jesus

f Jo. i. 29; 1 Jo. ii. 12; Ep. iv. 32; Ep. i. 6, 7; He. x. 14—17.

g Is. liii. 11; Ha. ii. 4.

h Ga. ii. 16; iii. 10—12; Ro. iii. 28; v. 1; x. 4; viii. 1—4; Ep. ii.

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8; He. vii. 19; x. 1—4; Ro. iii. 20; Ga. iii. 22.

"Justifying faith is such a belief of the Gospel, by the power of the Spirit of God, as leads us to come to Christ, to receive Christ, to trust in Christ, to commit the keeping of our souls into His hands in humble confidence of His ability and His willingness to save us." *Dr. Bunting.*

Paul in his introductory discourse already a complete Paul.—1. The profound interpreter of Scripture (*vv.* 17, 33). 2. The large-hearted Apostle of the Gentiles (*vv.* 16, 26). 3. The truly evangelical preacher of the faith (*vv.* 38, 39). 4. The undaunted witness of the truth (*vv.* 40, 41) *Gerok.*

The forgiveness of sins.—Not the forgiveness of crimes. There may be sin where there is no crime. Crimes are social, between man and man, between man and human law. Crime can be measured, weighed, and punished. But who knows sin? Only God. I can forgive a crime, but I have no jurisdiction in the province of sin. If I have done you wrong and am sorry for it you can on the spot say, "There is an end of it;" but after that I must have some plain talk with God. *J. Parker.*—*Justification by faith.*—Luther sought rest for his troubled breast in self-denial and retirement as a monk; but did not find it. In the year 1500 he started as a delegate for Rome, hoping to find relief from his burden there. As he came in sight of the city, he fell on his knees, exclaiming "Holy Rome! I salute thee." He was disappointed, and shocked at the wickedness which he saw there. The people said to him, "If there is a hell, Rome is built over it." At last, he turned to ascend Pilate's staircase, thronged by the superstitious crowd, upon his knees. He toiled from step to step, repeating his prayers at every one, till a voice of thunder seemed to cry within him, "The just shall live by faith." Instantly he rose, saw the folly of his hope of relief through works of merit. A new life followed his new light. Seven years after, he nailed his *theses* to the doors of the Wittenberg Church, and inaugurated the Reformation. *Christian Age.*

the doom of despisers

40, 41. beware, lest by rejecting the only atonement, you remain sinners exposed to the penalty of the Law. **spoken . . prophets,** Habakkuk[a] exhorted his countrymen to consider what their sins exposed them to. Paul meant that sin would certainly be punished if the only way of escape were despised and rejected.

a Hab. i. 5, LXX.

Despisers destroyed.—The character of these despisers: 1. Some despise *all* religion, and reject fundamental principles which Revelation presupposes; 2. Some pretend to believe the truth of natural religion, but despise all *Revelation;* 3. Some acknowledge in general the truth of the Gospel, but despise its *peculiar* doctrines; 4. Some profess to believe the Gospel, but yet in their hearts and lives oppose it. *Luthrop.*

"The blood of Christ is poured forth on the believer, and with it he sprinkles his heart, and is saved. The wicked trample it under their feet, and perish." *Farindon.*

"God must needs be angry at the wrongs we heap on his mercy." *Tertullian.*

"Never does eternal retribution appear so awful, as when contemplated in view of Christ crucified, and Christ neglected." *Bishop McIlvaine.*

The three scoffers.—In a seaport town on the west coast of England, notice was once given of a sermon to be preached there one Sunday evening. The preacher was a man of great celebrity; and had attracted an overflowing audience. After the usual prayers and praises, the preacher read his text, and was about to proceed with his sermon, when he suddenly paused, leaning his head on the pulpit, and remained silent for a few moments. It was imagined that he had become indisposed; but he soon recovered himself, and, addressing the congregation, said, that before entering upon his discourse, he begged to narrate to them a short anecdote. "It is now exactly fifteen years," said he, "since I was last within this place of worship; and the occasion was, as many here may probably remember, the very same as that which has now brought us together. Amongst those who came thither that evening were three dissolute young men, who came not only with the intention of insulting and mocking the venerable pastor, but even with stones in their pockets to throw at him as he stood in the pulpit. Accordingly, they had not attended long to the discourse, when one of them said impatiently, 'Why need we listen any longer to the block-head?—throw!' But the second stopped him, saying, 'Let us see first what he makes of this point.' The curiosity of the latter was no sooner satisfied, than he, too, said, 'Ay, confound him, it is only as I expected—throw now!' But here the third interposed, and said, 'It would be better altogether to give up the design which has brought us here.' At this remark his two associates took offence, and left the place, while he himself remained to the end. Now mark, my brethren," continued the preacher, with much emotion, "what were afterwards the several fates of these young men! The first was hanged, many years ago, at Tyburn, for the crime of forgery; the second is now lying under the sentence of death for murder, in the jail of this city; the third, my brethren,"—and the speaker's agitation here became excessive, while he paused and wiped the large drops from his brow,—"the third, my brethren, is he who is now about to address you!—listen to him."

"Thomas Aquinas asked St. Bonaventura whence he derived the power and unction which always attended him. Pointing to a crucifix, he replied, 'It is that which dictates all my words to me.'"

the Gentiles desire to hear the Word again

42, 43. and . . besought, *R.V.*, "and as they went out they besought." **preached . . Sabbath.** A sermon *repeated* by request the next Sabbath! not a frequent occurrence. **broken up,** dispersed, many going to their homes.

followed, conversing with. **grace . . God,**[a] the work of the Gospel, begun in the hearts of the converts.

The results of Paul's first reported sermon.—I. A general spirit of relig. inquiry. II. The conversion of many hearers. III. A great excitement among all classes. IV. The stirring up of bitter persecution. V. The increased power of the Apostles in their work. VI. A practical acceptance of the Gospel by a large number of the Gentiles. *Thomas.*

On preparing sermons.—Henry Melvill was one of the most popular preachers in London. He used to prepare and preach but one sermon in a week, which he always wrote twice, very often three times. Prof. Park, in his eloquent memoir of the late Mr. Homer, communicates the following facts: "The editor of Massillon's Lent sermons regarded it as a prodigy, that he finished a discourse in so short a time as ten or twelve days. This eminent preacher sometimes rewrote a single sermon fifteen or twenty times. A distinguished scholar in our own land rewrote the most useful of his sermons thirteen or fourteen times, and labored, in connection with a literary friend, two whole days on as many sentences. A living divine, who has been called the prince of our pulpit orators, spent a fortnight on a single discourse, which has already accomplished more good than four thousand which were written by another of our pastors at the rate of two a week."

44, 45. whole city, those who heard the first time must have invited others. **together,** no synagogue could well have been the place of meeting. **word . . God,** in our day it is more easy to collect a "whole city" to hear the words of man; as a great statesman's political creed, or a party policy. **envy,** they not being able to attract such crowds by their preaching. **contradicting,** denials not proofs. **blaspheming,** impiously ridiculing the truths that were preached.

Envy at the success of the Gospel.—A witness—I. Against the envious: 1. Their secret pride; 2. Their evil conscience; 3. Their internal unhappiness. II. For the envied: there must be something in it: 1. A truth which cannot be entirely denied; 2. A good against which we cannot contend; 3. A blessedness which cannot be mocked away. *Gerok.*

Denominational envy.—And are not religious bodies sometimes guilty of this sin? Has it no existence in the breasts of professing Christians of different denominations? Is there no envy in Dissenters towards the Church of England, or of the Church of England towards Dissenters? Of Baptists towards Pædobaptists, Pædobaptists towards Baptists? Of Methodists towards Congregationalists, and Congregationalists towards Methodists? What meaneth that disposition to suspect and traduce each other, which is but too common amongst all the divisions of the Christian Church? If one denomination prospers, are not all the rest too apt to look on with envious eyes, because theirs is likely to be eclipsed or diminished? Are not all the little arts of detraction most busily employed, and a hundred tongues made voluble to arrest the progress and limit the prosperity of the rising sect? *James.*

46—48. waxed, grew. **necessary . . you,**[b] bec. in accordance with Divine plan. **put . . you,** on them rested the onus. **judge . . life,** this they had unconsciously done, in rejecting the only Saviour. **turn . . Gentiles,** *i.e.*, we shall not henceforth labor exclusively, or even chiefly, among the Jews. **light . . Gentiles.**[c] **glad,** not that the Jews had excluded themselves, but that mercy was offered to them. **ordained,** appointed. Their faith was the condition of this appointment.

On Thy Word comfort and salvation belong to me as my peculiar portion.—I. Be anew convinced that the will of God to save is as earnest as it is loving. II. Be earnestly warned against the obstinacy which thrusts salvation from it. III. Be established in the resolution ever more carefully to yield to the gracious leadings of thy God. IV. Let nothing deprive thee of the joy to be permitted to enter into fellowship, ever more and more complete, with the Saviour. V. Employ thyself in leading others to the Lord. VI. Particularly let thy sufferings serve to make thy calling and election sure. *Schmidt.*

The Gospel for the Gentiles.—In Flanders there is a pretty legend told of a place called Temsche. A clear fountain was in a farmer's field. He was a churlish man, and would not let the villagers go into his field to draw water from it one hot summer, when the land was parched, and all the wells were dry. Then a holy maiden, living there, went and filled a sieve with water, and shook it over the neighboring common, and wherever a drop fell, there sprang up a living fountain. Now the old

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a Ma. xxiv. 13; Ac. xi. 22, 23; Jo. viii. 31; He. vi. 11, 12; Ro. viii. 38, 39; Ti. ii. 11; He. xii. 15; 1 Pe. v. 12; Ga. v. 4.

the next Sabbath

"What Augustus said of the young Rom. is verified in the true Christian. Whatsoever he doth in religion, he doth to purpose. Under the Law, God rejected the snail and the ass; and, under the Gospel, He allows no sluggish, lazy professor." *Flavel.*

"It was the sight of the Gentile crowds in the synagogue wh. stirred up the jealousy of the Jews." *Alford.*

"Envy is not to be conquered but by death." *Horace.*

Paul turns to the Gentiles

b Ac. iii. 26; Lu. xxiv. 47; Ro. i. 16.

c Is. lv. 5; Ma. viii. 12; Ro. x. 19; De. xxxii. 21; Is. xlix. 6; xlii. 6; Lu. ii. 32; Ro. x. 18

"*Judge yourselves unworthy of eternal life:*". — Observe that as every soul by its memory keeps the record of its own life (Lu. xvi. 25), so every soul utters its own condemnation. We are daily judging ourselves unworthy of divine grace in every act of refusal to accept and rely upon it. *Abbott.*

Somewhere, in symbol or in speech, you must find the heroic element in every true man. I know nothing of that marvellous

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Jewish nation was much like that farmer, that would keep Divine grace for itself alone. It would have the living fountain of spiritual life for its own use only, and deny it to the Gentile world. But then came the Apostles, who took up the living water given them by Christ, and scattered it over all the wide earth. *Baring Gould.*

love of Christ that never mentions His name, that never touches His memorial bread or wine: that never gives Him a cup of cold water. Be ours the Christianity that is heroic and self-sacrificing. Let the world know that we are followers of the Cross. *Parker.*

they are expelled from Antioch

49, 50. published, *Gk.*, conveyed, carried through, prob. by recent converts. **region,** round Antioch. **women,** Gentile women who had embraced Judaism.[a] "Honourable," see *Gk.*, refs. to rank.[b] Prob. they were the wives of the chief men of the city. The Jews thought to gain the men by their influence. **persecution,** to which Paul himself refers.[c]

By the Word of God, the thoughts of many hearts are revealed.—I. Of the Gentiles; that is, those who were hitherto at a distance and strangers to the Word of God: 1. They rejoice in its contents; 2. They praise the grace of God; 3. They embrace it by faith; 4. They taste the blessedness of believing. II. Of the Jews; that is, the self-righteous, who will not be saved by grace: 1. They are inflamed with hatred against the evangelical message; 2. They interest others against it; 3. They persecute the messengers of salvation. III. Of believers, who experience in themselves the power of the Word: 1. Their faith is not perplexed by calamity; 2. They experience holy joy; 3. They grow in the grace of God through the Holy Ghost. *Lisco.*

Spreading of the Word.—Missions, through the work of Paul, soon became the most prominent interest in the Church and its chief inspiration. They are the most potent motive of the Church to-day. But we have the added impulse which is given through knowledge of what missions have done. They have penetrated the sluggish life of China with new vigor, have pierced the darkness of Africa with rays of light, have called dead India to life, have brought to Japan the dawn of a new day, and have lifted the pagan islands of the Pacific into civilization. The triumphs of the Gospel in heathen lands are a constant argument to prove its source Divine. Let this summary, published not long ago, stand as an example: During the century missionary societies have increased in number twenty-eight-fold, or from 7 to 194. Missionaries have increased over forty-fold, or from 170 to 7,000. Contributions for foreign missionary purposes have increased forty-five-fold, or from $250,000 to $11,250,000 in America and Great Britain alone. Converts have increased from 5,000 to 3,000,000. Translations into other languages than our own have increased from 50 to 350 languages. At the beginning of the century there were but 5,000,000 Bibles in the world, and the sacred Book could be read only by one-fifth of the human race; to-day there are more than 160,000,000, and it is accessible to nine-tenths of the race. In 70 years 300 islands in the Pacific have been evangelized, and their 750,000 Christians now contribute $20,000,000 annually to the world's commerce. *Congregationalist, April 22, 1897.*

a Ac. xvii. 4.

b Ac. xvii. 12; Mk. xv. 43. At Damascus, also, a majority of the married women were proselytes. See *Jos. Wars*, ii. 20, 2.

c 2 Ti. iii. 11.

The rabbis were often to the wealthier women of Greek and Roman cities what Jesuit confessors were in France and Italy in the seventeenth and eighteenth centuries.

"Satan might have stirred up many agst. the Apostles, but amongst all he chose certain honorable and devout women and the chief men of the city, that, by such outward credit of wealth and piety, he might give a greater blow to the cause of God, and more easily work the woe of God's true servants." *Ep. Babington.*

they arrive at Iconium

51, 52. Iconium, a city at foot of Tarsus, said to have belonged to Lycaonia, though some say to Phrygia, and others to Pisidia. Now called *Konieh*, with pop. of 30,000. **disciples,** at Antioch, in Pisidia. **filled . . joy,** *etc.*, notwithstanding the persecution, they had Divine consolations.[d]

When is it time for a servant of Christ to shake off the dust from his feet?—I. When he has not only knocked in a friendly manner, but also boldly kept his ground. II. When he has been called upon to proceed, not only by men, but also by the Lord. III. When not only the door here is closed, but when he also sees it opened elsewhere for successful work. *Gerok.*

Joy, a Christian evidence.—One of the evidences that a man is a Christian is that he is joyful. The ordinary idea is that a Christian is sombre, but that is a perversion of the Gospel. The fruit of the Spirit is love and joy in the Holy Ghost, and if God comes into the soul, we may expect that the result will be the imparting of the element of joy which is so eminent in Him. Sometimes, through secular instruments, God makes us joyful, for He employs the whole world to work out His purposes; but sometimes, by seemingly breathing upon the spirit of His people, He makes them joyful. You cannot tell why you are so musical at times. On some days you are full of music. There are some hours that seem radiant above all other hours, when you are lifted up above the ordinary pattern of joy. And when these appear among God's people, it is not an unfair thing to infer that they are signs and manifestations of Christ's presence with them. And though they do not see Him, they know that He is there, because they see the work that He is creating in them. *Beecher.*

d Ma. v. 12.

"The teachers were suffering persecution, and the disciples rejoiced. . . . The suffering of the teacher does not check his boldness, but makes the disciple more courageous." *Chrysostom.*

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1, 2. Iconium, wh. was well suited for a centre of missionary operations.[a] **spake,** of such things, and in such a way. **Greeks,** who, being in the synagogue, were prob. proselytes. **Jews,** willing to employ any instruments for their purpose. **Gentiles,** whom they despised. **brethren,** both the Apostles and their converts.

Mode of preaching the Gospel adapted to success.—I. The mode of preaching the Gospel which is adapted to secure the faith of hearers. II. Some of the things which are essential to such a mode. The Gospel should be preached—I. With a heart deeply intent on the very design of securing the cordial faith and obedience of hearers; 2. As a system of consistent truths, bearing with one harmonious design on the great object of repentance and salvation; 3. In a way of application to the hearers, so as to call for the decision of their hearts at the time. Inferences:—(1) The dependence of preachers on the power of the Spirit to give them success is the weightiest reason why they should speak in a manner adapted to beget repentance in their hearers. (2) Some of the important qualifications for a skilful and successful handling of the Word of Life. (3) The way of rendering the office of the ministry a blessed privilege to him who sustains it, and to those who receive its labors. *Fitch.*

Christian courage.—The Shanghai correspondent of the *Bombay Guardian* writes: "The capt. of a stmr. plying on the Yangste river told me that when he stopped on a dark night at one of the stations on the bank, several missionaries came on board. They had encountered a mob of anti-foreign natives and had been pelted and bespattered with mud. One of the steamer's officers, seeing especially the missionary ladies in this humiliating condition, exclaimed, with the customary profanity, th. he wondered they did not leave the Chinese to go to hell if they preferred to do so. This is the world's view of the case; and as I said to the capt., there wd. have been no other view in the world to-day if Jesus Christ, the Son of God, had not taught it, and set an example of it, and bestowed the grace for the imitation of it."

3, 4. therefore, their success being so great. **in . . Lord,** *Gk., upon, i.e.,* in dependence upon Him. **multitude,** the Gentiles. **held,** in the sense of agreed with.

God's Word does not return void.—I. It is always embraced in faith by many, when it is freely and purely preached, and is accompanied with signs of holy conduct and self-denying love in its ministers. II. Although it does not gain all, because the wickedness of many keeps back others from the faith, and all wickedly-disposed hearts are united in enmity against the Gospel. III. But the enmity against the Gospel aids its farther extension. *Lisco.*

Preachers with hot hearts.—A Chinese convert once remarked, in a conversation with a missionary, "We want men with *hot hearts* to tell us of the love of Christ." The truth thus stated by the Chinese convert might be more elegantly expressed. Still the secret of effective speech, especially in the presentation of Scripture truth, is revealed in that single striking expression. Most assuredly the heart of the preacher and the teacher should always be in sympathy with his theme, and should be kindled by it; and if the theme is love of Christ, the heart that glows with that love is the one to utter it. It will be a *hot heart.* It will burn with that zeal which led Paul to beseech "earnestly with tears;" which was the charm of Payson's sermons, and the secret of Felix Neff's success on the bleak heights of the Alps. It is that which above all else the preacher needs. Argument, method, rhetoric, gesture, all have their place; but it is the hot heart which makes them effective. Instruction in sound doctrine is the fuel of truth, but the heart kindles it; turns it into "thoughts that breathe and words that burn."

5—7. assault, *see Gk.*, a rushing on, onset, impetus. **despitefully,** with wicked violence, insolently. **stone,** as blasphemers of the Law. **ware** = aware, *see Gk.*, knowing. **Lystra,**[b] important city of Lycaonia; prob. where are now the ruins called *Bin-bir-Kilisseh.* **Derbe,** city of the upland plain of Lycaonia; site not yet identified. **preached,** *etc.*, pursued their work, undeterred by persecution.

they preach the Word

a Ac. xvi. 1—6; xviii. 23.

"We must study how to convince and get within men, and how to bring each truth to the quick, and not leave all this to our extemporary promptitude, unless in cases of necessity. Experience will teach, that men are not made learned or wise without hard study and unwearied labor and experience." *R. Baxter.*

they work miracles

"He who cast the price of his lands, as a new convert, in all humility 'at the Apostles' feet,' was himself, in a manner out of the appointed course, raised up to be an Apostle; and what Simon Magus would have purchased by money, and was accursed, he, by the abandonment of his money, attained; and, having therein discovered an Apostolic spirit, had an Apostolic reward." *Dr. Pusey.*

they flee to Derbe and Lystra

b Ac. xvi. 1—3; 2 Ti. iii. 10, 11.

"The pious have a wide place of refuge—earth, or heaven." *Bengel.*

"The flight of the Apostles was a judgment upon some and a blessing to others." *Quesnel.*

"The principal office of a bishop is to preach." *Dr. Donne.*

"Laodicean preachers compose sermons that, like a

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prism, make their congregation feel delighted and charmed with the diversified hues and colors of their imagery. Revival ministers make their sermons like a lens, to concentrate the rays of truth, and exhibit them with unflinching hand, in near connection with the sinner, till they burn and inflame his heart." *Dr. Jenkyn.*

the cure of the lame man at Lystra

a Ma. xiii. 58; ix. 22, 28, 29.

b Is. xxxv. 6; Ac. ix 34.

"To be sure, upon sight of beautiful persons, to bless God in His creatures, to pray for the beauty of their souls, and that God would enrich them with inward graces to be answerable unto the outward. Upon sight of deform'd persons, to send them inward grace and enrich their souls, and give them the beauty of the Resurrection." *Sir T. Browne.*

"These two, grace and sin, are like two buckets in a well, when one is up, the other is down. The more grace thrives in the soul, the more sin dies in it." *Brooks.*

they are taken for gods

c "It was in the neighboring country of Phrygia that Jupiter and Mercury were said to have wandered, and to have been entertained by Baucis and Philemon (*Ovid. Met.* viii. 626-7)." *Alford.*

Effects of Gospel preaching.—Wherever the Gospel is proclaimed with power—1. It secures believers. The Word of God does not return to Him void. 2. It secures some bitter enemies. It divides every community into two parties. 3. People are not content with merely rejecting the Gospel for themselves. They stir up the minds of others to make them evil-affected against its preachers. 4. The Lord is sure to bear witness unto the Word of His grace. 5. Its preachers must expect personal attacks of some kind or other. *S. S. Times.*

Courage requisite in reformers.—There is nothing which the world resents so much as an attempt to carry out a better measure than existed before. A man who would benefit the world must take leave of his own reputation first; for the world never let a man bless it but it first fought him; it never let him give it a boon without first giving him a buffet. If with one effort you should raise a tree twenty feet high, so as to make it forty feet high, you would not do more violence to its roots than you do to society, when you attempt suddenly to elevate it above its former level. If there were a hundred violins together, all playing below concert pitch, and I should take a real Cremona, and with the hand of a Paganini should bring it strongly up to the true key, and then should sweep my bow across it like a storm, and make it sound forth clear and resonant, what a demoniac jargon would the rest of the playing seem! Yet the other musicians would be enraged at me. They would think all the discord was mine, and I should be to them a demoniac. So it is with reformers. The world thinks the discord is with them, and not in its own false playing. *Beecher.*

8—10. sat, not able even to stand: some say "dwelt." **impotent,** weak, having no use in. **who . . walked,** fr. his birth. **heard,** prob. in some thoroughfare, where he may have been placed to solicit alms. **steadfastly . . him,** with deep Christ-like compassion. **perceiving,** by his eager, anxious look. **faith . . healed,**[a] P. may have been speaking of Christ as the great Healer. **said . . voice,** suddenly, imperatively. **stand . . feet,** he spoke with electrical energy. **he,** gladly believing and promptly obeying. **leaped,**[b] bounded to his feet at once. **walked,** to his own great joy, and to the wonder of all.

The ministry of Paul and Barnabas at Lystra.—I. The supernaturalness of Apostolic endowments. II. The theology of depraved hearts. There is involved in the conduct of these Lystrans (see *vv.* 11—14) these great theological beliefs: 1. Miracles are a sign of Divinity; 2. Divinity may have incarnations; 3. It should be worshipped. This theology serves as—(1) An eternal hindrance to the reign of Atheism; (2) Indicating the responsibility of heathen; (3) Presumptive evidence in favor of the Gospel; (4) A guarantee for the spread of Christianity. III. The greatness of genuine Christianity (*vv.* 14, 15). This is seen—1. In the spirit it generates; 2. In the God it reveals; 3. In the revolutions it effects. IV. The worthlessness of human popularity. *Thomas.*

Faith.—The stupendous Falls of Niagara have been spoken of in every part of the world; but while they are marvellous to hear of, and wonderful as a spectacle, they have been very destructive to human life, when by accident any have been carried down the cataract. Some years ago two men, a bargeman and a collier, were in a boat and found themselves unable to manage it, it being carried so swiftly down the current that they must both inevitably be borne down and dashed to pieces. At last, however, one man was saved by floating a rope to him, which he grasped. At the same instant that the rope came into his hand, a log floated by the other man. The thoughtless and confused bargeman, instead of seizing the rope, laid hold on the log. It was a fatal mistake; they were both in imminent peril, but the one was drawn to shore because he had connection with the people on the land, whilst the other, clinging to the loose, floating log, was borne irresistibly along, and never heard of afterwards. *Faith* has a saving connection with Christ. Christ is on the shore, so to speak, holding the rope, and as we lay hold of it with the hand of our confidence, He pulls us to shore; but our good works, having no connection with Christ, are drifted along down to the gulf of fell despair. Grapple our virtues as tightly as we may, even with hooks of steel, they cannot avail us in the least degree; they are the disconnected log which has no holdfast on the heavenly shore. *Spurgeon.*

11—13. speech . . Lycaonia, wh. some say was an Assyrian dialect; others a corrupt species of Gk. **gods . . men,** "The current legend[c] of Jupiter and Mercury having visited Lycaon in disguise helps to acc. for the identification of

the Apostles with those deities." **Jupiter,** Rom. name for Gk. *Zeus.* Barnabas prob. older than Paul, and of more imposing appearance.[a] **Mercurius,** Lat. for Gk. *Hermes.* **speaker,** "the Gk. word for 'interpret' in N.T. is fr. same root as *Hermes.*" **before . . city,** *i.e.,* the temple of Zeus was outside the city. **brought,** *etc.,* prob. P. and B. did not understand the "speech of Lycaonia," or they would not have suffered things to go so far. **oxen,** for sacrifice. **garlands,** with wh. the victims were adorned. **gates,** prob. of the city; or perh. of the house where P. and B. lodged, wh. was regarded as a temple.

How the Christian should meet those who give to him the honor which is due to God.—I. With the sorrowful expression of pity for their blindness. II. With humble acknowledgment of his own weakness. III. With courageous confession of God's majesty. *Lupold.*

The chief orator.—The people of Lystra concluded that in Barnabas they had Jupiter, the great god of their city; and that Paul was Mercurius, his orator, accompanying him. In Saoma, a chief in travelling is attended by his principal orator; and if formal speeches are made anywhere, the chief never speaks first; that is done by his first "cock-crower," viz., the chief orator. *Turner.—An old idolater.*—One day, while Mr. Wilson, a missionary, was preaching at Raiatea, one of the South Sea Islands, where he had recently introduced the Gospel, an old man stood up and exclaimed, "My forefathers worshipped Oro, the god of war, and so have I; nor shall anything that you can say persuade me to forsake this way. And," continued he, addressing the missionary, "what do you want more than you have already? Have you not won over such a chief, and such a chief,—ay, and you have Pomare herself! what want you more?" "All—all the people of Raiatea; and you yourself, I want!" replied Mr. Wilson. "No, no," cried the old man; "me—you shall never have me! I will do as my fathers have done; I will worship Oro; you shall never have me, I assure you." Little, however, did this poor man understand the power and love of God. Such was the blessed effect of the Gospel on his heart, that, within six months from that time, this stanch, inflexible, inveterate adherent of Oro, the Moloch of the Pacific, abandoned his idol and became a worshipper of the true God. *Cheever.*

14—16. heard, and understood the purport of. **rent,** a Jewish expression of sorrow or abhorrence, as the occ. might require. **ran in,** *R.V.,* "sprang forth." **sirs,** *Gk.,* men! **like passions,**[b] have the same nature. **vanities,**[c] empty nothings; gods who have no real existence. **living,** *etc.,*[d] not only an existence, but a power; Creator, Governor, etc. **ways,**[e] practice and belief as heathen.

The contest of Christianity with heathenism.—A contest with—I. The idolizing of men, while it proclaims the incarnation of God; II. The worship of nature, while it proclaims the living God as the Lord of creation; III. Walking in our own ways, while it requires us to walk in God's commandments. *Langbein.*

Humility—Cuvier.—Cuvier, the naturalist, was in his favorite pursuit very democratic in his tastes. He treated all men as his equals, and would not allow others to treat him as a superior. One day, while discussing a question in anatomy, a student interjected in his conversations, "Monsieur le baron." "There is no baron here," replied Cuvier; "there are two students seeking truth and bowing down only to her." *Humility—Bacon.*—When the French ambassador visited the illustrious Bacon in his last illness, and found him in bed with the curtains drawn, he addressed this fulsome compliment to him: "You are like the angels of whom we hear and read much, but have not the pleasure of seeing them." The reply was the sentiment of a philosopher, and language not unworthy of a Christian: "If the complaisance of others compares me to an angel, my infirmities tell me I am a man."

17, 18. witness,[f] they still had evidence of His being and nature. **rain,**[g] said by Gks. to be exclusive prerogative of Zeus. **hearts,** desires, wishes. **sayings,** pouring contempt on the gods they were taken for, and whom the people reverenced; and honoring the true God, whom the people denied. **restrained . . people,** partly bec. the people may not have perfectly understood what was said, and also bec. the mir. had so deeply convinced them of the presence of "some God of power."

Seasons of spiritual fruitfulness.—I. The refreshing communications—"rain from heaven." II. The fertility effected—"fruitful seasons." III. The result experienced—"filling our hearts with food and gladness"—1. Sustenance; 2. Comfort. IV. The witness in all this for God—"Nevertheless, He left not himself without witness." *Dillon.*

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a 2 Co. x. 1, 10.

Miss Havergal was conversing with a minister who was not disposed to press home the Gospel message. "Oh, why don't you preach the Gospel of Christ?" she exclaimed. "My congregation are well educated and well acquainted with the truths of salvation; if they were Zulus, I should preach differently." was the reply. "Then let me be a Zulu ne t Sunday," was the rejoinder, "and just preach at me." A real Gospel sermon was the result. It might pay a min ster now and then to imagine some Zulus among his auditors, and prepare his sermon accordingly.

they reject idolatrous worship

b Ac. x. 26; Ja. v. 17; Re. xix. 10.

c Je. viii. 19; x. 8; xiv. 22; 1 Co. viii. 4.

d Ge. i. 1; Ps. xxxiii. 6; cxlvi. 5, 6; 1 Th. i. 9.

e Ps. lxxxi. 12; Ac. xvii. 30; 1 Pe. iv. 3.

they preach the one true God

f Ro. i. 20.

g Ps. lxv. 10; Ma. v. 45.

He gives gladness: "Some think of this as a thing which God permits rather than gives and some are driven from religion by a fancy that it is all gloomy and austere. This is not so. Learn, then, to thank God for what some of you have never associated

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with His gifts—your joys; passing gladness as well as spiritual ecstasy: for the sense of sight, hearing, taste, and touch. Learn to feel God as near you when the sun shines and the marriage bells ring as when the cloud depresses or the knell tolls. But remember that lasting gladness is dependent on union with Christ, the imperishable Bread of Life." *Henry Jones.*

Effects of turning to God.—"I saw with mine own eyes, when in Africa two or three years ago," says the Rev. W. Allen, "the notorious skull temple, or Juju house, not long ago the scene of the most ghastly horrors; I saw the very men who had been the high priests of Juju, and ringleaders in all kinds of atrocities; I saw the accursed grove where human victims were constantly slain, and twins cast out to die; but the temple had fallen into ruins, the skulls were crumbling to dust, the idols lay grovelling on the ground, the grove was the highway to God's house, and the once cannibal priests and people were all assembled in church, and joining with earnest fervor in the worship of Almighty God. And since then, and within the last two years, the tottering temple has been deliberately razed to the ground, the human skulls decently interred, and all the detestable tokens of their former idolatry, some of which had been procured at a tremendous cost and had been regarded as of priceless value, were handed over to Bishop Crowther, forwarded by him to me, and are now in London. In lieu of their former skull temple the natives have erected at their own expense, at a cost of not less than £2,000, a church which seats two thousand people, which is now Bishop Crowther's cathedral, and at the consecration of which over three thousand natives were present." *Bib. Ill.*

Paul is stoned

19, 20. Jews,[a] with two exceptions the Jews originated every persecution fr. wh. P. suffered. **persuaded . . people,** not dif. to persuade a people who were disappointed by the repulse of their offered honors. **stoned,** an easy step fr. blind worship to rabid persecution. **Paul,** the more prominent man. Barnabas escaped. **drew . . dead,** the insensible body of P. dragged along the streets, and hurled out of the city. **disciples,** some even here. **stood . . him,** to try to restore him, to lament over him, some say to bury him. **rose up,** he had been stunned, not killed: some think the recovery was supernatural. **Derbe,** see *v.* 6.

The stoning of Paul.—1. Stones are the answer of those who have no arguments. 2. Those who have no arguments are wont to try and inflame the passions of the people. 3. When God has a great work for a man to do, his enemies cannot take his life. 4. When a true servant of God is made to suffer in one city, he will not cease to work, but will go on to the next. 5. When a true servant of God is made to suffer, he will intermit his work as little as possible. "On the morrow," if he can, he will take it up again. *S. S. Times.*

Paul and Timothy.—Was it in the house of Eunice and Lois th. he found the sweet repose and tender ministrations he wd. need more than ever after an experience so frightful? . . We who from scattered illusions can see th. it was here and now th. Paul first met with the gentlest and dearest of all his converts, may dwell w. pleasure on the tho't th. the boy Timothy stood weeping in th. group of disciples who surrounded the bleeding missionary, who perhaps helped to convey him secretly to his mother's house, and there bound up his wounds. *Farrar's St. Paul.*

Timothy, whom Paul reminds (2 Ti. iii. 10, 11) of his sufferings in that quarter, and who evidently knew of them, was a native of Lystra (Ac. xvi. 1), and was found there by Paul on his second visit. He was prob one of the disciples gained this first time (1 Ti. i. 2; *cf.* i. 18, and 2 Ti. ii. 1).

they return to Antioch

21, 22. taught many, *R.V.*, "made many disciples." Gaius, called a Derbean,[b] may have been one. **confirming,**[c] establishing in the faith by instruction and encouragement. **disciples,** of these cities. **continue . . faith,**[d] adhere to the faith of the Gospel of Christ and to faith in *the* Christ of the Gospel. **must,**[e] bec. of the inevitable opposition of men and Satan. **tribulation,** trials of many kinds.

Persererance, the badge of true saints.—Perseverance is the target of all our spiritual enemies. I. The *world* does not object to your being a Christian for a time, if she can but tempt you to cease your pilgrimage, and settle down to buy and sell with her in Vanity Fair. II. The *flesh* will seek to ensnare you and prevent you pressing on to glory. III. *Satan* will make many a fierce attack on your perseverance. He will strive to hinder you in—1. Service; 2. Suffering; 3. Steadfastness; 4. Doctrinal sentiments. Wear your shield, therefore, close upon your armor, and cry mightily unto God, that by His Spirit you may endure to the end. *Spurgeon.*

The blessings of burdens.—It is well known that the palm grows best loaded down with weights. Thus this martyr testified that he, like the beautiful tree of the Orient, grew best in his spiritual life under weights. This is the universal law of spiritual growth. There must be resistance, struggle, conflict, or there can be no development of strength. We are inclined to pity those whose lives are scenes of toil and hardship, but God's angels do not pity them if only they are victorious; for in their overcoming they are climbing daily upward towards the holy heights of sainthood. The beatitudes in the Apocalypse are all for overcomers. Heaven's rewards and

[a] Ac. xiii. 45; 2 Ti. iii. 11: 2 Co. iv. 10: xi. 25.

[b] Ac. xx. 4.

[c] Ac. xiii. 43; xi. 23.

[d] Je. xxxii. 40.

[e] Ma. xvi. 24; Lu. xxii. 28, 29; 2 Ti. ii. 11, 12; Ro. viii. 17; Jo. xvi. 33; 2 Ti. iii. 12; 1 Pe. iv. 13.

"O, what does not God give to man in mercy, when tribulation itself is sent to him as a blessing? Prosperity is the gift of a God who comforts us, adversity of a God who admonishes." *Augustine.*

crowns lie beyond battle-plains. Spiritual life always needs opposition. It flourishes most luxuriantly in adverse circumstances. We grow best under weights. We find our richest blessings in the burdens we dread to take up. *Miller.*

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they ordain elders

23, 24. ordained,[a] appointed. Whether the Apos. appointed elders themselves, or confirmed a previous election of these Churches—wh. seems more prob.[b]—is a disputed point. **elders,** *Gk.*, presbyters, a Jewish title applied to them fr. a similar class of officers in the synagogues; called also *episcopi, i.e.*, superintendents, bishops, "their foreign appel., since the Gks. employed it to desig. such relations among themselves."[c] **Pisidia** (*see* on xiii. 14). **Pamphylia** (*see* on xiii. 13).

A picture of Apostolic efficiency.—I. They did not suffer themselves to be discerted by severe sufferings. II. They carry the Word to those who do not know it. III. They nourish the faith implanted. IV. They arrange the ordinances of the Church. V. They render an account. *Lisco.*

If we are to gain the high places of heaven we must expect obstacles in our way. But the true Christian will not be driven back by difficulties. Diogenes wished to become the pupil of a famous cynic philosopher, and was refused. Still Diogenes persisted, and the philosopher raised his staff to smite him. "Strike," said Diogenes, "you will not find a staff hard enough to conquer my perseverance." And so he had his wish. Let no blows be hard enough to drive us back from the kingdom of heaven.

a Tit. i. 5, 6; 1 Ti. v. 17; Phi. i. 1.

b "The Apostles ordained the elders whom the Churches elected." *Alford.*

c "In accord. with this distinc., we find the gen. rule to be this: those who are called *elders*, in speaking of Jewish communities, are called *bishops* in speaking of Gentile communities. Hence the latter term is the prevailing one in Paul's Epistles." *Hackett.*

Perga, Attalia, Antioch

25, 26. Perga (*see* on xiii. 13). **down,** not down the Cestrus, but across the plain, ab. 16 m. **Attalia,** or *Attaleia*, a seaport now called *Satalia;*[d] founded by Attalus Philadelphus, k. of Pergamus, betw. B.C. 159 and 138. **sailed . . Antioch,** prob. disembarking at Seleucia. **fr. whence** (*see vv.* 1—3).

Missionary reports.—1. It is well that the missionaries should occasionally return. Their return will strengthen them, and again arouse the Churches to a new interest in the missionary cause; 2. The true missionary will report, not what he has done, but what God has done with him; 3. The true missionary will report how God has opened the door of faith to those to whom he was sent. *S. S. Times.*

The Christian missionary.—The immediate influence of the labors of a missionary will, in all probability, be much less than he anticipates; he will perhaps go down to the grave as one disappointed of his hope. But, like Abraham, he must, against hope, believe in hope. He has planted a seed, which will push itself forth on all sides. He has excited a spark, which will raise a flame through a kingdom. He thinks he has done little; but he has, in fact, effected that which calculation cannot follow. We can scarcely entertain too contracted an expectation of the immediate effect of his labors, and scarcely too exalted an idea of their ultimate efficacy. The flame once excited, shall spread from breast to breast, from family to family, from village to village, from region to region; in time, from kingdoms to empires; and, at length, from empires to continents. But that flame must first be lighted from the fire that burns on the altar of God. How will the faithful missionary rejoice before the Judge of quick and dead, when he shall meet, at the right hand of Christ, not a straggling individual or two, whom he was the means of persuading, in the days of his flesh, to turn to God; but, perhaps, a nation of converts to whom his self-denial, and, at the time, unpromising labor, had been the original means of bringing salvation! *Prof. Farish.*

d "Beautifully situated round a small harbor, the streets appearing to rise behind each other, like the seats of a theatre . . with a double wall and a series of square towers on the level summit of the hill." *Adm. Beaufort.*

Though Paul returned from this journey a shattered man, yet he returned with the mission-hunger in his heart, with the fixed conviction that the work and destiny in life to which God had specially called him was to be the Apostle of the heathen. *Farrar.*

they announce the faith of the Gentiles

27, 28. opened . . door,[e] fig. ref. to fact that the Gentiles now had access to the Gospel. **long time,** time not certain. [The foll. are approximate dates: Visit to Jerus. to relieve the famine, A.D. 44; 1st. miss. journey, A.D. 45; return to Antioch, A.D. 46, where P. remained till his attendance at the Council of Jerusalem, wh. is usually dated A.D. 50.] *Farrar.*

Success of the Gospel, a ground for joy.—I. The interest which the primitive Church took in the Word of God: 1. The people expressed no reluctance at parting with Paul and Barnabas; 2. Nor did the Apostles manifest any backwardness to undertake this dangerous enterprise. II. The instruction to be derived from this conduct: 1. That the Word of God is confessedly the greatest of all concerns; 2. That it is an object for which we all, according to our ability, should labor; 3. That its success should be to us a source of the sublimest joy. *Simeon.*

The open door of salvation.—Says Dr. Parkhurst: "Light is a sure guide, because, unlike sound, it goes in straight lines. If you were to strike the tired, diminished end of a sunbeam a million million miles from the sun, you are on the cer-

e 1 Co. xvi. 9; 2 Co. ii. 12; Col. iv. 3.

God opening doors: He who has the keys of David can open all doors. No preacher must assume these keys to himself, but must pray that

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God, who only can use them effectually, will do so. And if anything is to be effected for the salvation of souls, God must open four doors—the door of the preacher's mouth, the doors of the hearer's ear and heart, the door of heaven. *Gerok.*

tain track of the sun the instant you begin treading upwards the glittering highway that that sunbeam spreads out for you. And wherever and howsoever far out upon the circumference of Christ's character you take your position and begin threading inward any of the radiating lines, you move by a line as straight as a sunbeam towards the heart and centre of the entire matter. One radius is as good as another for finding the centre. Each of the twelve gates thresholded a main avenue of the heavenly Jerusalem." The gate of heaven is not away up yonder; it is wherever we look to Christ as the Opener of heaven to the penitent and believing soul. He said, "I am the door; by Me if any man enter in he shall be saved." The Gospel, whenever we study it as earnest seekers after truth, presents to us one of the pearly gates of paradise.

CHAPTER THE FIFTEENTH.

the Council at Jerusalem

the cause of it

1, 2. certain men, Pharisees who had embraced the Gospel (see *v.* 5). **ye . . saved,**[a] it was making this rite necessary to salvation that constituted the gravity of the error. **dissension,** *etc.*, did not silence them with any assumption of Apos. authority. **they,** the Ch. of Antioch. **certain . . them,**[b] chosen fr. both sides. **Apostles . . elders,** not Apos. alone.

The dispute at Antioch.—I. Its character—representative. It was between—1. The ritualistic and spiritual; 2. The traditional and the progressive; 3. The fettering and the free. II. Its settlement—exemplary: 1. A deputation from Antioch to Jerusalem; 2. A full discussion of the subject at a general assembly of the Church; 3. A deputation back to Antioch with the result of their deliberation; 4. The Church assembled at Antioch to receive this communication. *Thomas.*

Essentials and non-essentials.—A gentleman who was in company with the late Mr. John Newton of London, lamented the violent disputes that often take place among Christians respecting the non-essentials of Christianity, and particularly Church government. "Many," he said, "seem to give their chief attention to such topics, and take more pleasure in talking on these disputable points, than on spiritual religion, the love of Christ, and the privileges of His people." "Sir," said the venerable old man, "did you ever see a whale ship? I am told that when the fish is struck with the harpoon, and feels the smart of the wound, it sometimes makes for the boat, and would probably dash it to pieces. To prevent this, they throw a cask overboard; and when it is staved to pieces, they throw over another. Now, sir," added Mr. Newton, "Church government is the tub which Satan has thrown over to the people of whom you speak."

3—5. brought . . away, accom. part of the distance; and prob. furnished with supplies for the journey. **Phenice** (*see* on xi. 19), they prob. trav. S. along the coast to Ptolemais,[c] and then across plain of Esdraelon into Samaria. **declaring,** as they went along. **joy . . brethren,** who composed the chs. they visited on the way.[d] **received,** *Gk.*, cordially received, welcomed.[e] **Pharisees,**[f] not unnatural for them to take this position. **them,** Gentile converts who had first been proselytes to Judaism.

Judaizers.—It was only some of the Jews who demanded from the Gentiles complete conformity to the Law. At Jerusalem (*v.* 5) the Judaizing party is described as "certain of the sect of the Pharisees which believed," and the Gospel history represents the Pharisees on all occasions as determined supporters of the ceremonial law. Probably their party was most numerous at Jerusalem, where all the ritual observances could be most completely carried out. In the more remote congregations the joy over the Gentile conversions would be unalloyed. *Lumby.*

Value of forms.—St. Paul vigorously opposed all those who taught the *necessity* of Jewish rites so far as salvation is concerned. But, on the other hand, St. Paul had not the slightest objection to men observing the law and submitting to circumcision, if they only realized that these things were mere national customs and observed them as national customs, and even as religious rites, but not as *necessary* religious rites. *G. T. Stokes.*—*Legal Christians.*—Thousands and tens of thousands of Christians yet live in the dreary shadow of legalism. God is only lawgiver and judge to them. There are thousands of persons who think that they are Christians because they are endeavoring to live aright; but they are Christians because they are endeavoring to live aright no more than a person is at home because he is trying to go there, though he does not know the way. A child that has lost its father's

a Jo. vii. 22; Ro. ii. 25—29; iii. 1, 2, 30; iv. 8—12; 1 Co. vii. 19; Ga. vi. 15; Ep. ii. 11, 14, 15; Col. iii. 11; ii. 8—11; Ga. v. 2.

b Ga. ii. 1—5.

"From the very first the Church's doctrine was assailed by her own people." *Quesnel.*

"Heres'es occasion true doctrine to be more diligently discussed." *P. Martyr.*

on the way to the Council they preach

c Ac. xxi. 7.

d Ac. viii. 5; xi. 19.

e "A public and official reception." *Alford.*

f Ga. ii. 14.

To fight over a doctrine is sorry waste of time, but to live in the quiet enjoyment of it is the truest wisdom. *Spurgeon.*

"God hath written a Law and a Gospel: the Law to humble us, and the Gospel to comfort us: the Law to cast us down, and the Gospel to raise us up the Law to convince us of our misery, and the Gospel to

house, and that is striving to find it, is not at home, but is a wanderer; and the person that is simply endeavoring to live aright, and nothing more, and that, when he measures his life by the law of God, as interpreted to him through his own conscience, is conscious of daily breaking that law in every direction, is no more a Christian than a wanderer is a child at home. For a Christian is one that has found his way home, and to the Fatherhood of God, and not one that is merely seeking to do his duty. A Christian is a child under the parental roof, saying, "Abba, Father." *H. W. Beecher.*

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convince us of His mercy; the Law to discover sin, and the Gospel to discover grace and Christ." *J Mason.*

6—9. together, this assembly, oft. termed the first Christian Council, was rather a Ch. meeting at wh. delegates fr. a sister Ch. were present to ask advice. The meeting was composed of others (*v.* 23) besides Apos., etc., who are named on acc. of rank. **disputing,** examining and reasoning. **Peter,** whose former Jewish prejudices were well known. **ye know,** *etc.*, ref. to conversion of Cornelius.[a] **giving . . us,** copiously, miraculously, evidently with similar results. **difference,**[b] nothing by wh. we may learn that *we* should make any distinction. **faith,**[c] and faith alone: without the necessity of any previous rite.

the Council: Peter's address

[a] Ac. xi. 12—14.

[b] Ac. x. 15, 43.

[c] 1 Co. i. 2; He. ix. 14; 1 Pe. i. 22.

God purifies the heart through faith.—I. The heart of man must be purified. II. This purification takes place through faith. III. Such purification of the heart through faith is the work of Almighty God alone. *Langbein.—The Christian work.*—The presence of the Holy Ghost did not dispense with the necessity of human exertions in the days of the Apostles; and surely we may, on the other hand, believe that similar human exertions in our time may be quite consonant with the presence of the Spirit in our modern assemblies. *Stokes.*

Clearing the ground.—As battles have often begun with the skirmishing of light troops, that could decide nothing, but could search and clear the ground for the onset of the battalions that were to decide the fortunes of the day, so in this assembly there was much informal discussion before the leaders spoke. *Fraser.*—"*No difference.*"—Peter gives us a doctrine which has become commonplace to us; as uttered from his mouth it was a miracle. "And put no difference or distinction between us and them." We ourselves being the Gentiles received into the great Abrahamic circle, do not feel the value of the inclusion as we ought to do; but the men who were inside that enclosure, and thought they completed its circumference, when they saw a rent made in the circle of the covenant, and hordes of uncircumcised Gentiles coming in, were appalled and disgusted. Peter went right into the broken circle, and said, "Ye know that a good while ago—God!" There are times when we must gather up our whole enthusiasm and reasoning and hope into the Divine name, and hurl it, like an infinite thunderbolt, against all the petty action and conceit of a narrow-minded age. Think of a Jew acknowledging that God put no distinction between himself and a barbarian! You do not wonder that Peter should afterwards write: "Grow in grace and in the knowledge of our Lord Jesus Christ." *J. Parker.*

"The reception of the Holy Spirit was conclusive evidence, for God knows the heart, and He never would send the Holy Spirit to take possession of those that were alien. *Hazard.*

"You know the old story of the sword of Scanderbeg, with wh. he used to cleave men in twain from the crown of the head downwards. As one looked at it he declared that he saw nothing about it to make it so fatal a weapon; but the other replied, 'You should have seen the arm wh. was wont to wield it.' Now faith looked at of itself appears to be contemptible; but who shall resist the everlasting Arm that wields it?" *Spurgeon.*

10—12. tempt . . God, try His power and patience. **yoke . . neck,** Ma. xi. 30, fig. to denote bondage, servitude, etc. Here the yoke = the whole ceremonial law. **able . . bear,**[d] *i.e.*, to perfectly observe. **but we,** Jews who have renounced that Law. **grace,**[e] and grace alone. **even . . they,** who, being Gentiles, never observed that Law. [This speech in the council the last act of Peter recorded by Lu.] **silence,** there had been speaking (*v.* 7). **gave . . Paul,** the words of Peter disposed them to listen. **miracles . . Gentiles,** by wh. mirs. God had plainly approved their course.

[d] He. x. 1; Ga. iii. 13, 14, v. 1; iii. 10; Ja. ii. 10.

[e] Ro. iii 24; Ga. iii. 11; Ro. v. 20, 21; Ep. ii. 8; Tit. iii. 4, 5.

Times in Church history.—There is a time—I. To build and a time to break down (Eccles. iii. 3). 1. To build the fence of the law of the Old Covenant; 2. To break down that fence in the New Testament. II. Of contention and of peace (Eccles. iii. 8). 1. Brotherly contention in order to find the right; 2. Brotherly peace after it is found. III. To speak and to be silent (Eccles. iii. 7). 1. To speak boldly when it concerns convictions; 2. To be silent when it concerns obedience to God's will and brotherly unity. *K. Gerok.*

"God is tempted when we expect His grace to bless us in those inventions of will-worship, where He never engaged Himself to be present with His Holy Spirit." *Bp. Hackett.*

A share in the concern.—One evening, as a little sweep was running along the street, a big sweep met him, and shouted, "Halloo, Jack, where are you going in such a hurry?" Little Jack said, "Don't bother me now; I am going to the missionary meeting. I've got a share in the concern, and I want to go and see how things go on." This little sweep was in a Sabbath-school, and was a subscriber to the missionary society; hence he said he had a share in the concern.

"St Paul (Gal. v. 1) calls the ceremonial law 'a

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yoke of bondage.' Christ uses the word 'yoke' for his own prec'pts, knowing that a yoke was needed for men's guidance, but He calls it 'easy' (Matt. xi. 30)." *Lumby.*

James gives his opinion

a "His decision would come with especial weight, inasmuch as, of all N.T. writers, he represents the strictest adherence to, and the loftiest appreciation of, the pure standard of legal morality." *Alford.*

b 2 Pe. i. 1.

c Is. xliii. 21; Ac. xiii. 48.

"Where there is any serious and sober resolution against sin, and real mot on towards God, there is the blessing of heaven in it: He that planted it will also water it, and make it to bud and bloss'm, and bring forth fruit." *John Smith.*

d Am. ix. 11, 12.

e Cf. Je. xii. 15.

"The great doctrine which we learn from the uninspired writings is this—that in all other histories which antiq'ity has left us, we only see the record of men's actions; God nowhere appears, and men are the sole actors; but, in these sacred recitals, God alone performs everything. This ought to teach us how to read the productions of men, and to supply by faith what they have omitted." *Massillon.*

13, 14. James (see xii. 17), the pastor of the Church at Jerus. He now sums up the whole argument.[a] **Simeon,**[b] *i.e.*, Simon Peter; J. uses his orig. *Heb.* name, perh. with a purpose. **visit,** a Hebraism = graciously dealt with. **for . . name,**[c] to show forth His honor, etc.

The speech of James.—I. He accepts the position of Peter, that "God at first did visit," etc. II. He supports it by a prophetic quotation. This points to—1. A great restoration among the Jewish people; 2. A restoration that would lead the Gentiles to seek after the Lord; 3. A restoration effected by God, who sees the end from the beginning. III. He pronounces his judgment and gives them his advice. *Thomas.*

James.—He is described as an ascetic and a Nazarite, like John the Baptist, from his earliest childhood. "He drank neither wine nor fermented liquors, and abstained from animal food. A razor never came upon his head, he never anointed with oil, and never used the bath. He alone was allowed to enter the sanctuary. He never wore woollen, but linen garments. He was in the habit of entering the Temple alone, and was often found upon his bended knees, and interceding for the forgiveness of the people; so that his knees became as hard as camels', in consequence of his habitual supplication and kneeling before God." *The Gospel to save humanity.*—Many men seem to think that the Gospel is sent into this world as a life-boat, to pick off from the foundering wreck as many of the great population as they possibly can, and let the rest go down. But Christianity is not a mere wrecker's boat. In saving men, we ought to do it with the feeling that we are aiming towards the final consummation—the salvation of mankind. I do not believe the earth is to undergo a sudden transformation; that there is to be an immediate change in the globe or in human society. I believe the world will come to its final state as my tulips will come to blossom next spring. They are in the winter now, but they are in the bulb, and will come forth. And the world is coming to blossom yet. Not in my day, and not in your day, but ere long, in ages to come. As it takes a great many years to bring an orchard into full fruitfulness, but as at last the trees come to maturity and begin to bear fruit, so by-and-by men will begin to be fruitful unto God, and the whole globe will be a great tree of the Lord, filled with Divine fruit on every side and on every branch. *Beecher.*

15—17. agree . . prophets, what P. had said was Scriptural. **as . . written,**[d] one is quoted as another example (fr. the LXX). **build again,** restore.[e] **tabernacle,** house, family. **fallen,** into obscurity. **set . . up,** in the person and kingdom of Christ. **residue,** remnant, remainder; *i.e.*, all outside the Jewish Ch. **upon . . called,** who sincerely invoke the name, and seek the covenanted mercy of God. **who . . things,** both raises up the seed of David as Messiah, and invites all to share in the fruit of His office and reign.

Afterward will I return.—In this is contained—I. The fall of the Jewish Church, and the abolition of the Temple service; II. The promise that God will build a new Church on its foundation, and assemble to it all the Gentiles; and—III. That this Church was to receive salvation only by the name of the Lord, which was to be named upon it; *i.e.*, that it would believe on Him. *Anon.*

The Gospel is not gloomy.—The Gospel gloomy! It is an anthem from the harps of heaven, the music of the River of Life washing its shores on high and pouring in cascades upon the earth. Not so cheerful was the song of the morning stars, nor the shout of the sons of God so joyful. Gushing from the fountains of eternal harmony, it was first heard on the earth in a low tone of solemn gladness, uttered in Eden, by the Lord God Himself. This gave the key-note of the Gospel song. Patriarchs caught it up, and taught it to the generations following. It breathed from the harp of the Psalmists, and rang like a clarion from tower and mountain-top, as prophets proclaimed the year of jubilee. Fresh notes from heaven have enriched the harmony, as the Lord of hosts and His angels have revealed new promises, and called on the suffering children of Zion to be joyful in their King. From bondage and exile, from dens and caves, from bloody fields and fiery stakes and peaceful deathbeds have they answered, in tones which have cheered the disconsolate, and made oppressors shake upon their thrones; while sun and moon, and all the stars of light, stormy wind fulfilling His word, the roaring sea and the fulness thereof, mountains and hills, fruitful fields and all the trees of the wood have rejoiced before the Lord, and the coming of His Anointed, for the redemption of His people, and the glory of His holy name. *Hoge.*

18—21. known . . world, both *what* He would do, and *when* and *how* He would act. **sentence,** judgment, decision. **trouble . . them,** by imposing Jewish ceremonies. **abstain . . idols,** flesh of victims sometimes given to the poor. The use of such flesh was regarded as countenancing idolatry.[a] **fornication,** licentiousness in the widest sense of term. **strangled,** Jews not allowed to eat flesh of animals so killed, bec. it contained blood. **blood,**[b] wh. the heathen drank at idolatrous feasts, and mingled with their food. **for,** *etc.*, hence reason for these restrictions. Jewish believers being sensitive on these points, heathen converts must yield some things, as Jewish have yielded others.

The ecclesiastical assembly at Jerusalem, a model for all times.—I. Its occasion—a life question of the Church: 1. A question not of faith, for concerning that there was no dispute, and concerning that no assembly can finally decide; but—2. A question of life, of the practical application of the incontestable truths of faith to ecclesiastical ordinance and Christian practice. II. Its spirit—truly evangelical: 1. A spirit of truth depending on the Word of God and Christian experience; 2. A spirit of love, seeking not its own, but the good of the whole. III. Its result—a blessing for the Church: 1. A progress by the decisive victory over antiquated external ordinances; 2. But on the ground of steadfast Christian faith and love. *Gerok.—The Church council.*—"The whole proceeding is analogous to that which continually takes place in our own Church-courts, when the roll is called to give the members present an opportunity of stating their judgment upon some important question." *Alexander.—Jewish law.*—The Jewish law forbade the partaking of blood in any shape (Gen ix. 4; Lev. xvii. 13, 14; Deut. xii. 23, 24), and this therefore involved a prohibition of eating animals killed by strangling, because they would contain the blood. To the present day the Jews maintain separate butchers' establishments, and kill their meat in a peculiar manner, on account of these prohibitions.

Morality of the Gospel.—There is not a book on earth so favorable to all the *kind*, and all the *sublime* affections, or so *unfriendly* to *hatred* and *persecution*—to *tyranny*, *injustice*, and *every* sort of *malevolence*, as the Gospel. It breathes nothing throughout but *mercy*, *benevolence*, and peace. Such of the doctrines of the Gospel as are level to human capacity appear to be agreeable to the purest truth and the soundest morality. *Beattie.*

22, 23. [*vv.* 22—29 are sometimes called the *Apostolic Precepts*, as a parallel to the *Noachic Precepts* of Ge. ix. 4—6.] **pleased it,** met the approval of. **Apostles . . church,** the Apostles and elders did not assume an exclusive authority in these matters. **chosen,** men who would faithfully represent the views of the rest. **Judas,** of whom nothing more is known. **Silas,** prob. his Jewish name; called *Silvanus* (perh. his Gentile name) in Epistles. Companion of Paul on second miss. tour (*v.* 40). **greeting,** save one place[c] where a Rom. uses it, this word occurs only here and in Ep. of James.[d] Prob. James, as pastor of Church, drew up this letter.

Select men from the midst.—This selection of ambassadors from the Church of Jerusalem was expedient both for the churches and for Paul and Barnabas themselves. I. The churches thus received the conviction that their ambassadors did not, as it often happens, insensibly, and without intending it, give their meaning as that of the assembly. And—II. On the other hand, Paul and Barnabas could wish for nothing more than to have the lawfulness and unblamableness of their Apostolic office confirmed by the Church at Jerusalem. *Williger.*

National salutations.—As every nation has its own coins, so also its peculiar forms of s. In the E. the sign is *peace* or repose (Heb. *shalom ;* Ar. *salam*), wh. words with Orientals include every species of happiness. The Gk. feared nothing but repose, hence his s. was "act successfully," and as he delighted in pleasure, he wished it to his friends, saying, "*Flesh*, rejoice!" The Rom. set less value on pleasure, and was more interested in strength, as the basis of character; hence his *Quomodo vales! = lit.*, "How is your strength?" and *Vale et salve! =* "Be strong and healthy." The Ital. have three modes of s. for the day. Morning s., *Dio vi dia et buono giorno =* "God give you a good morrow." Noon s., "God give you health." Even s., "Good even." The character of the French is remarkably *ill.* by their s. *Comment vous portez-vous? =* "How do you carry yourself?" The s. of the German, who is more introspective, is *Wie befinden Sie sich? =* "How do you find yourself?" The practical Englishman says, "*How do you do? =* How go your affairs?" *Percy Anec.*

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a Ro. xiv. 15 *ff.*; 1 Co. viii. 10 *ff.*

b Le. xvii. 13, 14; De. xii. 16, 23.

"God grows His own men, and will always find His own champions. Let us rest in the God of truth, and the truth shall never be in want of a man of adequate capacity and needful eloquence to show its grandeur and enforce its claims." *Parker.*

"Grace is to the body what good sense is to the mind." *La Rochefoucauld.*

the decision of the Council

c Ac. xxiii. 26.

d Ja. i. 1.

It is the sovereign's stamp wh. settles the question as to the right of a coin to be counted current among loyal subjects of that sovereign. When God puts His stamp of approval on a man, or on a woman, or on a movement, that fact ought to weigh beyond any individual opinion as to the original propriety of such an approval. *H. C. Trumbull.*

"True politeness is perfect ease and freedom. It simply consists in treating others just as you love to be treated yourself." *Chesterfield.*

"Politeness has been well defined as benevolence in small things." *Lord Macaulay.*

"There are not unfrequently substantial reasons underneath for customs that appear to us absurd." *C. Brontë.*

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a letter is written

a Ac. ix. 24; xiii. 50; xiv. 5, 19.

"I think it is very remarkable that there was not a single martyr among these many heretics, who disagreed with the Apostolical Church and introduced several wild and absurd notions into the doctrine of Christianity. They durst not stake their present and future happiness on their own chimerical operations; and did not only shun persecution, but affirmed that it was unnecessary for their followers to bear their religion through such fiery trials." *Addison.*

Judas and Silas sent with the letter

b Jo. xvi. 13; Ro. i. 5; Mal. ii. 7.

Farewell, may you *fare well.* Fare, *to go, to travel.* A.-S., *faran;* Ger., *fahren,* to go.

"Some sins were unknown to the heathen— not regarded as sins — as revenge, ambition, fornication." *Farindon.*

they arrive in Antioch

c 1 Co. xiv. 3; Ac. xiv. 22.

"If so short a letter from the Apostles caused so much joy and consolation, what ought we to expect from the whole volume of Scripture, it being nothing else than a message fr. God to man?" *Quesnel.*

Paul and Barnabas in Antioch

24—26. from us (*v.* 1). **words,** with *words* merely as opposed to sound doctrine. **we gave,** *etc.*, an all. prob. to what had been their pretence. **being . . accord,** *see Gk.*, having become unanimous. **men . . lives,**[a] and who on that acc. should be the more dear.

The letter from the Church of Jerusalem to that at Antioch.—Look at this letter as—I. A homage to the right of private judgment. The questions at issue were vital to every individual man, and to every man appeal is made. II. A condemnation of ecclesiastical decrees. III. A charter of the Church's liberties. With this letter issuing from the great Council of the mother Church at Jerusalem, the result of Apostolic deliberation and heavenly guidance, we claim a liberty from the reign of Ritualism. *Thomas.*

Men that have hazarded their lives for the name of our Lord Jesus Christ.—This is the meaning given by all commentators. Literally rendered, however, the verse would read, *Men who have given their lives for the name of our Lord Jesus Christ,* and this appears to me to be its true significance. It is not the risks they have run which make them beloved, but the fact that they have wholly consecrated their lives to honoring Christ's name. The verse is interpreted by Paul's account of his own experience in Phil. iii. 8. He employs the same verb (παραδίδωμι) in describing Christ's love, in Gal. ii. 20, "Who loved me and *gave Himself* for me." *Abbott.*

27—29. tell . . things, *i.e.*, the same as they had written. **good . . Ghost,**[b] by whose teachings we act. **and . . us,** as willing to act as the teachers. **necessary,** needful in order to preserve the peace of the Ch. **abstain,** *etc.* (*v.* 20). **fare . . well,** *lit.*, be ye strong; or, be ye in health.

The letter from Jerusalem to the Church among the Gentiles.—I. A model of brotherly love and Divine wisdom. II. A pattern for the Church of the present day. III. A great standing deliverance from all ceremonial and ritualistic observances. IV. Improvement: (1) Be not narrow-minded; (2) Trust in the blood of Christ, and rely not on your observance of mere ceremonies. *J. Dewse.*

Influence of religion.—Religion, whether natural or revealed, has always the same beneficial influence on the mind. In youth, in health, and prosperity, it awakens feelings of gratitude, and sublime love, and purifies at the same time that which it exalts; but it is in misfortune, in sickness, in age, that its effects are most truly and beneficially felt; when submission in faith, and humble trust in the Divine will, from duties become pleasures, undecaying sources of consolation; then it creates powers which were believed to be extinct, and gives a freshness to the mind which was supposed to have passed away for ever, but which is now renovated as an immortal hope. Its influence outlives all earthly enjoyments, and becomes stronger as the organs decay and the frame dissolves; it appears, as that evening star of light, in the horizon of life, which we are sure is to become, in another season, a morning star, and it throws its radiance through the gloom and shadow of death. *Sir H. Davy.*

30—32. dismissed, with prayer, brotherly words of parting, etc. **multitude,** of believers, and perh. others. **consolation,** minds comforted by hope of end of dispute furnished by the letter. **confirmed,**[c] instructing, and so *establishing* them in the faith.

The Gospel of the free grace of God.—This is a comforting epistle for all consciences distressed by the Law. The blessed course of the messengers of peace—I. They bring peace to troubled hearts; II. They unite in peace-believing souls; III. They return home in peace to the mother Church, the heavenly Jerusalem. *Gerok.*

Examples of Bible study.—The Emperor Theodosius wrote out the Old and New Testaments with his own hand, and read some part of them every day. Theodosius the Second dedicated a great part of the night to the study of the Scriptures. George, Prince of Transylvania, read over the Bible twenty-seven times. Alphonsus, King of Aragon, read the Scriptures over, together with a large commentary, fourteen times.

33—35. tarried . . space, *see Gk.*, continued there some time. **peace,** parting salutation. **from . . Apostles,** *i.e.*, to Jerus. **abide . . still,** verse 34 is omitted in many ancient MSS., and in others the Greek words vary. It may very well be a marginal note placed to explain *v.* 40, where Paul, who did not

leave Antioch, is said to have chosen Silas for his companion in his next journey. Silas therefore must have remained in Antioch after Judas was gone, and such an explanation some reader put on the margin of his copy. *Camb. Bible.* **teaching . . preaching,** "*teaching*, to those who had received the Word; *preaching*, to those who had not." [This was the interval betw. the return to Antioch (*v.* 30) and the departure on the next miss. tour (*v.* 40).]

The Holy Spirit in preaching.—In a very quaint sermon by Matthew Wilkes, I remember he said that ministers were like pens—some of them were common goose-quills, writing very heavily and often requiring nibbing; others, he said—the college men—were like the steel pens, and while they could make good fine up-strokes, they could not make such heavy down-strokes as some of the quills could; but, he said, neither the one pen nor the other could do anything without ink; and, therefore, he said, our ministers want more ink. The ink is the Holy Spirit—"written not with ink, but with the Spirit of the living God." And so, Mr. Wilkes suggested that people, instead of finding fault with the minister, would do well to pray, "Lord, give him more ink—give him more ink!" There was much in that prayer, for we need often to be dipped in that ink, or else we cannot make a mark on your hearts. *Spurgeon.*

36—38, and . . after, prob. a short time. Perh. during this time took place Peter's visit.[a] **see . . do,** ref. to ecclesiastical and spiritual things. **determined,** "had a mind." **take . . John,** his nephew.[b] **thought,** deemed it just. **departed,**[c] this the reason of Paul's view. Mk. not quite reliable. Yet he afterwards became the companion of Paul.[d]

The quarrel of Barnabas and Paul.—This Apostolic quarrel shows that—I. Probability is no certain guide for us in judging the future. II. Little things are often more trying to the temper than great. III. Christianity allows scope for discretionary action. IV. The best of men are not absolutely infallible. V. Under the gracious rule of Heaven evil is made subservient to the progress of good. VI. Earnest work will inevitably rectify our tempers. *Thomas.*

Paul's methods.—Paul was not content to measure his work by the number of conversions, but sought to strengthen converts in the faith, and assure himself of their well-being. This was that "care of the churches" which came on him daily (2 Cor. xi. 28). *Powerful preaching.*—Jonah was but one man, and he preached but one sermon, and it was but a short sermon either, as touching the number of words, and yet he turned the whole city, great and small, rich and poor, king and all. We be many preachers here in England, and we preach many long sermons, and yet the people will not repent or convert. And yet here in this sermon of Jonah is no great curiousness, no great affectation of words, nor of painted eloquence; it was none other but "Yet forty days and Nineveh shall be destroyed!" It was no more. It was no great curious sermon, but this was a nipping sermon, a pinching sermon, a biting sermon; it had a full bite; it was a rough sermon, and a sharp, biting sermon. A strange matter, so noble a city to give place to one man's sermon. *Latimer.*

39—41. contention,[e] argument. **asunder,** not severance of friendship, but divergence of path in miss. labor. **Barnabas . . Cyprus,** last notice of B. in Acts. The first notice also was in connection with Cyprus, his native country.[f] **departed,** went forth as a miss. **recommended,** "in commending P., B. is tacitly condemned." **went . . Cilicia,** district betw. Antioch and E. limit of first journey. **confirming,** establishing them in the faith.[g]

Differences in opinion should not lead to the abandonment of principle.—1. Some wreck their vengeance on the cause of truth; 2. When the two men cannot agree to toil in the same corner of the vineyard, let them honestly divide, and betake themselves to other departments; 3. The holiest men may have their tempers ruffled sometimes; 4. The Apostle received John into fellowship in after years. "To err is human—to forgive divine." *Parker.*

Being recommended by the brethren.—It is not without significance that Barnabas is represented as setting out upon his journey with his nephew without any special sympathy or approval, while Paul is commended to the grace of God by the assembled Church. We may hence fairly conclude that in this controversy the judgment of the brethren went, in the main, with Paul. *Abbott.—Mark.*—The unpromising youth often surprises us by superior development. Soldiers who have quailed before the first fire have afterwards distinguished themselves as brave men. So with Mark. Barnabas' encouragement, combined with the sharp tonic administered by

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"We, the ministers of the Christian Church, do prophesy, as it were, the meaning of ancient prophecies; nor make any new, but interpret the old well, take off the veil of Moses' face, find Christ and the mysteries of the Gospel under the types of the Law. And he is the best prophet now that can do this best." *Bp. Andrewes.*

Paul's second missionary journey

dispute about Mark

a Ga. ii. 11 *ff.*

b Col. iv. 10; 2 Ti. iv. 11; Philem. 24.

c Ac. xiii. 13.

d Col. iv. 10; 2 Ti. iv. 11.

"I believe Satan prevails as much agst the cause of Christ by persuading ministers to sit still, or merely to go on in the beaten ground, without attempting anything more, as in any other way." *Thomas Scott.*

Paul and Barnabas separate

e Ps. cvi 33; Ac. xiv. 15; Ecc. vii. 20.

f Ac. iv. 36.

g Ac. xvi. 5.

"Such infirmities of the wise and good, prove, beyond doubt, to whom alone we are indebted for the preservation of Christian truth upon the earth." *J. Milner.*

"Nothing should alienate us from one another but that wh. alienates us fr. God." *Dr. Whichcote.*

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"Where two discourse, if the one's anger rise, the man who lets the contest fall is wise." *Plutarch.*

Paul is joined by Timotheus

a *Cf.* Ac. xiv. 6.

b 1 Co. iv. 15—17; Ga. iv. 19; 1 Ti. i. 2; 2 Ti. i. 2.

c 2 Ti. i. 5.

d Ezra x.

e 1 Co. ix. 20; Ga. ii. 3; v. 2.

Some one asked a man of wisdom when the education of a child should be commenced. "Twenty years before his birth, by educating his mother," was the reply. *Christian Advocate.*

Persons of similar ideas and temperaments have not always been good colleagues. Opposites are not necessarily antagonistic; they are often complementary. The most angular persons have often worked well together, because the angles have been made to fit laterally instead of pressing on the points. *Burn.*

they establish the Churches

f Ac. xv. 28, 29; xiv. 23.

"Circumcision was taken away as a sacrament (mere sign of grace to come: but it was not yet honorably buried, and, therefore, it remained only as a ceremony." *Bp. J. Taylor.*

their course ruled by the Holy Spirit

g Ac. ii. 10; xviii. 23.

Paul, made a man of him. Both are needed to-day. *E. H. Higgins.—Soldiers of the Cross.*—Shall we shut out the world completely and cease to take any part in a struggle which seems to tell so disastrously upon the equable calm of our spiritual life? Nay indeed, for such a course would be unworthy a soldier of the Cross, and very unlike the example shown by the blessed Apostle St. Paul, who had to battle not only against others, but had also to battle against himself and his own passionate nature, and was crowned as a victor, not because he ran away, but because he conquered through the grace of Christ. *Stokes.*

Contention.—It is as hard a thing to maintain a sound understanding, a tender conscience, a lively, gracious, heavenly frame of spirit, and an upright life, amid contention, as to keep your candle lighted in the greatest storms.

CHAPTER THE SIXTEENTH.

1—3. Derbe . . Lystra, order of names indicates the course of the Apostles;[a] fr. E. to W. **there,** *i.e.*, Lystra (*see* on xiv. 19, 20). **Timotheus,** a convert of Paul.[b] **woman,** Eunice.[c] **Jewess . . Greek,** "a Jewess might have a Gentile husband, *e.g.*, Esther and Ahasuerus; the counter-change was not lawful."[d] **well reported,** for zeal, piety, intelligence. **go . . him,** as a Christian miss'y. **because . . Jews,**[e] not bec. it was absolutely necessary, but to remove an obstacle to usefulness.

Paul's second missionary tour (read to *v.* 13).—The Apostle—I. Starting with a new companion: 1. The strongest require social helpers. II. Visiting old scenes of labor: 1. The scenes visited; 2. The purpose of this tour. III. Meeting with a very valuable coadjutor: 1. The character of Timotheus; 2. His parentage; 3. His reputation. IV. Consciously influenced by the Spirit of God. Here we have the Divine Spirit: 1. Restraining; 2. Constraining, Paul. *Thomas.*

Circumcision of Timothy.—Paul was going, not to visit Christian churches, but to preach the Gospel in new regions; it was always his custom to preach first to the Jews, and in the synagogue when there was one in the place, and to have taken with him an *uncircumcised Jew* would not have helped but must only have hindered him. *Abbott.—Children, cost of training cheap in the long run.*—An Englishman visiting Sweden, noticing their care for educating children, who are taken from the streets and highways and placed in special schools, inquired if it was not costly. He received the suggestive answer, "Yes, it is costly, but not dear. We Swedes are not rich enough to let a child grow up in ignorance, misery, and crime, to become a scourge to society as well as a disgrace to himself." *The Lantern. Importance of early piety.*—I have been permitted during my ministry to receive nearly one thousand persons into the Church on confession of their faith; and not one dozen of these had outgrown their fiftieth year. I did indeed once baptize a veteran of eighty-five; but the case was so remarkable, that it excited the talk and wonder of the town. Such late repentances are too much like what the blunt dying soldier called "flinging the fag-end of one's life in the face of the Almighty." *Cuyler.*

4, 5. cities, Iconium and perhaps Antioch in Pisidia. **ordained,**[f] appointed; in ref. to legal observances. **and so,** fruit of this visit. **established . . faith,** rooted, grounded in belief and practice of the Gospel.

The decrees of the Church of Jerusalem.—I. The messengers who delivered these decrees. II. To whom they were delivered. III. The end for which they were delivered. IV. The success and results of this delivery of these decrees. A double blessing accrued to the Churches: 1. Confirmation; 2. Augmentation. *Burkitt.*

The decrees.—Wherever he went he delivered the Apostolic decree in order that he might counteract the workings of the Judaizers. The decree served a twofold purpose. It relieved the minds of the Gentile brethren with respect to the law and its observances, and it also showed to them that the Jerusalem Church and Apostles recognized the Divine authority and Apostolate of St. Paul himself, which these "false brethren" from Jerusalem had already assailed, as they did four or five years later both in Galatia and at Corinth. *Stokes.*

6, 7. Phrygia,[g] part of W. central region of A. Minor. No fixed boundaries in time of Apos. It cont. Troy, Hierapolis, Colossæ, and Laodicea; bec. part of

Persian Empire in 537; Rom. prov. in 47 B.C.; Turkish prov. in 1392 A.D. **Galatia**[a] (*see intro., etc.*, to Ep. to Galatians). **forbidden,** restrained. Divine teachings ruling human wishes. **Mysia,** N.W. prov. of A. Minor, separ. fr. Europe by Propontis. **Bithynia,**[b] a Rom. prov., E. of W. maritime prov. "Asia." **suffered . . not,** "if men labor aright for God, they may thank Him for what they are *not allowed to do*, as well as for what they are *enabled* to do."

The hours of grace in the kingdom of God.—I. To be accelerated by no human will. II. To be retarded by no human power. "There is a time for everything," proved in the history of the kingdom of God on earth. In the kingdom of the Spirit, nothing is to be forced. The apparent hindrances in the kingdom of God are only the means of its furtherance—"A man's heart deviseth his ways, but the Lord directeth his steps." *Gerok.*

Phrygia.—This was one of the most important provinces of Asia Minor. The Phrygians are believed to be descendants from the Armenians; their legends contain an account of the flood. The Trojans, Mysians, and other populations of ancient Greece seem to be branches of this race. *Galatia.*—The Galatians were a brave, freedom-loving, enthusiastic, but fickle people, the Frenchmen of Asia Minor. *The Spirit's guidance.*—Use your faculties, submit your judgment to the highest, be true to what seems to you the highest leading, and the Divine message will grow clearer and clearer—the intuition, the vision the voice—but mark you, clearer only for the next step. *Haweis.*

8—10. Troas,[c] sea-port nr. Hellespont, four m. S. of site of anc. Troy. Now called *Eski Stamboul.* **vision . . night,** more than a mere vivid, intelligible dream. **Macedonia,** N. region of Greece. Celebrated in profane hist. **help us,**[d] Grecian philosophy, art, etc., in need of Christian *help.* **immediately,** prompt obedience. **we,** the writer includes himself. Prob. he joined P. at Troas. **endeavoured,** inquired for means of transport. **assuredly gathering,** convinced in our minds, distinctly perceiving.

Paul's vision at Troas.—I. Its benevolence. What is the Gospel? Help for man. It helps man: 1. To know God; 2. To preach Christ; 3. To promote civilization. II. Its influence. It recognizes: 1. The independent capacity of man as a moral agent; 2. The weakness of man. III. Its ministration. The appeals of humanity to Christians are various: 1. By the information of history; 2. By the general operation of Christian principles; 3. By inward impressions. *Caleb Morris.*

Luke.—It is notable that now, for the first time in his account, Luke employs the first person: *we* endeavored to go. Whether Luke was with Paul prior to this time is uncertain; it is reasonably certain that he was Paul's travelling companion in most of the events hereinafter narrated. It has been conjectured, and the surmise is not unreasonable, that he joined the Apostle at Troas as a physician, on account of Paul's broken health. *Abbott.*

The charter of Massachusetts granted by Charles I. contains an expression of the hope that the settlers to whom it is granted "may win and incite the natives of the country to the knowledge and obedience of the only true God and Saviour of mankind and the Christian faith, which, in our royal intention, and the adventurer's free profession, is the principal end of this plantation." The first seal of the State represents an Indian giving utterance to the words, "Come over and help us." *W. F. Rae.*

11—13. Samothracia,[e] lofty island N. of Lemnos, off Thrace. First inhab. by Thracians, later by Samians; hence its name, now called *Samotraki* or *Samandraki.* **Neapolis**[f] (*new town*), seaport on coast of Ægean, ab. ten m. fr. Philippi, now called *Kavulla*, with 5,000 or 6,000 inhab. **Philippi,**[g] so called after its founder, Philip of Macedon. **chief city,** see *Gk.*, "the first Macedonian city of the district." **colony,** see *below.* **river,**[h] the Gangas, a small winter torrent, almost dry in summer. **prayer . . made,** *R. V.*, "where we supposed there was a place of prayer." *Gk.*, proseuche.[i] Number of Jews at Philippi small, hence no synagogue.

Common prayer.—I. Does any man always find it an easy thing to pray alone? II. Are not certain exalted conditions of the soul most frequently and most easily attained when we are worshipping with others? III. Common prayer is the most sacred of all bonds between the souls of the worshippers. *Dale.—The duty of Christ's servants when from home.*—This may be gathered from what the Apostles did not do, and what they did when they reached Philippi. I. Negatively. They

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a Ac. xviii. 23.

b 1 Pe. i. 1.

"It is a remarkable fact that, when Pliny, the governor of this district, wrote his famous letter to the Emperor Trajan he bears testimony to the numerous Christians of this very Bithynia. 'There are many of every age and of both sexes: nor has the contagion of this superstition seized cities only, but smaller towns and the open country.'" *Ford.*

the man of Macedonia

c Ac. xx. 5, 6; 2 Co. ii. 12; 2 Ti. iv. 13.

d Ma. ix. 36—38; Ro. x. 14, 15.

"That which no man ought to do, almost every man does, in making himself the sovereign judge of his own calling." *Quesnel.*

Sometimes men hear better with their eyes than with their ears. Truth will get in thro. the imagination when it will make no impression through the intellect. *Robinson.*

from Troas to Philippi

e *Eothen*, 64.

f *Bib. Sacra., Oct.*, 1860.

g Ac. xx. 1—6.

h Speaking of Jews, *Tertullian* says: "By every shore, in every open place, they offer prayers to heaven." *Cf.* also *Jos. Ant.* xiv. 10, 23: *Juvenal*, iii. 11—13.

i "This word was so well known as the designation of a Jewish chapel or oratory

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did not—1. Give up going to prayer-meeting because they were away from their home church. 2. Go to prayer-meeting and wait and wait for some one else to say something. 3. Need a fifty-thousand-dollar church, and the presence of a fashionable congregation to call out their best efforts. II. Positively. 1. They found a few women gathered in a little chapel by the river side—then and there they saw that work for Christ was to be done. 2. They did Christ's work, and forthwith one soul at least was won for the Master. 3. When all Christ's servants do their duty as unhesitatingly, what joy there will be among the angels of God, over repentant souls turning heavenward! *S. S. Times.*

A Roman colony.—The characteristic of a *colonia* was, that it was a miniature resemblance of Rome. A *colonia* was Ro. transplanted: a *municipium* was an alien city adopted. The Rom. colonies were primarily intended as military safeguards of the frontiers, and as checks upon insurgent provincials. Like the military roads, they were part of the great system of fortifications by which the Empire was made safe. They served also as convenient possessions for rewarding veterans who had served in the wars, and for establishing freedmen, and other Italians whom it was desirable to remove to a distance. The colonists went out with all the pride of Rom. citizens to represent and reproduce the city in the midst of an alien population. They proceeded to their destination like an army with its standards; and the limits of the new city were marked out by the plough. Their names were still enrolled in one of the Rom. tribes. Every traveller who had passed through a *colonia* saw there the insignia of Rome. He heard the Latin language, and was amenable in the strictest sense to the Roman law. The coinage of the city, even if it were in a Greek province, had Latin inscriptions. *Conybeare and Howson.*

14, 15. purple, *i.e.*, woven fabrics dyed of this color. **Thyatira,** city on confines of Lydia and Mysia; among its ruins an inscription, "the dyers," has been found.[a] Lydians were anc. famous for such fabrics.[b] **heart . . opened,**[c] prepared by His spirit to receive the Gospel. **household,** it is not said whether any of this household were children baptized at her request, or if they were adults baptized at their own. **if . . judged,** she modestly desires this to be decided for her by others. **constrained,** hospitably grateful for good of a higher kind.

Lydia's heart opened.—I. Open heart. The Lord opened her heart in the ordinary way, no doubt, by the unseen work of the Holy Spirit. He had been opening it all along, while she had been serving Him by keeping close up to the light as fast as it was revealed to her. The Holy Ghost is always in advance of us when we are trying to find our way out into clear duty. II. Open heart invariably brings open mind. *C. S. Robinson.—The heart opened.*—I. The heart is the seat of all real religion. II. It is naturally closed against God and His truth. III. It is the prerogative of God alone to open the heart. IV. His methods of accomplishing this are various and wonderful. V. When the heart is effectually opened the truth will be revealed, and Christ will enter in. *Preachers' Portfolio.*

The silent operations of grace.—The grandest operations both in nature and in grace are the most silent and imperceptible. The shallow brook babbles in its passage and is heard by everyone, but the coming on of the seasons is silent and unseen. The storm rages and alarms, but its fury is soon exhausted and its effects are partial and soon remedied; but the dew, though gentle and unheard, is immense in quantity and the very life of large portions of the earth. And these are pictures of the operations of grace in the Church and in the soul. *Cecil.* I stood one evening last summer watching the pure white flowers on a vine encircling the verandah. I had been told that the buds that hung with closed petals all day, every evening near sunset unfolded and sent out a peculiar fragrance. The miracle was more than I had anticipated. A feeling of silent awe possessed me as I saw bud after bud, as if under the touch of invisible hand, slowly fold back its leaves until the vine was filled with perfect blossoms, most beautiful and sweet. And I said, "If the finger of God laid upon these, His flowers, can do this in a way beyond the power of human study to explain, cannot the same Divine touch, in ways we know not of, do as much for human hearts?" *John Hall.—The heart opened.*—Though laboring from his childhood under extreme shortsightedness, Ampère, the celebrated French philosopher, was unconscious of this defect till awakened to a sense of it by the following circumstance. When travelling, at the age of eighteen, in one of the most beautiful parts of France, he chanced to take up the eyeglass of a fellow traveller, and he burst into tears of wonder and delight at the first discovery thus suddenly made to him of the beauty and magnificence of nature. Before, when he heard others speak with enthusiasm of the loveliness of some particular scenery, he could

that it passed into the Latin language in that sense." *Hackett.*

"They that have not wings to mount must use ladders to climb." *Calvin.*

"Considering the little regard which the Jews had for women as persons to be conversed with and taught, it is noteworthy how large a part women play both in the Gospel History and in the Acts. It was one effect of Christianity to place woman in her true position." *Lumby.*

"You may reason with a man until Doomsday, and if you hammer an iceberg to powder it will be ice still, but melt it, as you can by having your own soul aglow with love and loyalty to Jesus Christ, and you can turn it from ice to sweet water." *Maclaren.*

Lydia

a "The art of dyeing still practised in the modern town, called Akhissar." *Cook.*

b *Homer Il.* iv. 141.

c Ma. xi. 25; Lu xxiv. 45; 1 Co. iii. 6, 7; Pr. xvi. 1.

We have here the first example of the Christian hospitality which was so emphatically enjoined, and so lovingly practised, in the Apostolic Church. The scenes by the riverside, and in the house of Lydia, are beautiful prophecies of the holy influence which women, elevated by Christianity to their true position, and enabled by divine grace to wear "the ornament of a meek

not understand what they meant, and thought they must be under some strange delusion. But now he felt as if he had suddenly been endowed with a new sense, and could say, like the blind man in the Gospel narrative after he had been restored to sight, "One thing I know: that whereas I was blind, now I see." This incident affords a striking illustration of the brief but emphatic description given of the conversion of Lydia, "whose heart the Lord opened." *Bib. Illustrator.*

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and quiet spirit," have now for centuries exert'd over domestic happiness and the growth of piety and peace. *Howson.*

16—18. damsel, *Gk.*, female slave. **spirit . . divination,** see *Gk.*,[a] Python-spirit, *i.e.*, a diviner, supposed to have received her gift of prophecy fr. Apollo. **masters,** *Gk.*, owners; "there were cases of joint proprietorship in these unhappy ministers of public superstition."[b] **soothsaying,** in her case demoniac ravings. to which the superstitious attached a mysterious meaning. **these men,** *etc.*, supernatural testimony to the mission of Paul and his friends.[c] **said . . spirit,**[d] as distinct fr. the woman. He knew her to be under demon. influence.

The rescue of a slave.—I. Some facts connected with the slave: 1. The power by which she was swayed; 2. The profession which she made; 3. The testimony concerning the Apostles which she bore. II. Some facts connected with the Apostles: 1. Their tenderness of heart; 2. Their great power; 3. Their habitual prayerfulness. III. Some facts connected with the owners of the girl: 1. The degradation of their nature; 2. The vengeance of their hearts; 3. The power of their hate. *Martyn.*

Demoniacal possession.—Dr. Nevins, in his recent book, "Demon Possession," gives some very interesting testimony from his experience in China, where similar phenomena still exist. "Both Roman Catholic and Protestant missionaries are in possession of a thousand instances in which, after all other efforts are unavailing, a prayer offered by a Christian, native or foreign, has driven away the demon, and restored the demoniac to a sound mind, praising God. 'What does the demon say?' I asked. He replied, 'It said, If you believe in and worship Jesus, this is no place for me; I must leave.' I said to it, 'I was not aware that I was interfering with you or your interests. I believe in Christianity. . . . I do not want to give up Christianity.' The demon replied, 'It may be good for you, but it is very bad for us.'" Farrar quotes "the interesting fact that the priest of Obo, in the Society Isles, found himself unable to reproduce his former convulsive ecstasies of supposed inspiration after his conversion to Christianity."

the Pythoness

a Many explain πύθωνι to be a *name of Apollo*, or *the serpent Python.*

b Cony. and How. i. 353.

"The girl was, in fact, a demoniac, and her divinations were probably the ravings of insanity." *Hackett.*

c Cf. Ma. viii. 29; Mk. iii. 11; Lu. iv. 41; viii. 28.

d Ma. xvi. 17.

"Since this demon saw the Apostles becoming famous, he plays the hypocrite: by this means he hoped to be allowed to remain in the body, if he should preach the same things." *Chrysostom.*

19—21. gains . . gone,[e] they might also have seen a human being restored. **Paul,** *etc.*, Tim. and Lu. were spared, some think bec. Gks. **marketplace,** forum, where the seat of justice was in anc. cities. **lawful . . Romans,** while foreigners were not interfered with, Rom. citizens were not allowed to forsake their religion.[f]

The consequences of doing good.—1. If you destroy a man's hope of gain you are very apt to make him your enemy. 2. When you are hindering a man's business, he will charge you with precipitating a general business panic. 3. When you drive prosperity from a bad man's door, you may be inviting adversity to enter your own. 4. When you help some afflicted one, when you free some oppressed one, the affliction or the oppression may be transferred to yourself. 5. When you do a good deed, and are put in prison for it, wait for God's deliverance—it will come. 6. The night is not all dark, nor the stocks hard, nor the imprisonment bitter, to those who, in the consciousness that they are suffering for Christ, wait for the breaking fetters and the earthquake shock. *S. S. Times.*

The spirit of covetousness.—The first heathen persecution, like that subsequently at Ephesus (ch. xix. 25—27), was set on foot by covetousness. Comp. 1. Tim. vi. 9, 10. Like the Gergesenes (Matt. viii. 28—34) they cared nothing that a soul had been saved in comparison with the loss of their gains. *Abbott.*

"*Customs—not lawful.*"—Every city had its own special protecting deities; to bring into it a new worship was an invasion which the people were as ready to resent as the magistrates to punish. Observe that in the superstitious city of Philippi these prejudices were easily aroused, but not in the philosophical and sceptical city of Athens, nor in the commercial city of Corinth (chaps. xvii., xviii.). "How often in the ages of our fathers was it given in charge to the magistrates, to prohibit the performance of any foreign religious rites; to banish strolling sacrificers and soothsayers from the forum, the circus, and the city; to search for, and burn, books of divination; and to abolish every mode of sacrificing that was not conformable to the Roman practice." (*Livy*, B. 39, ch. xvi.) *Abbott.*

the slave owner's opposition

e Ac. xix. 24, 25. See *Lardner's Notes on Pliny's Letter to Trajan*, vii. 47.

"The priesthood in all its branches, Flamens, Augurs, Haruspices, contemplated the advance of Christianity with dismay. It emptied their temples, curtailed their sacrifices, reduced their profits, e pos'd their frauds." *Blunt.*

f Juda'sm "was a permitted religion (*religio licita*) for the Jews, but they were by no means allowed to propagate their religion

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among the Rom. pagans: the law expressly forbade the latter, under severe penalties, to receive circumcision." *Neander.* See also *Livy*, xxxix. 16.

Paul and Silas committed to prison

a 2 Co. xi. 25.

b "Summove, lictor, despolia, verbera." *Seneca.*

c 1 Th. ii. 2.

d The ξύλον, or *nervus*, was a bar of wood or iron, to wh. the feet were bound, and wh. could be converted into an aggravated torture, at the will of the gaoler, by drawing the legs far apart. The torment of such a posture was, of course, the more intolerable fr the previous scourging.

the earthquake

e Ac. v. 41; Ro. v. 3; Col. i. 11; 1 Pe. iv. 13.

f Possibly Ps. xvii. or lxxxvi.

"Suicide was not regarded as a crime. Brutus and Cassius, who were regarded as patterns of every heathen virtue, had killed themselves not long before in this very Philippi." *Plutarch, Brutus*, 52.

g Cf. Ac. xii. 19; xxvii. 42.

Suicide was approved by the Stoics. *Seneca, Epis.* 12, 17, 24, 58, 59; *Pliny, Epis.* 1, 12; *Biscoe*, 349.

the gaoler's inquiry

22—24. multitude, *etc.*, "This is remarkable as being the first persecution of the Church originating with heathens." **rent,** *i.e.*, had the clothes of the Apos. torn off. **beat,** one of the three cases ref. to by Paul;[a] the sentence was: "Go, lictors: strip off their garments, let them be scourged."[b] **many stripes,**[c] Rom. punishment more variable than Jewish, wh. limited the blows to "forty save one." **cast . . prison,** bruised, bleeding, faint. **safely,** answerable for safe custody (*v.* 27). **inner prison,** most remote and secure cell. **stocks,** the *nervus*[d] of the Roms.

The persecution and imprisonment of Paul and Silas at Philippi.—I. Its cause,—they had cast out a spirit of divination from a young woman. II. The instruments: 1. The magistrates; 2. The multitude. III. The persecution itself,—they were imprisoned, beaten, and put in the stocks. IV. The results: 1. The conversion of the gaoler; 2. The humiliation of the authorities. *Anon.*

Severest persecutions.—For three hundred years Christianity was a persecuted religion in the Roman empire, and during this period all who assumed the public confession of it did so at the hazard of their lives. But the severest persecutions of all are those which the Papal community has inflicted. Her character and history are written in blood, as the doings of her Inquisition in Italy, Spain, and Portugal, her wars of extermination against the Vaudois, her horrid massacres in France and the Netherlands, and the burnings of Smithfield loudly declare. *T. Jackson.*

25—27. midnight . . praises,[e] *lit.*, "praying they sang hymns."[f] **heard,** see *Gk.*, "were listening to." **opened,** prob. not so much by the earthquake as by the power that caused it. **and . . loosed,** all the prisoners witnessed the mir., but were restrained fr. attempting to escape by terror of the scene, or superhuman influence. **and . . himself,** knowing his life was forfeited if the prisoners escaped.[g]

Paul and Silas in prison.—Prisons are usually associated with what is disgraceful. But it is an honor to have been in prison, if there for truth and conscience. From the text we may learn: I. Joy and contentment are possible in the hardest lot. No one inculcates the duty of rejoicing more frequently than Paul. The prison even may be the house of "God, the very gate of heaven." II. The speediest way out of our difficulties. These two men had learned in whatever state they were to be content; and for this reason they were delivered. *Longwill.*

John Bunyan.—The immortal dreamer, speaking on one occasion of the cell on Bedford Bridge where for twelve long years he was confined, said, "So, being again delivered up to the gaoler's hands, I was had *home to prison.*" *Samuel Rutherford.*—When Samuel Rutherford was sentenced to imprisonment in the city of Aberdeen "for righteousness' sake," he wrote to a friend, "The Lord is with me; I care not what man can do. I burden no man. I want nothing. No king is better provided than I am. Sweet, sweet and easy is the Cross of my Lord. All men I look in the face, of whatsoever rank—nobles and poor, acquaintance and strangers are friendly to me. My well-beloved is kinder and more warm than ordinary, and cometh and visiteth my soul: my chains are overgilded with gold. No pen, no words, no engine, can express to you the loveliness of my only, only Lord Jesus. Thus in haste I make for my *palace* at Aberdeen." *Madame Guyon.*—When Madame Guyon was imprisoned in the Castle of Vincennes, in 1695, she not only sang but wrote songs of praise to her God. "It sometimes seemed to me," she said, "as if I were a little bird whom the Lord had placed in a cage, and that I had nothing now to do but sing. The joy of my heart gave a brightness to the objects around me. The stones of my prison looked in my eyes like rubies. I esteemed them more than all the gaudy brilliances of a vain world. My heart was full of that joy which Thou givest to them that love Thee in the midst of their greatest crosses;"—a sentiment which she embodied, during one of her imprisonments, in a touching little poem, which begins thus;—

"A little bird I am,
Shut from the fields of air;
And in my songs I sit and sing
To Him who placed me there;
Well pleased a prisoner to be,
Because, my God, it pleaseth Thee."
Teacher's Treas.

28—31. Paul, who prob. heard some frantic ejaculation of the gaoler. **all here,** all for whose safe custody you are responsible. **light,** *Gk.*, lights. **sprang,** joyously eager to see his charge was safe. **trembling,** with awe at the calmness

of the prisoners, and no escape attempted. **fell down,** thankfulness, wonder, fear. **brought . . out,** of the inner prison, into his own apartments in the prison. **what . . saved?**[a] the meaning of wh. is shown by the answer. The gaoler could not mean saved from the anger of his employers, or penalty of the law, there being nothing to fear since the prisoners were safe. **believe,**[b] this what he had to *do.* **and . . house,**[c] if believing, shall also be saved.

How to be saved.—The sinner's prescription. It points out—I. A fact—Salvation. II. A certain fact—"Thou *shalt.*" III. A personal fact—"*Thou* shalt." IV. The cause of salvation—"Christ," "Jesus," "Lord." V. The instrument of salvation—"Believe." *Faith unto salvation.*—I. Who is the object of faith?—1. A Divine personage—"The Lord;" 2. A human being—"Jesus;" 3. A Mediator—"Christ." II. What is belief in Him?—1. An assent to His truth; 2. A trust in His person. III. What is the salvation through Him? From—1. The guilt of sin; 2. The strength of sin; 3. The wrath of God. *Wythe.—Believe on the Lord Jesus Christ.*—The oldest authorities omit *Christ.* The word would not have the same significance for a Gentile as for a Jew, and may well have been omitted in the address to the gaoler. What was asked from Gentile converts was to accept *Jesus* as their *Lord.*

Do thyself no harm.—Some time since, a young gentleman, who had spent his fortune in riotous living, was reduced to poverty. For a while his friends supported him; but at last they all forsook him. Wandering about as a vagabond, and having no prospect of any further supply, he formed the dreadful resolution of drowning himself. Being then in a strange place, he put lead into his pocket, and went to the river side for this horrid purpose; but waiting till it was dark, he saw a light in a house at no great distance, and went to it. On his arrival, there were people singing psalms; he listened at the door till a chapter of the Bible was read, and a prayer offered up to God. He signified his desire of being admitted. He was told it was not customary to admit strangers into their meeting; however, if he would behave decently, he might come in. In the astonishing kindness of Divine Providence, the passage of Scripture under consideration that evening was, Acts xvi. 28, "Do thyself no harm." After the several members had made their remarks upon the subject, they concluded as usual with prayer, and they had no sooner done, than the stranger asked them how they came to know his thoughts, for he had not mentioned his intention to any person upon earth. This equally surprised the members of the meeting, who said they had not seen or heard of him till that evening. Upon which the young gentleman told them his design for taking away his life, and how he had been prevented by seeing a light in their window. This remarkable providence struck him to such a degree, that, by the Divine blessing, it was made the means of his conversion. He became an eminent Christian, regained the favor of his friends, and was put in a way of supporting himself in the world.

32—34. word . . Lord,[d] *i.e.*, word of salvation. **all . . house,** that they too might believe and be saved. **washed,**[e] how tender he has suddenly grown! He shows the true nature of his repentance. **meat,** *etc.*, the prisoner becomes a guest. **rejoiced,**[f] in his new-found peace and hope.

The conversion of the Philippian gaoler.—I. By what means it was prepared: 1. Externally, by the earthquake; 2. Internally, by the change of opposite feelings—despairing anguish and joyful calmness. II. How it took place: 1. By the question, inquiring after salvation; 2. By the answer, proclaiming salvation. III. What followed: 1. Active gratitude towards the Apostles; 2. Abiding blessing for the gaoler and his house. *Lisco.*

Conversion.—A conversion which does not help a man's home amounts to little. Mark also that here is certainly a sudden conversion. The influences which lead up to it may be long, as they are in many cases; may be quick, as in this case; but the conversion, the turning, is, in the nature of the case, sudden. Do not be afraid of sudden conversions. *Hom. Rev.* How long does it take to enlist a recruit? The resolve may be the fruit of long consideration, and it may take months of drill to make him an efficient soldier; but the act of enlistment is instantaneous. The proof that men have become servants of Christ consists not in emotion but in conduct. *Bertram.* Some of us have a sunrise like the tropics, where the one moment is gray and cold, and next moment the seas are lit with the glory. Others of us have a sunrise like the poles, where a long, slow-growing light precedes the rising, and the rising itself is scarce observable. But it matters little as to how we get to Christ, if we are there. *Maclaren.—Three conversions at Philippi.*—The order of these

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a Ac. ii. 37; ix. 6.

b Jo. iii. 16, 36; vi. 47; 1 Jo. v. 10; Ac. iv. 12.

c Lu. xix. 9; Ac. xi. 13, 14.

"What, will you not believe in Christ until you are perfect? Then you will never believe in Him. You will not trust the pr'cious Jesus till you have no sins to trust Him with? Then you will never trust Him at all." *C. H. Spurgeon.*

"Suicide is not to fear death, but yet to be afraid of life. It is a brave act of valor to condemn death; but where life is more terrible than death, it is then the truest valor to dare to live; and herein religion hath taught us a noble example, for all the valiant acts of Curtius, Scævola, or Codrus, do not parallel or match that one of Job." *Sir Thomas Browne.*

"He who reigns within himself and rules passions, desires, and fears, is more than a king." *Milton.*

the gaoler baptized

d Ps. xix. 7; Ro. i. 16; 1 Pe. i. 23.

e Ma. xxv. 40.

f Ro. v. 11; 1 Pe. i. 8, 9.

"He washed them from their stripes; himself was washed from his sins: he fed them, and was fed." *Chrysostom.*

"There is nothing certainly more unreasonable, more inconsistent with the rights of human nature, more contrary to the spirit and precepts of

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conversions is significant: first the proselyte, next the Greek, lastly the Roman. Thus the incidents in their sequence, no less than in their variety, symbolize the progress of Christianity throughout the world. Through the Israelite dispersion, through the proselytes whether of the covenant or the gate, the Gospel message first reached the Greek. By the instrumentality of the Greek language, and the diffusion of the Greek race, it finally established itself in Rome, the citadel of power and civilization, whence directly or indirectly it was destined to spread over the whole world. *Bp. Lightfoot.*

35—37. magistrates, over whose minds a change had also come. They had reflected that they had acted hastily and unjustly; or had been alarmed by the earthquake. **sergeants,** *see Gk.*, rod-bearers, *i.e.*, lictors. In colonies they were called apparitors, and they carried staves—not *fasces*, as at Rome. **keeper . . saying,** joyful bearer of good news, as he thought. **beaten . . Romans,**[a] he uttered the magic words, *Civis Romanus sum.*[b] **privily?** a public unjust condemnation must be followed by a public honorable acquittal.

The vindication of our rights.—I. The rights which Paul had as a Roman citizen. II. The manner in which these rights had been violated. III. The propriety of the demand thus urged. *Barnes.*

Vindication of rights.—Thomas Maynard, English consul, was thrown into the prison of the Inquisition at Lisbon, under pretence that he had said or done something against the Roman religion. Mr. Meadows, who was then Resident, advised Cromwell of the affair, and being directed by him, demanded of the King of Portugal the liberation of Maynard. The king told him that he had no authority over the Inquisition. The Resident sent this answer to Cromwell, from whom he received instructions to tell the king that since he had no power over the Inquisition, he was commanded by Cromwell to declare war against the Inquisition itself. This so terrified the king and the Inquisition that they opened the prison doors and gave the consul liberty to go out. He, however, refused to go out privately, and required that he should be honorably brought forth by the Inquisition. *W. Baxendale.*

38—40. feared . . Romans,[c] they had rendered themselves liable to penalty. **came . . besought,**[d] they cared chiefly for their own safety. "They became suppliants of those whom they had persecuted."[e] **Lydia,** whose noble Christian courage was equal to the occasion. **brethren,** who formed the begin. of the Ch. aft. addressed in the Ep. to the Philippians.

When, and how, a Christian may set a value on his honor, and stand to his rights.—I. When his motive is not injured self-love, but the feeling of violated right and zeal for God's honor. II. When his method of doing so is not rough self-help, but the way of law and calm vindication. III. When his object is not the overthrow of the injurer, but his conviction and improvement. *Gerok.*

Right is might.—A man is right and invincible, virtuous, and on the road towards sure conquest, precisely while he joins himself to the great deep law of the world, in spite of all superficial laws, temporary appearances, profit and loss calculation;—he is victorious while he co-operates with that great central law—not victorious otherwise; and surely his first chance of co-operating with it, or getting into the course of it, is to know with his own soul that it *is*—that it is good, and alone good. This is the soul of Islam; it is properly the soul of Christianity; for Islam is definable as a confused form of Christianity; had Christianity not been, neither had it been. Christianity also commands us, before all, to be resigned to God. We are to take no counsel with flesh and blood; give ear to no vain cavils, vain sorrows and wishes; to know that we know nothing; that the worst and cruellest to our eyes is not what it seems; that we have to receive whatsoever befalls us as sent from God above, and say, "It is good and wise—God is great! Though he slay me, yet will I trust in Him." Islam means in its way denial of self—annihilation of self. This is yet the highest wisdom that heaven has revealed to our earth. *Carlyle.*

the Christian religion, more iniquitous and unjust, more impolitic than *persecution.* It is against natural religion, revealed religion and sound policy." *Lord Mansfield.*

"There never did and never will exist anything permanently noble and excellent in a character which was a stranger to the exercise of resolute self-denial." *Sir Walter Scott.*

Paul claims his rights as a Roman

a Ac. xxii. 25, 26.

b "To bind a Roman citizen is an outrage; to scourge him is a crime." *Cicero.*

Paul entreated to depart

c Ac. xii. 22.

d Ma. viii. 34; Re. iii. 9.

e "Lucian mentions a case of false imprisonment, in which the governor of a province not only acknowledged his error, but paid a large sum of money to those whom he had injured, in order to bribe them to be silent."

"It is both a wise and merciful act sometimes to speak in a high tone to such persons, as nothing but a sense of fear will prevail upon them to cease from evil." *Quesnel.*

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CHAPTER THE SEVENTEENTH.

Paul at Thessalonica

1—4. passed through, see *Gk.*, strictly "without stopping." **Amphipolis** *(around the city)*, so called by Athenians, bec. the river *(Strymon)* flowed on both sides of it.[a] It was ab. thirty m. S. W. fr. Philippi. **Apollonia** *(belonging to Apollo)*, ab. thirty m. S. W. fr. Amphipolis. **Thessalonica** (see *intro., etc., Ep. to Thess.*). Free city; cap. of Macedonia; ab. twenty-eight m. W. fr. Apollonia. Now *Salonica*, with ab. 70,000 inhab., including 30,000 Jews, **as . . was,**[b] acc. to custom. **Scriptures,**[c] his final standard of appeal. **opening,** expounding. **alleging,** citing and comp. authorities. **that,** *etc.*, the steps of the argument were these: (1) The true Messiah must die and rise again; (2) Jesus died and rose again, acc. to the Scriptures; (3) He is therefore the Messiah. **some,**[d] of the Jews. **consorted,** were allotted to. **devout Gks.,** proselytes. **chief women,**[e] wives of influential men.

a Thucyd. iv. 102.

A great battle was fought here in the Peloponnesian war: Brasidas — Spartan, and Cleon—Athenian, killed.

b Ac. xiii. 5, 14; xiv. 1; *cf.* 1 Th. ii. 1—5.

c Lu. xxiv. 46; Ma. xi. 3; 1 Co. xv. 17.

d Ac. xxviii. 24; 1 Th. i. 5—9.

"The road on wh. they travelled fr. Philippi to Thessalonica, was the *Via Egnatia*, the Gk. continuation of the *Via Appia*, on which Paul after. travelled in his way from Puteoli to Rome." *Wordsworth.*

e Ac. xiii. 50.

The sufferings of Christ.—I. In consequence of the sufferings of Christ, an innumerable multitude of our race will be raised from a state of sinful degradation and misery, and exalted to the society of angels and of God. II. All who finally believe and trust in Christ as the Son of God, will be confirmed in a state of perfect holiness and happiness for ever. III. In the propitiatory sacrifice of Christ, the Divine character, in its various attributes, is gloriously displayed. IV. We have reason to believe that all holy beings are inspired with entire confidence in the stability and excellence of God's government, and will thus be kept in their allegiance to His throne. *A. Dickinson.*

Thessalonica.—It had been made by the Roman government a free city, that is, it had the right of self-government, the provincial governor did not interfere in its municipal affairs; the local magistrates, probably elected by the people, had the power of life and death; no Roman garrison was quartered within the city; a senate or an assembly, representing the people, made its regulations; in short, it had many of the privileges and all the insignia of a free community; its allegiance to the central government at Rome was assured, for the possession of its privileges was dependent upon its good behavior. In such a city the charge of inciting treason (*v.* 7) would be one peculiarly obnoxious both to magistrates and people. *Abbott.*—*Three days.*—That is, three consecutive Sabbath days; this indicates, probably, only the duration of his ministry in the synagogue. The facts that the Philippians sent twice to him while at Thessolonica (Phil. iv. 16), that heathen were converted and added to the Church (1 Thess. i. 9), and that a Christian Church was successfully organized, indicates a longer ministry; Lewin supposes that Paul remained in the city for two or three months. *Abbott.*

a city mob

5, 6. lewd fellows,[f] the "lay," or unlearned people;[g] not lewd in the sense of licentious. See *Gk.*, men of the market-place, *i.e.*, street idlers. **baser sort,** *Gk.*, evil disposed, malignant, wicked. They were the "roughs," or "rowdies," of the city. **Jason,** perh. the same whom Paul calls his kinsman.[h] **rulers . . city,** see *Gk.*, politarchs; the title of the magistrates of a *free city* wh. was not a *colony* as Philippi. **crying,** *etc.*, sin had first turned the world the wrong side up; Christianity reverses the order.

f Ac. xiv. 2.

g Trench, Study of Words, 11.

Lewd, lit., *belonging to the people*, as opposed to the educated clergy.

h Ro. xvi. 21.

"Again we find St. Luke's accuracy confirmed by an inscription found at Thessalonica, in wh. not only are the *politarchs* mentioned by name, but several of their names are identical with those that occur in Paul's Epistles, as Sopater, Lucius, Pontius, Secundus, Publius, Demas, Gaius. *Smith, N. T. Hist.* 400.

The Gospel a revolution.—I. The Gospel creates a disturbance—1. Internally—in men's hearts; 2. Externally—in their social relations. II. The object of this disturbance: 1. Not the subversion, but the conversion of the world; 2. Not its destruction, but its salvation. *Wythe.*

Certain lewd fellows of the baser sort.—The Greek is more nearly represented in modern English by "vile fellows of the rabble." Ἀγοραῖος, "of the rabble," is properly the man who having no calling lounges about the ἀγορά, the market-place, in the hope of picking up a chance living, and who is ready for anything bad or good that may present itself. We have no English word sufficiently dignified to use for such a term in translation. "Loafer" comes nearest, but of course is too colloquial. The word "lewd" meant in old English "people," but afterwards came to signify (1) "the common people" and (2) "the ignorant and rude among the people," which is the sense intended by the A.V. The word nearest akin to "lewd" is the Germ. *leute* = people. *Cum. Bible.—Religious jealousies.* — The Mohammedans praying for rain during a drought, no rain coming. Then the Christians began to pray for rain, and the rain comes. Then the Mohammedans met together to ac-

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they are allowed to depart

count for this, and they resolved that God was so well pleased with their prayers He kept the drought on so as to keep them praying; but that the Christians began to pray, and the Lord was so disgusted with their prayer that He sent rain right away, so He would not hear any more of their supplication! *Talmage.*

7—9. decrees, laws of Ro. against rebellion and treason.[a] **Cæsar,**[b] Claudius. **troubled,** alarmed, since, if true, it would expose them to Rom. anger. **security,** bail. **others,** those brought up in charge with Jason. **let . . go,** *i. e.*, the Thessalonian brethren (*v.* 6).

The King of kings.—I. His personal attractions: "There is another King, one Jesus," who is "fairer than the children of men." Oh, how great is His beauty! II. His regal grandeur,—He is the Lord both of the dead and the living. III. The blessedness of His subjects. IV. His duration,—His name shall continue as long as the sun. *Jay.*

"*Another king.*"—It is clear from the Epistle to the Thessalonians that the kingdom of Christ, and specially His second coming as King, had been very prominent in the Apostle's teaching (1 Thess. iv. 14, v. 2, 23; 2 Thess. i. 7, 8, ii. 1—12), and this may have furnished materials for the accusation. *Dean Plumptre.*—"*Another king.*"—The Roman emperor sat, with folded arms, indifferent as to whether the swordsman or the lion beat; but our King's sympathies are all with us. Nay, unheard-of condescension! I see Him come down from the gallery into the arena to help us in the fight, shouting, until all up and down His voice is heard: "Fear not! I will help thee!" *Talmage.*—*The kingdom of heaven.*—Just as a skilled naturalist, looking at the structure of an animal, can forecast its habit and habitation, even so, as we look at the structure of a man as a social being, we can affirm with certainty that the habit of his life was meant to be obedience to the law of Christ, and the home of his life and theatre of its development is the kingdom of heaven. *Brown.*

10—12. sent away, aft. a stay of, as some say, ab. three weeks; others contend for a longer time, wh. seems more prob. **Berea,** ab. 45 m. S.W. of Thess., afterwards called Irenopolis, now *Kara Feria* or *Veria*, with pop. of ab. 20,000. **noble,** though prob. obscure in rank, more noble in disposition. True nobility of heart.[c] **whether,** *etc.*,[d] they were not simply credulous, but honest inquirers. **therefore,** as the result of honest impartial inquiry. **honourable,**[e] prob. in relation to station.

the noble Bereans

The noble Bereans.—I. The high honor by which the Bereans are distinguished. This distinction is to be valued because of—1. The source whence it proceeds; 2. The great dignity it implies. II. The reason why this dignity is assigned to them: 1. Their conduct: (1) Their favorable impression as to the Gospel; (2) Their diligent inquiry into its truth; (3) Their truly rational faith. 2. The principles which this conduct involved: (1) God's Word is the only standard of faith; (2) We should not reject truth whoever might proclaim it; (3) The truth, when discovered, is to be professed. Application:—(1) See wherein the true dignity and godliness of your nature consists; (2) The means of acquiring solid faith.—*Evangel. Preacher.*

More noble.—Literally of better birth. Not as in our English version *in that they received the word;* two statements are made by the historian, one that the Jews at Berea were a better class than those at Thessalonica; the other, a result and an evidence of this fact, that they received the word with *readiness of mind, i.e.*, a willingness to consider, and, if true, to receive it. *Abbott.*—*Searching Bible reading.*—There is a great deal of listless, careless reading. Coleridge divided readers into four classes. The first class he compares to an hour-glass, their reading being as the sand; it runs in and runs out, and leaves not a vestige behind. A second class resembles a sponge, which imbibes everything, and returns it in nearly the same state. A third class is like a jelly-bag, which allows all that is pure to pass away, and retains only the refuse and the dregs. The fourth class, like the slave of Golconda, cast aside all that is worthless, preserving only the pure gems. Or perhaps we might compare this fourth class to the gold-pan, used for retaining the pure metal, while the refuse is washed out. The only profitable reading of God's Word is a searching reading. The word translated "search" is emphatic and intense, and literally means to "look carefully," as a wild animal searches the sands to find the footsteps of a stray cub. The Bible is full of hidden treasures, to be sought as the merchant-man sought goodly pearls. They are not revealed to indifferent and superficial readers. *A. T. Pierson, D.D.* Let us put the Word of God upon its trial. Let us not treat it as a dead, unmeaning, monotonous thing, to be carried in

a Lu. xxiii. 2; Jo. xix. 12; xi. 48.

b The Christian Apologies contain replies to this accusation, as *Tertullian, Apol.* 29—35; and *De Idol.* 13—15.

"This King came not into the world to subdue kings by fighting, but to win them by dying." *Fulgentius.*

Cicero says (*Verr.* v. 57): "How often has this exclamation, 'I am a Roman citizen,' brought aid and safety, even among barbarians in the remotest parts of the earth." Both the Valerian and the Porcian laws made it a crime to inflict blows, or any species of torture, upon a Roman citizen.

c "A Christian is the highest style of man." *Young.* "A Christian is God Almighty's gentleman." *Hare.*

d Jo. v. 39; 1 Th. ii. 13.

e Ac. xiii. 50.

"The country town of Berea was more zealous and religious than the stately city of Thessalonica." *E. Leigh.*

"They are the truly noble souls which are inclinable to the things of God." *Bengel.*

"It is not wealth nor ancestry, but honorable conduct and a noble disposition, that make men great." *Ovid.*

the hand, read at church, or suffered on the table; but rather as a living person, to be questioned, to be listened to and judged. So treated, the Bible will become to us a voice, not a page only. So treated, we shall at last be able to say, "Thy Word is tried to the uttermost, and Thy servant loveth it." *Dean Vaughan.*

13—15. thither, to Berea. **also,** as others had fr. Antioch and Iconium to Lystra.[a] **sent away,** being prob. apprehensive of results similar to those in Thess. **as . . were,** perh. a feint, to conceal their actual destination. **Silas . . still,** Paul the most noticeable person. **Athens,**[b] a free city in Rom. prov. of Achaia, ab. five m. from the sea, its port being the Piræus.

Social help.—Paul did not wish to be alone; he did not consider himself sufficient alone. He desired fellow-workers—I. To pray; II. To witness; III. To strive; IV. To suffer with him. *Gossner.*

Paul at Athens.—It is one test of a real Gospel, that it can overleap all barriers placed between man and man, and find its way into that innermost heart's core which makes the whole world kin. Already in this one Book we have seen it dealing with the Jew and with the Gentile: we have seen it in Palestine, in Asia Minor, in Europe. Everywhere it has found some hearts into which it entered as a healing balm, some lives which it penetrated with transforming power. Now we are to see it at Athens. *Vaughan.*

16, 17. waited, for Silas and Timotheus (*v.* 15). **stirred,**[c] aroused, deeply excited; indignation. **wholly . . idolatry,** see *Gk.*, full of idols;[d] all. to temples and statues of the gods.[e] **therefore,** without waiting for the arrival of his friends. **synagogue,** so far he pursued his usual course. **market,** loungers in the Agora, the place of public resort, promenade; as Socrates on the same spot 500 yrs. before.

Paul at Athens.—The practical lessons are: I. That a truly good man will be sensitive to the moral evils prevalent in the community in which he is placed (*v.* 16). Here idolatry was rampant. What are the prevailing evils in our day? II. A truly good man will bestir himself for the removal of those evils. There are those who feel and say much, but do nothing (*v.* 17). III. In dealing with these evils, a man who is wise as well as good will strike at their root—ignorance of God and His will. There was much vice, but Paul said nothing of that. Political and social reforms are good, but what the world needs is regeneration. Make the tree good and its fruit will be good. IV. In dealing with these evils, tact is needed as well as zeal (*v.* 22). Paul never committed the gross oratorical blunder of accusing his audience of superstition. What he commended and approved was their religiousness, and having put them in good humor, he proceeded to deliver his message. There is a great deal in the way we take hold of people. You must conciliate men before you can convert them. V. In dealing with these evils you must not expect uniform success (*vv.* 32—34). *Bertram.*

The Agora of Athens must not be associated with what is called the market-place of a modern town. It was, indeed, the centre of public life, where business was transacted, where busy men moved to and fro, and idlers loitered about. But it was more than that, it was a space decorated with architectural beauties, an attractive place of resort for all classes of the community eager to listen to instruction or hear the news. It was a place where orators and statesmen, poets and artists used to meet for encouragement and stimulus in their several callings. The appearance of a foreigner among such a people, especially if he seemed sociable and talkative, would soon attract a crowd expecting to hear something new. *Morson.*

Religion in the market-place.—This religion of ours, is it a pastime for Sundays, or is it a message and a mandate for Sundays and week-days alike? Will you hearken to it only here, or will you own its authority in the house and in the market-place as well? If the world is to become better, it must become better because we have consented to become better. *Bp. Potter.*

18. Epicureans, follows. of Epicurus,[f] whose leading doctrine—"happiness is the chief good"—had, in many of his discs., degenerated into mere sensualism. **Stoics,**[g] fatalists. **babbler,** see *Gk.*, a seed gatherer;[e] a picker-up and retailer of scraps of knowledge without sense or aim; *an idle prater.* **strange gods,** they had not heard of God or Jesus before. **resurrection,** their ideas of the existence of the soul after death were various and conflicting.

Paul at Athens.—I. The place which the Apostle visited. II. The feelings of

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Paul at Athens

a Ac. xiv. 19.

b *Wordsworth's Athens and Attica* xxvii.; *Cony. and How.* chap. x.; *Smith's N. T. Hist.* 402.

he preaches in the market-place

c Ac. xv. 39; 1 Co. xiii. 5.

d "The multitude of statues and temples to the gods in Athens is celebrated with honor by class.c writers of other nations,and with pride by their own." *Alford.*

e "Petronius says, satirically, that it was easier to find a God at Athens than a man. Another ancient writer says, that some of the streets were so crowded with those who sold idols, that it was almost impossible for one to make his way through them. Pausanias declares that Athens had more images than all the rest of Greece put together." *Hackett.*

Athenian philosophers

Philosopher, *a lover of wisdom.*

f Born at Samos, B.C. 341, died B C. 270. Lived chiefly at Athens, where he had a garden in wh. he delivered his lessons to his discs.

g Teachers of the *porch*, so called bec. Zeno, their founder, (*fl* 299 B C.)taught in the painted porch (*stoa*) or colonnade at Athens.

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So the glad light of a resurrection makes the Christian Stoic as light-hearted as the happiest of Epicureans. So life's two sides help each other, and it is both sweet and strong. *Frederick Brooks.*

which he was the subject: 1. Holy indignation; 2. Christian compassion; 3. Zeal. III. The characters with whom he came in contact: 1. Jews; 2. Certain philosophers. IV. The address he delivered. God is declared in reference to: 1. His nature; 2. The Divine dispensations. V. The effects produced by his labors: 1. Ridicule; 2. Procrastination; 3. Faith. *Anon.*

Epicureans and Stoics.—These two classes of men represented the two opposite points of the sphere of life. Both represented facts, but separated ones. One was a class of men and minds who had started from the very high truth that good was sure to be the highest happiness, and had degenerated quickly into the mere pursuit of happiness and pleasure, as if they were good and would bring good of themselves. These were Epicureans. And their opposites were Stoics, a class of men and minds who had started from the noble truth that the highest good involves and is hardship and bravery, and had as quickly degenerated into mere proud endurance—pride in their own strength as the only good, and scorn of any gentleness or pleasure. One said, "It is a bright world, let us just enjoy it"; another, "It is a hard world, let us just endure it." *Frederick Brooks.*

Areopagus

a So called from the legend that Mars (*Ares*), the god of war, was tried here by the other gods on a charge of murder.

19—21. Areopagus, the Hill of Mars.[a] Here sat the court of the Areopagus, a most anc. and venerable tribunal, celebrated through Greece. **may . . doctrine,** *etc.*, "a courteous method of address." **strange,** surprising, foreign. **spent . . else,** this habit of news-mongering was characteristic of the Athenians.[b] **new thing,** lit., *newer*, *i.e.*, than before. "*More new* than the last news." "The *new* speedily palled, the *newer* was sought."

Christianity in contact with cultivated minds.—I. The subject on which the minister of the Gospel addresses men is worthy of the attention of cultivated minds. II. Paul was in possession of knowledge on these subjects which was in advance of what these philosophers possessed. *A. Barnes.*

View from the Areopagus.—The temple of the Eumenides was immediately below him: behind him, if he looked eastward, was the temple of Theseus; and he beheld the Propylæa of the Acropolis facing him, and the Parthenon upon the Acropolis fronting him from above. The temple of Victory was on his right, and a countless multitude of temples and altars in the Agora and Ceramicus below him. Above him, towering over the city from its pedestal on the rock of the Acropolis—as the Borromean Colossus, which, at this day, with outstretched hand, gives its benediction to the low village of Arona, or as the brazen statue of the armed angel, which, from the summit of the Castle St. Angelo, spreads its wings over the city of Rome—was the bronze Colossus of Minerva, armed with spear, shield, and helmet, the champion of Athens. Standing almost beneath its shade, the courageous Apostle pronounced, that the Deity is not to be likened to that, the work of Phidias, or to other forms in "gold, silver, or stone, graven by art and man's device," which peopled the scene before him, and that in temples made with hands the Deity doth not dwell. *Wordsworth.*

b "Tell me, is it all you care for, to go about, up and down the market, asking each other, 'Is there any news?'" *Demosthenes, Phil.* i. 43.

the unknown God

"According to a tradition, the Athenians built this altar when a plague seemed to threaten never to leave their walls: there must, they concluded, be some other god whose anger is dangerous, whose favor of importance, to whom therefore it was necessary to rear an altar." *Koegel.*

Josephus (*Ap.* ii. 12) terms Athenians the devoutest of the Greeks.

c "It is more discreet to speak well of all the gods and especially at Athens, where are erected altars also of unknown gods." *Philostratus.*

"Were I fully able to describe God," says Epictetus, "I should be God myself, or God must cease to be what He is."

22, 23. stood . . hill, "and in the heart of the city of Athens." **in . . superstitious,** the better rendering is that of the American revisers: "very religious." **devotions,** *R. V.*, "the objects of your worship." **to . . God,**[c] to *an* (not *the*) unknown god. The gods assumed to be *known* did not satisfy the cravings of the Athenian heart. **whom . . worship,** *R. V.*, "what therefore ye worship in ignorance, this set I forth unto you."

The unknown God.—I. The confession of heathendom—"To the unknown God." II. The worshippers of the unknown God. III. The revelation of the unknown God. Paul revealed Him as—1. Creator; 2. The Father of men; 3. The Saviour of men; 4. Judge. IV. How this revelation was received. There were: 1. Mockers; 2. The undecided; 3. The decided. *Fairbairn.*

The congregation.—Around him, then, was gathered a multitude, acute, inquisitive, and polished. Never did preacher have such a congregation. There were the philosophers of bower and porch; orators with whom the slightest tinge of a barbarian accent would break the power of the most persuasive discourse; Epicureans who believed the world was created by accident or by chance—men who, though they professed to believe in the existence of a God, regarded him as dwelling in the far-off watch-towers of some distant world, indifferent to His creatures; and Stoics who believe in two principles, God and matter, both eternal, and therefore they virtually denied that there was any creation. There, too, was the priest, astonished at the daring of the preacher; the young Roman who had come to Athens to

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be educated; the Jew looking on with hatred and fury at the apostate from the ancient faith; and there, too, though afar off and crouching to the ground, was the slave, drinking in the doctrine—strange and new to him, sweet as music to his ears—that God had "made all men of one blood." *H. J. Bevis.*—"*Him I declare unto you.*"—History has justified his faith; the Parthenon became a Christian temple; Athens ceased to be a city full of images; and the repugnance of the Greeks to images and image worship became so great, as to be a principal cause of the schism between the churches of the East and the West, in the eighth century." *Abbott.*

the Great Creator

24—26. God . . therein, he announced the great Creator, as dis. from all false gods. **seeing . . earth,**[a] by right as Creator. **dwelleth,**[b] not locally confined to any as a dwelling place, even though as magnificent as the Parthenon or the temple of Theseus. **made . . hands,**[c] as contrasted with the Creator and His works formed by His word. **worshipped,** *R. V.*, "served." **giveth . . things,** and none can give to Him. **made . . men,**[d] Creator of all, is the maker of man. All men derive fr. one common stock. **times . . appointed,** *R. V.*, "their appointed seasons." **bounds,**[e] He has appointed the time of each nation's continuance and its geographical area.

Where is the temple where I may seek, find, and worship God?—I. Heaven, where the spirits made perfect stand before His throne. II. The visible creation, in which He has never left Himself without a witness of His power, wisdom, and goodness. III. The Church, in which the unknown God is a revealed God in the Gospel of His Son. IV. My heart, in which He desires to dwell by His Holy Spirit. *Gerok.*

The sceptic convinced.—The great astronomer, Kirchner, had a friend who denied the existence of a God. One day he called on the astronomer, when he saw in one corner of his room a very beautiful celestial globe, and inquired whose it was, and who had made it. "It is not mine," said Kirchner, "and I do not think anybody made it. It must have come there by chance, and of its own accord." "Ridiculous!" said his friend; "what is the use of such a reply?" "Why," rejoined he, "you cannot believe that this little, imperfect piece of workmanship sprung into existence of itself—how then can you imagine that the glorious heavens, which this merely represents, could have sprung into being of their own accord?" The arrow entered his heart, and he became a servant of that God whose existence he had denied. "*Of one blood.*"—St. Paul proclaims on the Hill of Mars Christian liberalism, the catholic and cosmopolitan character of the true religion in opposition to this Greek contempt grounded on mere human position and privilege, as clearly and as loudly as he proclaimed the same great truth at Jerusalem or in the synagogues of the Dispersion in opposition to Jewish exclusiveness grounded on the Divine covenant. *Stokes.*

men are the children of God

27—29. the Lord,[f] *R. V.*, "God." **if haply,** if by any chance. **feel,** grope as the blind in the dark. **not . . us,** "so near, and yet so far." **in him . . being,**[g] God is omnipresent, and we all dependent. **certain . . poets,**[h] "The truth is so plain that even your poetry recognizes it." **forasmuch . . offspring,** we who live and move cannot be the offspring of lifeless, motionless deities. **stone,** "even though it be of marble fr. your celebrated quarries of Mt. Pentelicus." **graven . . device,** "even though, like your chryselephantine Minerva of the Acropolis, it be fr. the hands of a Phidias."

We are His offspring.—I. By creation, after the image of God. II. By redemption through the incarnate Son of God. *We are of Divine origin.*—I. The truth of this statement, from—1. Scripture; 2. The human heart; 3. History. II. Its effect: 1. Holy humility; 2. Holy courage. *Tholuck.*

God made man to seek Him.—Man is by nature religious. No one ever discovered light or invented hearing; man saw because he had eyes and heard because he had ears. And religion is as natural as either, because native and essential. Hence man gets into religion as into other natural things, spontaneously. But to get out of it he has to reason himself into a strange position. No man is an atheist by nature, only by art; and an art that has to offer to nature ceaseless resistance. The atheist does not escape from God, only finds an ideal substitute for Him. *Fairbairn.* "*Not far from . . us.*"—Let a man realize that he can never be alone, because the Father is with him, and the sublime thought will restrain him from sin, and just in proportion as he apprehends God's wisdom, power, and love, it will fill his heart with confidence and his lips with prayer, and undergird his whole being with Divine strength. *H. J. Van Dyke.*—"*We move.*"—More literally, *are moved.* The

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[a] Ma. xi. 25; Ac. vii. 48—50; Is. lxvi. 1, 2.

[b] Jo. iv. 20, 21.

[c] "This asserti'n, and others like it, of God's omnipresence, were abused by the opponents of Christianity into a charge against Christians that they had no temples." *Wordsworth, cf. Celsus,* ap. *Origen.*

[d] Mal. ii. 10.

[e] Job vii. 1; xiv. 5; De. xxxii. 8; Ps. cxv. 3, 16.

"A remarkable reminiscence of the dying speech of Stephen." Ac. vii. 48. *Alford.*

"The true doctrine of creation is the proper refutation of all idolatry." *Ross.*

[f] Is. lv. 1, 6; Jer. xxix. 13.

[g] Ac. xiv. 17; Ro. i. 17; He. i. 3; Col. i. 17.

[h] *Aratus,* poet of Cilicia, *fl.* ab. B.C. 270. In the "Hymn to Jupiter," by *Cleanthes,* a native of Troas, a contemp. with Aratus, and aft. a Stoic professor at Athens, there is the expressi'n, "For from thee we are the offspring."

"The religion of Christ is the one religion that man needs; it has come from God that it may bring to God. Here lies the secret of its pre-eminence. Others have risen out of man's search for God; this out of God's search for man." *Principal Fairbairn.*

A.D. 52.

word does not refer to the motion of persons from place to place, but to those internal movements of the mind and spirit of which the outward actions are the effect. St. Paul means that the feelings of men are acted on by God, who speaks to the heart through all nature if men will but hearken. This is the truth of which Pantheism is the caricature. *Cam. B.*

"The idea of God in the mind of man, is the one unanswerable evidence of the existence of God." *Anselm.*

30, 31. times . . ignorance, yet guilty ignorance (*v.* 27). **winked at,**[a] overlooked, as we say, "to shut one's eyes to a thing." **but now,** having revealed Himself still more clearly to the human heart and conscience, and sent inspired teachers far and near. **repent,** of all sin, esp. of ignorance of true God, and worship of idols. **man . . ordained,**[b] Christ Jesus the appointed Saviour and Judge. **assurance,** pledge, confirmation, proof. **raised . . dead,**[c] in proof of His claims, and of the possibility of the general resurrection.

past ignorance and present duty

a Ac. xiv. 16.

b Ac. x. 42; Ro. ii. 16; 2 Co. v. 10; 2 Ti. iv. 1, 2.

c Jo. v. 28, 29; Ro. i. 3, 4; Ac. ii. 24.

The Judgment.—There will be no pleading there "the statute of limitation"; no "turning State's evidence," trying to get off ourselves, while others suffer; no "moving for a non-suit." The case will come on inexorably, and we shall be tried. You, my brother, who have so often been advocate for others, will then need an advocate for yourself. Have you selected him? The Lord Chancellor of the Universe. If any man sin we have an advocate—Jesus Christ the righteous. It is uncertain when your case will be called on. "Be ye also ready." *T. De Witt Talmage.*

"When I renounced and left myself, then I found God and when I found myself, then I lost Him." *Dr. Tauler.*

The Last Judgment.—I. Its certainty: 1. Our presumption of it is founded on the belief of all nations; 2. Our proofs are drawn from our nature as dependent creatures; 3. Our demonstrations are founded on God's Word. II. Its character: It will be universal in relation to—1. The persons; and—2. The actions; and—3. It will be infallibly just. *Durand.*

32—34. heard . . mocked, they had regarded it as impossible, and, therefore, absurd. **hear . . matter,**[d] either curious, or perh. partially convinced. **from . . them,** fr. his audience, not fr. the city. **Dionysius,** said by Dionysius, the Corinthian Bp. of the same name, to have been the first Bp. of Athens, and a martyr.[e] **Areopagite,** a judge in the court of the Areopagus. **Damaris** (*delicate woman*), of whom nothing more is known.

Dionysius and Damaris

d Ac. xxiv. 25.

e Eusebius, iii. 4; iv. 23.

The different reception of the same sermon by different classes in the same congregation.—I. Some heard Paul with derisive incredulity: 1. It stood opposed to their preconceived notions; 2. It was apparently improbable to them; 3. He who proclaimed the doctrine to them was not a recognized teacher. II. Others heard with a procrastinating resolve. This was exceedingly foolish, because—1. It is, of all subjects, the most important to man; 2. An important step towards its reception has been taken when an interest has been created; 3. Any portion of future time is very uncertain; and even should it be vouchsafed, the existing interest may never be renewed. III. A few heard him with practical faith. The names mentioned suggest that Christianity is alike suited to each sex. *Thomas.*

"Sharpness of wit hath commonly two ill companions, pride and levity. By the first it comes to pass that men know not how to yield to another man's reasonable positions: by the second they know not how to keep themselves constant to their own." *J. Hales.*

Fatal procrastination.—In the cathedral at Genoa there is an emerald vase which is said to have been one of the gifts of the Queen of Sheba to Solomon. Its authentic history goes back eight hundred years. The tradition is that when King Solomon received it he filled it with elixir which he alone knew how to distil, and of which a single drop would prolong human life to an indefinite extent. A miserable criminal, dying of slow disease in prison, besought the king to give him a drop of this magic potion. Solomon refused. "Why should I prolong so useless a life?" he said. "I will give it to those whose lives will bless their fellow-men." But when good men begged for it the king was in an ill-humor, or too indolent to open the vase, or he promised and forgot. So the years passed until he grew old, and many of the friends whom he loved were dead; and still the vase had never been opened. Then the king, to excuse himself, threw doubt upon the virtues of the elixir. At last he himself fell ill. Then his servants brought the vase that he might save his own life. He opened it. But it was empty. The elixir had evaporated to the last drop. Did not the rabbi or priest who invented this story intend to convey in it a great truth? Have we not all within us a vessel more precious than any emerald, into which God has put a portion of the water of life? It is for our own healing—for the healing of others. We hide it, we do not use it—for false shame, or idleness, or forgetfulness. Presently we begin to doubt its efficacy. When death approaches, we turn to it in desperate haste. But the neglected faith has left the soul. The vase is empty. *Thomas.*

"Sneering is the natural fault of the predominance of the mere intellect unaccompanied by any corresponding growth and liveliness of the moral affections, particularly admiration of moral excellence." *Dr. Arnold.*

CHAPTER THE EIGHTEENTH.

A.D. 52.

Corinth

Aquila and Priscilla

1—3. Corinth (see intro. to Ep. to Cor.), 45 m. fr. Athens. The Acropolis of one city can be seen fr. that of the other. **Aquila** (*eagle*), very little known[a] of him. Trad. says he was beheaded. **Pontus,**[b] perh. so called fr. *Pontus Euxinus*, the "Euxine Sea." In Nero's time it was a prov. along with Cappadocia. **Priscilla,**[c] dim. of Prisca[d] (*ancient*). **Claudius . . Rome,**[e] prob. A.D. 52. **craft,**[f] trade, handiwork. **tentmakers,** fabricators either of the cloth,[g] or more prob. of the tents that were made of it.

Paul at Corinth (*vv.* 1—18).—I. A propitious concurrence of circumstances: 1. The Roman emperor had by an edict expelled all Jews from Rome; 2. These Jews, Aquila and Priscilla, thus expelled from Rome, came to Corinth; 3. Aquila "was of the same craft as Paul;" 4. Paul found them out. II. The value of handicraft: 1. There is no disgrace in manual labor; 2. The necessity of independency in a minister. III. The stimulating influence of co-operation. IV. The law of responsibility. Paul felt that—1. Having been faithful to his conscience, his duty was discharged; 2. They, having rejected the Gospel, had increased their own responsibility. V. A change in his sphere of labor. VI. The moral triumphs of the Gospel. *Thomas.*

Corinth.—The city was the hotbed of the world's evil, in which exery noxious plant, indigenous or transplanted, rapidly grew and flourished, till Corinth became a proverbial name for moral corruption. . *Robertson.—Aquila and Priscilla.*—It is a fact worthy of note that the two are always mentioned together, from which we may conclude that they furnish a happy example of harmony and sympathy in Christian life. *Abbott.—The value of a fixed calling.*—The Jews compared a man with a fixed employment to "a vineyard fenced." A good comparison. A man's activities, within his proper calling, are not like trees scattered up and down the wayside, or over the wildernesses, when much of the fruit is lost; but like well-planted and well-trained vines in a garden, where the most is made of them, and they are all husbanded and preserved. *J. Stoughton.*

4—6. reasoned, *Gk.*, was discoursing. Constant practice. **Greeks,** *i.e.*, Greek proselytes.[h] **Silas,**[i] contr. fr. Silvanus, wh. he is called in the Eps., prob. the bearer of Peter's Ep.[j] some have tried to identify him with Luke. **Paul . . pressed,** *i.e.*, they found Paul more than usually absorbed in his work. **shook . . garments,** *i.e.*, the dust off them.[k] **blood,** effect of your guilt.[l] **I . . clean,** an undefiled conscience. **henceforth . . go,** especially, of set purpose, and not subordinately or incidentally.

The task of the Evangelical ministry: Compel them to come in.—I. With noble self-denial—Paul supports himself with the labor of his own hands. II. With unwearied zeal, which—1. Employs every time for work; 2. Turns to all with the message of salvation; 3. Is ever anew kindled by the Spirit of God; 4. Represents Jesus as the Christ to all. III. With steadfast courage in opposition to the adversaries. *Lisco.*

Paul at Corinth.—This history reveals three stages in Paul's work at Corinth. 1. The period of incidental though fundamental work, while his thoughts were far away with the Christians he had left in Macedonia. 2. The period of intense Apostolic activity which followed on the coming of his companions with comforting reports from Macedonia, and with gifts that freed his time for more continuous activity. 3. The new experience of opposition ignored and of work bravely continued until the Apostle went elsewhere of his own choice. *Rush Rhees.—Pressed in spirit.*—A man drops from an ocean steamer into the sea. You shout aloud for help to save him. The occasion justifies your excitement. A trivial occurrence would not warrant an outcry. Fanaticism is sometimes shown in its disproportionate zeal for unimportant matters; but Paul was pressed by an imminent and awful truth that menaced the ungodly. His enthusiasm would be ours if his convictions were. *R. S. Storrs.—Your blood be upon your own heads.*—Comp. Ezek. xxxiii. 4. Paul's act here illustrates the principle laid down there. Contrast also Ma. xxvii. 24. Like Pilate, Paul declares himself innocent; like Pilate, Paul employs a symbol to emphasize his declaration. But Pilate, though he uses the symbol, yet is in fact guilty, in that he condemns the innocent to death; Paul is guiltless, in that he does not turn from the Jews till they refuse to hear his message of salvation. *Abbott.*

Paul preaches at Corinth

a Ac. xviii. 18, 19, 26; 1 Co. xvi. 19; Ro. xvi. 3—5; 2 Ti. iv. 19.

b Ac. ii. 9; 1 Pe i. 1.

c v. 26; Ro. xvi. 3; 1 Co. xvi. 19.

d 2 Ti. iv. 19.

e "The Jews he banished from Rome, who were constantly making disturbances at the instigation of Chrestus." *Suetonius, Claud.* 25. See also *Neander, Ch. Hist.* i. 128.

f Ac. xx. 34; 1 Co. iv. 12; 2 Co. vii. 2; 1 Th. ii. 9; 2 Th. iii. 8.

g A coarse species of goat's hair cloth, called *cilicium*, from Cilicia, the native country of Paul, where it was produced in great abundance; and where tent-making was a common trade.

h Ac. xiii. 43; xiv. 1.

i Ac. xv. 22.

j 1 Pe. v. 12.

Shaking of raiment: — "This was a common Oriental method of cursing one's enemies, and was full of terror to those who witnessed it. It was not an invocation of wrath upon them, but rather a warning to flee from wrath." *Burrell.*

k Ac. xiii. 51.

l Ac. xx. 26; Eze. xxxiii. 9.

"An unemployed life is a burden to itself; a heart not exercised in some honest labor works tro'ble out of itself." *Sibbes.*

A.D. 52.

Justus and Crispus

7, 8. thence, not fr. the city, but fr. the synagogue. **Justus,** *R. V.*, "Titus Justus," of whom nothing more is known. **one . . God,** a proselyte. **Crispus,**[a] trad. says aft. Bp. of *Ægina*. **ruler,** a notable convert. **all . . house,** the decision of one aiding the faith of others. **many,** names and stations of some are given.[b] **Corinthians,** native Gks., not Jews residing at Corinth. **hearing,** both hearing the Gospel, and hearing of this conversion.

Paul preaching at Corinth.—I. The perseverance with which it was pursued. II. The opposition which it incurred. III. The awful sentence which was pronounced. IV. The results that followed: 1. With regard to the Apostle; 2. With regard to the Corinthians. *Tasson.*

Whose house joined hard to the synagogue.—It is likely that St. Paul, though he came no more to the synagogue at Corinth, chose not to betake himself far away, because he would be ready to receive any of his brethren who might change their feelings and come to him. But we can see how, while his near neighborhood gave opportunity for this, the meetings of those who came to the synagogue with those who were going to the house of Justus, would be likely to cause bitterness, especially when the number of St. Paul's adherents began to increase, and a ruler of the synagogue was counted among them. *Cambridge Bible.*

9—10. then . . vision, special labors have special helps and encouragements. [On the return of Silas and Timothy (*v.* 5), Paul wrote 1 Thess. Now he writes 2 Thess., wh. is suggestive[c] of his trials at this time.] **be . . afraid,** *etc.*,[d] his success attended with opposition. **I . . thee,**[e] more than all against thee. *I*, with comfort, support, protection: to give joy to thy heart, and seals to thy work. **and no man,** *etc.*, the opposition shall not succeed.[f] **much . . city,** God knew who would believe, and was with Paul in seeking them.

Paul at Corinth.—I. The new topic of thought which Paul proposed to introduce into Corinth, and on which alone he proposed to dwell—Christ and Him crucified (1 Cor. ii. 2). II. The adaptedness of this topic to arrest the minds of the gay, refined, and worldly. *Barnes.—Paul's vision at Corinth.*—I. The Saviour's declaration: 1. The Saviour's classification of men; 2. Christ has a perfect knowledge of the human race; 3. Jesus appoints means for the salvation of man. II. His command. He was—1. To exercise the power of speech; 2. To banish fear. III. His promise: 1. In the production of miracles; 2. In turning the heart to God. *Norris.*

"*Be not afraid.*"—We may judge from the language used to him that for some reason the heart of the Apostle was beginning to wax faint, and that he was in danger of bodily maltreatment. *Camb. Bible.* It is just as true to-day as it was when Paul was asserting his Christian personality in Corinth, that the man who would work any great good for himself or his fellow-men, and make the world better for his having lived in it, must have the actual help of the incarnate Son of God. *C. A. Dickinson.* Paul had his companions now with him. But he was lonesome for a stronger than they, and God came Himself. Even the strongest souls have such hours of longing after God. We long to have God with us; but, beyond that, to know that He is with us. And in many ways God lets us know, and in the knowledge gives us deep comfort. *Burrell.*

11—13. year . . months, fr. arrival to departure. Fr. autumn of A.D. 52 to the spring of A.D. 54. **Gallio,** bro. of Seneca,[g] the moralist. His original name was *Novatus*, and his contemporaries called him the "agreeable Gallio."[h] He and Seneca were put to death by Nero. **deputy,** proconsul. **Achaia,** wh. prov. included Hellas and Peloponnesus. **judgement seat,** the judge's chair, tribunal. **law,** *i.e.*, of the Jews. Thus Lu. summarizes the charge; wh., fr. Gallio's reply, was prob. made by the Jews more in detail.

Gallio

Paul before the deputy

Gallio.—The haughty, distinguished, and cultivated proconsul would have been to the last degree amazed had any one told him that so paltry an occurrence would be for ever recorded in history; that it would be the only scene in his life in which posterity would feel a moment's interest; that he would owe to it any immortality he possesses; that he had flung away the greatest opportunity of his life when he closed the lips of the Jewish prisoner; that it would be believed for centuries that that prisoner had converted his great brother Seneca to his own "execrable superstition;" that the "parcel of questions" about a mere opinion, and names, and a matter of the Jewish law, which he had so disdainfully refused to hear, should hereafter become the most prominent of all questions to the whole civilized world. And Paul

a 1 Co. i. 14.

b Cf. 1 Co. xvi. 15; 1 Co. i. 14; Ro. xvi. 23; 1 Co. i. 26; vi. 11. See *Conv. and How.* i. 473.

"Happy exile, which brings us into acquaintance with a man of God." *Quesnel.*

"*Do the next thing:*"—This old English maxim receives a remarkable illustration in this chapter of Paul's history. When one thing does not succeed, or one method is frustrated, try another. *Burn.*

"Great men are the looking-glasses into wh. ordinary men look to see what they ought to be like." *Parker.*

Paul's vision at Corinth

c 2 Th. iii. 2.

d Ac. xxiii. 11; Ep. vi. 19, 20.

e Ro. viii. 31.

f De Wette. Is. liv. 17; Je. i. 19; Ma. xxviii. 20; 2 Ti. iv. 17, 18.

"There is a God in the midst of us, bearing with, and supporting our weakness, filling our emptiness, and repairing our decays; covering us with His wings, and defending us from our enemies." *Augustine.*

g Seneca dedicated his *De Irâ* and *De Vitâ Beatâ* to Gallio.

h "No one else is so agreeable to his most intimate friends as Gallio is to all." *Seneca.*

may have suspected many of these facts as little as "the sweet Gallio" did. *Archdeacon Farrar.*

A.D. 53.

Gallio's reply

14, 15. Paul . . mouth, to make his defence. **wrong,** violation of law, prob. in regard to *personal* injury, or act of injustice. **wicked lewdness,** *R. V.*, "wicked villainy;" an *all.* prob. to offences against the State. **reason would,** as a Rom. magistrate. **that . . you,** to hear and judge. **names,** as "Christ," "Jesus," "Messiah," for example. **and . . law,** the Jews were allowed to manage their own religious affairs. **I . . matters,** both Lysias[a] and Festus[b] acted on the same principle.

Gallio illustrates—I. The laudable administration of justice in his treatment of the point of complaint (*vv.* 12—15). He rejects it because it referred to a purely religious matter. II. The censurable administration of justice in his conduct at the violence of the Greeks (*vv.* 16, 17). Here he shows himself indifferent and unfair. Magistrates have in ecclesiastical controversies to distinguish between what is above law and what is against the law, and have to resent what is unlawful on whatever side it happens. *Lisco.*

If indeed it were a matter of wrong or of wicked lewdness (villainy).—The old word "lewdness" has grown to have a different meaning from that which it had when the A.V. was made. The two things of which the magistrate would take account are (1) any evil doing (cp. xxiv. 20), an act of injustice, or (2) any unscrupulous conduct involving moral wrong. He would be, that is, a minister of law and equity, for that was his duty. "*I am not minded to be a judge of these matters.*"—Gallio knows his own business and will only mind that. It is not a case where his jurisdiction can interfere, and so he leaves the whole untouched. There is no question here about his own regard and disregard of inquiries about religion. He sits to administer Roman law, and this dispute among the Jews at Corinth lies outside his cognizance altogether. *Camb. Bible.*

16, 17. drave, *i.e.*, ordered the lictors to remove them. **then . . took,** *R. V.*, "and they all laid hold on." **Sosthenes,** perh. successor to Crispus (*v.* 8).

Gallio.—I. The character of those things for which the Gallios of our day do not care. They are things—1. For which the Creator cares; 2. Which receive their saving significance from the life and death of the Redeemer; 3. Into which the angels of God have, all along, desired to look; 4. In behalf of which Gallio's ancestors were willing to shed their blood; 5. In which the *best* of his friends are most deeply interested. II. Some of the probable causes of this indifference: 1. A shallow misapprehension of the nature of religion; 2. Mental slothfulness; 3. A love of personal ease rather than of practical activity.

Sosthenes.—The Greeks took the occasion to beat the chief religious representative of the Jews; a very small occasion was sufficient to call into action their latent hatred and contempt of the Jewish people. The opinion advocated by some, that he was a Christian and beaten by the Jews, is highly improbable. A Sosthenes of Corinth is afterward mentioned by Paul as a Christian (1 Cor. i. 1), but whether it is this person, or another of the same name, we have no means of knowing. The name is not an uncommon one. *Abbott.—And Gallio cared for none of these things.*—An often misapplied text. It does not refer to religious indifference to Christian truth, for there is no indication that any Christian truth was brought before him; he did not even hear Paul speak; but to his indifference to the Jewish excitement, and to the mob violence against Sosthenes. *Abbott.—The indifferentism of Gallio.*—Gallio is one of the most unfortunate characters in all history. It has been his fate to suffer at the hands of foes and friends. Gallio is neither so bad as his enemies would make him, nor so good as his friends would have him to be. He is simply a man of the world at his best, and has many modern representatives. *Burn.*

18, 19. after . . while, aft. this arrest. **Syria,** ultimate destination, but he stopped at Ephesus on the way. **shorn . . head,** *i.e.*, Paul's head. **Cenchrea,** the E. port of Corinth, fr. wh. dist. 9 m. Site now occ. by vill. of *Kikries.* **vow,**[c] the cause and nature of this vow are matters of conjecture. **Ephesus** [see intro., etc., to Ep. to Ephesians]. **he . . synagogues,** as his manner was.[d]

Apostolic earnestness.—Paul's Apostolic earnestness is here seen—I. In his noble defiance of danger. II. In his denial of friendship: 1. His adieu to his brethren at

a Ac. xxiii. 29.

b Ac. xxv. 18, 19.

"Theology must always suffer, when it is studi'd as a science." *Heurtley.*

"Paul asserted Jesus to be Christ, which the Jews denied; this, to a Roman, would be a question of names." *Alford.*

"We have lost the public substance of religion by changing it into opinion." *Laud.*

"He hears no more
Than rocks, when winds and waters roar." *Creech.*

Sosthenes

"Persons taken up with their toilet and looking-glass, who would much sooner have the Commonwealth out of order than their own headdress." *Seneca.*

"As a pile of small dry wood is quickly kindled, and flames out mightily, so lust is greatly provoked by rioting, banqueting, and continual pampering of the body, and by the absence of lawful and honest exercise, giving it to idleness, sloth, and ease." *Cawdray.*

Paul goes to Ephesus

c Nu. vi. 18; Ac. xxi. 23, 24.

d Ac. xvii. 1—3.

For descr. of Ephesus, see *Conyb. and How.*, and *Mr. Lewin's Life, etc., of Paul*, i. 344.

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"The saints in distress, especially, used to make their prayers with *vows*. Hence prayer in Greek is called *a service with vows*. Mr. Philpot, martyr, first coming into Smithfield to suffer, kneeled down, and said, '*I will pay my vows in thee, O Smithfield.*'" *J. Trapp.*

Paul leaves Ephesus

a Ac. xix. 1.

b 1 Co. iv. 19; He. vi. 3; Ro. i. 10; xv. 32; Ph. ii. 19, 24. See also Ja. iv. 15; Lu. xxii. 42.

D. V. = *Deo volente*, God willing.

Paul's third missionary tour

Galatia and Phrygia

c Ac. xiv. 21, 22; 1 Th. iii. 1—10; Ac. xv. 41.

"The Christian race is not to be run by so many fits, but by a constant course and progress—still getting ground upon our lusts, still approaching nearer to the kingdom of heaven. A Christian is not made in a fit, neither is the work of grace wrought in a passion but it is a settled, solemn, and constant frame of heart that brings a man to Christ and salvation." *Hopkins.*

"If there be one thing on earth which is truly admirable, it is to see God's wisdom blessing an inferiority of natural powers, where they have been honestly, truly, and zealously cultivated." *Dr. Arnold.*

Corinth; 2. His separation from his dearest companions at Ephesus; 3. His departure from Ephesus in opposition to the earnest request of his friends. III. In his consecration to duty—1. He felt that God's will called him to Jerus.; now—2. He was willing to return to Ephesus, if it were God's will. *Thomas.*

Judaism and Christianity.—When we are studying the Acts we must never forget that Judaism gave the tone and form, the whole outer framework to Christianity, even as England gave the outward shape and form to the constitutions of the United States and her own numberless colonies throughout the world. *Stokes.*

Keeping a vow.—Mr. Chase says that, at the cabinet meeting immediately after the battle of Antietam, and just prior to the issue of the September Proclamation, the President entered upon the business before them, by saying that the time for the enunciation of the emancipation policy could no longer be delayed. Public sentiment, he thought, would sustain it; many of his warmest friends and supporters demanded it; and he had promised his God that he would do it. The last part of this was uttered in a low tone, and appeared to be heard by no one but Secretary Chase, who was sitting near him. He asked the President if he correctly understood him. Mr. Lincoln replied, "I made a solemn vow before God, that, if General Lee was driven back from Pennsylvania, I would crown the result by the declaration of freedom to the slaves." He issued his proclamation, and four million slaves became free men.

20, 21. desired . . not, he had triumphed over enemies in Corinth, now he resisted the importunities of friends. **feast,** wh. of the three great festivals is not known. Prob. Passover or Pentecost. *R. V.* omits "I must by all means . . . Jerusalem; but." **I . . return,** this he did soon aft.[a] **if . . will,** a frequent expression of the Apos.[b] Subordination of his plans and purposes to the will of God.

Paul on his journeys, an example of an obedient servant of God.—I. No hostile hatred restrains him, when the Lord sends him. II. No brotherly love retains him, when the Lord calls him away. III. No place is too distant to him; he hastens when the Spirit draws him thither. IV. No place is too pleasant to him; he takes his leave, when the Lord cannot use him there. *Gerok.*

They desired him to tarry longer time with them.—The only occasion on which he was urged to remain and preach the Gospel in the synagogue and to the Jews. The vow that called him to Jerusalem must have been one of peculiar sacredness in his eyes, to have enabled him to resist such a call. Observe that he here postpones Christian work, in order to get the benefit of personal communion with other Christians, and an opportunity for public worship. *Abbott.*—*If God will.*—Do what you please, we can only reach our end, perfect our plan, fulfil our purpose—"if God will." Man has power of choice; he is called upon to judge what is most fitting and most proper. But God, who has left him free, realizes His own ends through that freedom, even though that freedom should determine itself in opposition to the behests of His will. *Davison.*

22, 23. gone up, to Jerusalem. **Antioch,** and thus concluded his *second* miss'y journey. **departed,** on his third miss'y tour. **Galatia** (*see* intro., etc., Ep. to Galatians). **order,** succession, acc. to plan. A glance at the map will show that the Apos. made a great detour to reach Ephesus through Galatia, etc. **strengthening,**[c] *etc.*, heresies had already begun to spring up.

The power of purpose.—See it in Martin Luther. *He has a purpose, that miner's son.* That purpose is the acquisition of knowledge. He exhausts speedily the resources of Mansfield, reads hard, and devours the lectures at Magdeburg, chants in the hours of recreation, like the old Minnesingers, in the streets for bread, sits at the feet of Trebonius in the college at Eisenach, enters as a student at Erfurt, and at the age of eighteen has outstripped his fellows, has a university for his admirer, and professors predicting for him the most successful career of the age. *He has a purpose, that scholar of Erfurt.* That purpose is the discovery of truth, for in the old library he has stumbled on a Bible. Follow him out into the new world which that volume has flashed upon his soul. With Pilate's question on his lip and in his heart, he foregoes his brilliant prospect—parts, without a sigh, with academical distinction—takes monastic vows in an Augustine convent—becomes the watchman and sweeper of the place—wastes himself with voluntary penances well-nigh to the grave—studies the Fathers intensely, but can get no light—pores over the Book itself, with scales upon his eyes—catches a dim streak of auroral brightness, but leaves Erfurt before the glorious dawn—until at last, in his cell at Wittemberg, on his bed of languishing at

Bologna, and finally at Rome—Pilate's question answered upon Pilate's stairs—there comes the thrice-repeated Gospel-whisper, "The just shall live by faith," and the glad evangel scatters the darkening and shreds off the paralysis, and he rises into moral freedom, a new man unto the Lord! *He has a purpose, that Augustine monk.* That purpose is the Reformation! Waiting with the modesty of the hero, until he is forced into the strife, with the courage of the hero he steps into the breach to do battle for the living truth. Bold, disinterested, spiritual—he stands before us, God-prepared and God-upheld—that valiant Luther, who, in his opening prime, amazed the Cardinal de Vio by his fearless avowal, "Had I five heads I would lose them all rather than retract the testimony which I have borne for Christ"—that incorruptible Luther, whom the Pope's nuncio tried in vain to bribe, and of whom he wrote in his spleen, "This German beast has no regard for gold"—that inflexible Luther, who, when told that the fate of John Huss would probably await him at Worms, said calmly, "Were they to make a fire that would extend from Worms to Wittemberg, and reach even to the sky, I would walk across it in the name of the Lord"—that triumphant Luther, who, in his honored age, sat in the cool shadow and 'mid the purple vintage of the tree himself had planted, and after a stormful sojourn 'scaped the toils of the hunters, and died peacefully in his bed—that undying Luther, "who, being dead, yet speaketh," the mention of whose name rouses the ardor of the manly, and quickens the pulses of the free; whose spirit yet stirs, like a clarion, the great heart of Christendom; and whose very bones have so marvellous a virtue, that, like the bones of Elisha, if on them were stretched the corpse of an effete Protestantism, they would surely wake it into life to the honor and glory of God. *Punshon.*

24, 25. [*vv.* 24—28 a parenthetical acc. of the "eloquent" Apollos: called by Meyer "a historical episode."] **Apollos,**[a] contr. of Apollonius. **born . . Alexandria,** great seat of Hellenistic language, learning, philosophy. **mighty . . Scriptures,**[b] familiar with their letter and spirit. **came . . Ephesus,** aft. Paul's departure (*v.* 21). **instructed . . Lord,** perh. by John Bap., whose ministry A. may have attended. **fervent . . spirit,** of warm fiery disposition, zealous. **diligently,** *accurately* as far as he knew. **knowing . . John,** that is, knowing no other baptism. He knew, probably, that Christians were baptized, but knew nothing of any difference between their baptism and that which John employed. *Abbott.*

Apollos.—A man of—I. Superior Biblical knowledge of the leading—1. Historical facts; 2. Principles; 3. Aims, of the Scriptures. II. Effective power of expression. The power of eloquence depends on—1. The power of the subject on the speaker's own mind. III. Fine attributes of spirit: 1. Earnest; 2. Faithful; 3. Courageous; 4. Docile. IV. Varied capacity for usefulness: 1. For confirming those who believed; 2. For convincing those who did not believe. *Thomas.*

"*Mighty in the Scriptures.*"—He could take prophecy, psalm, history, and the ritual, and make the Jewish congregations feel that the great longing of the world for four thousand years had at last found its answer in the advent of Jesus as the Christ. Some modern scholars declare he wrote the Epistle to the Hebrews. *Robinson.* Apollos knew "only the baptism of John." If he could be so eloquent about water, what will he be when he comes to speak of blood? We shall find this man doing wonders in the Church. It is possible to teach even the alphabet earnestly. Apollos knew only the alphabet, but he taught the separate letters as if they were separate poems. The fervent man touches everything with his fervor. Do not despise the teachers who are not teaching exactly the fulness of the Gospel. If they are teaching up to the measure of their intelligence, thank God for their co-operation. *Parker.*

26—28. **began,** did not long continue. **boldly,** attacking sin, enforcing repentance. **Aquila,** *etc.*, who had been taught by Paul.[c] **heard,** and, by careful hearing, soon discovered the deficiencies of his teaching. **took . . perfectly,**[d] *they* examples of fidelity to truth; *he* of humility as well as zeal. **when,** his view being now more clear. **Achaia,** of wh. prov. Corinth, wh. he proposed to visit,[e] was the cap. **wrote,** a letter of introduction and commendation. **helped,** *etc.*, aided in the confirming of their faith. **he . . Jews,** the hardest of all to convince. *Gk.*, argued down. **shewing . . Scriptures.** comp. the predictions with their fulfilment in Christ.

Apollos.—In him we see—I. A man with great natural gifts devoting them to the study and exposition of Divine truth. All good men cannot be preachers, but intel-

A.D. 54.

"Perseverance gives power to weakness, and opens to poverty the world's wealth. It spreads fertility over the barren landscape and bids the choicest fruits and flowers spring up and flourish in the desert abode of thorns and briars." *S. G. Goodrich.*

Apollos

the eloquent preacher

a 1 Co. iii. 4—7.

"One who is only partly instruct'd can do much in bringing souls to Christ. Let him tell what he knows. Truth augments its volume and increases its value by extensive distribution." *Robinson.*

b Col. iii. 16; Tit. i. 9; Jo. v. 39.

"We see, in the providential calling of Apollos to the ministry an instance of adaptation of the workman to the work. A masterly exposition of the Scriptures by a learned Hellenist of Alexandria formed the most appropriate 'watering' (1 Co. iii. 6) for those who had been planted by the pupil of Gamaliel." *Alford.*

the humble learner

c Ac. xviii. 2.

d Pr. ix. 9.

e Ac. xix. 1; 1 Co. i. 12; iii. 4.

"As the Baptist submitted to Christ, so must the Baptist's followers submit to Christ's followers, Apollos to the Church . . . now that the Church was set up." *Newman.*

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"The preaching of Apollos at Corinth, though successful, appears to have given rise to a sectarian spirit, which Paul reproved (1 Co. i.), and which was, perhaps, the cause of the retirement of Apollos from Corinth, and of his unwillingness to return." *Humphry.*

"It was said by one wise and good man of another — by Baxter of Judge Hale--that more might be learned from his questions than from another man's answers. With yet higher truth might it be said that the silence of Scripture is oftentimes more instructive than the speech of other books: so that it has been likened to a 'dial in which the shadow as well as the light informs us.'" *Archbishop Trench.*

lectual gifts are put to their noblest use when they are employed in the discovery and proclamation of Divine truth, or for the advancement of righteousness. What a difference between Apollos and some eloquent politician or lawyer who uses his gifts merely to win fame and wealth. II. A great man condescending to be instructed by social and mental inferiors. Apollos was an Alexandrian scholar—a rank corresponding to that of a graduate of Oxford or Cambridge, and yet he submitted to be taught by a tent-maker and his wife. Let us accept truth from any quarter. Many poor persons are well qualified to instruct great scholars in the things of the kingdom. III. A great man risking all his prospects of worldly advancement in the exposition of unpopular truths. Consider how the Jews would have rewarded Apollos had he shown that Jesus was not the Christ. Let it be our concern to ascertain not whether our opinions are likely to be popular, but whether they are true; and if they are true let us not fear to make them known. *Bertram.*

God leads into clearer light and larger usefulness those who live and labor according to the light they have.—Apollos was instructed in the way of the Lord according to the imperfect knowledge of John's disciples; but did not know that Jesus was the Messiah. The sincerity, devotion, and earnestness of his heart fitted him to welcome the news of Christ as come. He was ready for instruction from any source. In the providence of God, teachers were found for him. He became acquainted with Christ, and an open door was ready for him. Souls are not to wait for the knowledge of all truth before they begin to love and serve. At first the full illumination may be withheld; but, doing the truth as one understands it, he shall be led into larger truth for greater service. *Monday Club Ser.* Analogous to this story of Apollos are some incidents in the experience of modern missionaries in foreign lands. Dr. Chamberlain, of the Reformed (Dutch) Mission, has narrated such an one to me. A Hindoo purchased a Bible from a native who had bought it from a mission station; the purchaser was converted, with his wife, by reading the Bible; they gathered the villagers together and read it aloud to them, organized a *quasi* Christian church, without, however, baptism or the Lord's Supper, the necessity and nature of which they did not understand; he became known far and near as "the man with the book." His church, some seven or eight years thereafter, was found by some missionaries during a missionary journey through the country, and after being more perfectly instructed in Christian doctrine, was received by them into the visible "communion of saints." *Abbott.*

CHAPTER THE NINETEENTH.

Paul arrives at Ephesus

1—4. **upper,** *inland,* as comp. with sea-board. (See map of Paul's route.) **disciples,** so called, yet with imperfect knowledge. Prob. they had recently arrived. **received . . Ghost,**[a] *R. V.*, "Did ye receive the Holy Ghost when ye believed?" *i.e.*, on your becoming believers, did you have the miraculous gifts of the Spirit conferred on you? **they said,** the sense of their reply being understood by the scope of the question. **unto what,** *i.e.*, what belief, or "profession." **John's baptism,** *i.e.*, repentance and faith in the *coming* Messiah. **then . . Paul,** explaining that John's "Coming One" had really come. **Christ Jesus,** who was, indeed, the One who to John was coming.

[a] Ac. viii. 14—16; 1 Co. xii. 8—10.

"How is it possible to receive the seal without feeling the impression?" *Bp. Downhame.*

"The baptism of repentance, not of forgiveness." *Chrysostom.*

"John baptized without, Christ within." *Bishop Hall.*

"Though there were many rooms in the ark, there was only one door. 'And the door of the ark shalt thou set in the side thereof.' And so there is only one door in the ark of our salvation, and that is Christ. There are not two

Paul and the converted few at Ephesus.—I. The question proposed—"Have ye received the Holy Ghost since ye believed?" Concerning the Holy Ghost we observe: 1. How; 2. Why; 3. When it was bestowed on believers; and—4. The results that attended its bestowal. II. The answer given: 1. A lamentable display of ignorance; 2. A proof of only partial conversion. Something was yet deficient. III. The results which follow: 1. The first question was followed by a second; 2. This, being answered, leads to—(1) Their baptism; (2) Their receiving of the Holy Ghost, and the gift of prophecy. *Tasson.*

The Holy Spirit.—There is a notion that you cannot tell whether you have the Holy Spirit or not; but you can. Give a man an electric shock, and he will know it; but if he has the Holy Ghost he will know it much more. "Oh," says one, "I thought we must always say, 'I hope so, I trust so.'" I know that jargon; but men do not say, "I hope I have an estate," or, "I trust I have twenty shillings in the pound," or, "I think I have a wife and children." *Spurgeon.* Though born of the Spirit, we are not born full grown. The Christian life has stages, sometimes marked off by sharp experiences, then gliding one into another, realized only as past; one

as sunrise with one sparkling instant when the glittering disc touches the horizon; another, stealing up in clouds, unrecognized until we find full day around us. Each stage has its own explanation, vindication it may be, but only for the sake of the next. *C. M. Southgate.*

5—8. when this, that the Messiah had come, and that Jesus was He. **name . . Jesus,** this, the great dif. betw. the bap. of the Aposs. and that of Jo., who did not bap. in the name of Jesus. **tongues,**[a] dif. languages. **prophesied,**[b] taught. **all . . twelve,** thus miraculously endowed, they disappear fr. history. **boldly,**[c] openly, courageously. **things . . God,**[d] the facts and doctrines of the Gospel in their relation to grace and glory.

Paul's ministry at Ephesus.—I. Its subject—Christ and His Gospel. II. Its characteristics: 1. Free—Paul was not a *localized* priest; 2. Argumentative—"disputing;" 3. Indefatigable—he was "daily" at his work. III. Its success—"all they," etc. Is this literally true, or is it hyperbolical? Probably the latter; as Ephesus was the metropolis of that region, and into it the population of the provinces was constantly flowing. *Thomas.*

Ephesus.—This city was renowned throughout the world for the worship of Diana and the practice of magic. Though it was a Greek city, like Athens or Corinth, the manners of its inhabitants were half Oriental. The image of the tutelary goddess resembled an Indian idol rather than the beautiful forms which crowded the Acropolis of Athens; and the enemy which Paul had to oppose was not a vaunting philosophy, as at Corinth, but a dark and Asiatic superstition. The worship of Diana and the practice of magic were closely connected together. Eustathius says, that the mysterious symbols, called "Ephesian letters," were engraved on the crown, the girdle, and the feet of the goddess. These Ephesian letters or monograms have been compared to the Runic characters of the North. When pronounced, they were regarded as a charm; and were directed to be used especially by those who were in the power of evil spirits. When written, they were carried about as amulets. Curious stories are told of their influence. Crœsus is related to have repeated the mystic syllables when on his funeral pile; and an Ephesian wrestler is said to have always struggled successfully against an antagonist from Miletus until he lost the scroll which before had been like a talisman. The study of these symbols was an elaborate science; and books both numerous and costly, were compiled by its professors. *Conybeare and Howson.*

9—12. divers, some Jews. **that way,** *R. V.*, "the Way," *i.e.*, the Christian life. **and . . disciples,** fr. Jews and synagogues. **school,** his place of teaching. Perh. the discs. rented this school-room. **Tyrannus,** prob. a teacher of philosophy or rhetoric. **this . . years,** in add. to three mo. of *v.* 8. (To this six or nine mos. must be added for teaching elsewhere in Ephesus.[e]) **Asia,** *i.e.*, the Rom. prov. of wh. Ephesus was the cap. **special,**[f] of an extraordinary nature. Some wrought without presence of Paul (*v.* 12).

Wherefore is the worship of relics a dead and idolatrous worship?—Because—I. It expects salvation from dead instruments; from bones, rags, and pieces of wood, instead of from the living God and His spiritual instruments. II. It receives salvation with a dead hand; with the dead works of pilgrimages and ceremonies, instead of with the spiritual instrument of a living faith. *Gerok.*

Paul at Ephesus.—Here in Ephesus we see St. Paul's marvellous power of adaptation. He is at one hour a clever artisan capable of gaining support sufficient for others as well as for himself; then he is the skilful controversialist "reasoning daily in the school of one Tyrannus"; and then he is the indefatigable pastor of souls "teaching publicly, and from house to house," and "ceasing not to admonish every one night and day with tears." *Stokes.*

Handkerchiefs in the East.—The mode of wrought handkerchiefs is general in Arabia, in Syria, in Palestine, and in all the Turkish empire. They are wrought with a needle; and it is the amusement of the fair sex there, as among us the making of tapestry and lace. The young women make them for their fathers, their brothers, and, by way of preparation beforehand, for their spouses: bestowing them as favors on their lovers. They have them almost constantly in their hand in those warm countries, to wipe away perspiration. *Harmer.*

13—16. vagabond, wandering, strolling. **exorcists,** professed expellers of evil spirits. **Jesus . . preacheth,** only so much did they know of Jesus.

A.D. 54.

Christs preached, one in one chapel, and anoth. in another." *Spurgeon.*

the Holy Ghost is given to certain disciples

a Ac. ii 4.

b 1 Co. xiv. 1—4.

c Ac. xviii. 26.

d Mk. i. 14, 15.

"Superstition! that horrid incubus which dwelt in darkness, shunning the light, with all its racks, and poison-chalices, and foul sleeping draughts, is passing away without return. Religion cannot pass away. The burning of a little straw may hide the stars of the sky; but the stars are there and will reappear." *Carlyle.*

Paul preaches in the school of Tyrannus

School, *leisure* for learning. L. *schola*; Gk. *schole*, leisure.

e Ac. xx. 31; Ro. i. 16.

"To this long teaching of Paul the seven Churches of Asia owe their establishment." *Alford.*

"Many of every age, of every rank, even of both sexes, are and will be involved in this danger. For the contagion of that superstition has pervaded not only the cities, but even the villages and fields." *Pliny, 40 years after, when ref. to Bithynia in his letter to Trajan.*

f 2 K. iv. 29; Ac. v. 15.

Sceva and his sons

A.D. 56.

Vagabond, *wandering.* L. *vagabundus* — *vagor*, *vagari*, to wander —*vagus*, wandering, unsettled.

"There is superstition in shunning superstiti'n —and he that disdains to foll'w religion in the open and trodden path, may chance to lose his way in the trackless wilds of experiment, or in the obscure labyrinth of speculation." *Bacon.*

These seven sons of Sceva are living to-day. Here is one of them. A man who indulges himself in some way and then seeks to exorcise the spirit of intemperance in others. The seven sons of Sceva have seven sisters, and the whole fourteen of them are living to-day. *Parker.*

chief . . priests, prob. chief of those at Ephesus. **evil . . said,** personality of evil spirits. **know,** power of Jesus, and mission, etc., of Paul. **who . . ye?** using the name of one in whom ye do not believe. **prevailed . . them,** *Gk.*, both. "*Two only*, it would seem, were thus employed on this particular occasion." **fled . . wounded,** the power of this evil spirit manifests the great power of Him in whose name such were cast out.

A devil's estimate of character.—I. The character of Christ is studied by evil spirits,—"Jesus I know." 1. Their attention would be excited by the prophecies respecting an illustrious one destined to put their forces to the rout; 2. They soon identified Him as the predicted conqueror; 3. They knew Him by the reverses they suffered through His Passion. II. Virtue is respectable and vice despicable even in hell,—"Jesus I know," etc. III. Artifice cannot charm the devil out of humanity: 1. Satanic power yields only to Omnipotence; 2. Satan scorns exorcists, of whatever arts. IV. God employs devils to humble the arrogance of wickedness. *Macdonald.*

"*Whom Paul preached.*"—How much modern meaning there is in "We adjure thee by Jesus whom Paul preacheth." We are urged to-day to preach the Christ whom the Puritans preached. That exhortation is not without deep meaning. But a man may say to his hearers, "I adjure you to serve the Christ whom the Puritans preached," and they will return the answer of indifference or mockery. A man might go even further and say, "I adjure you by the Christ of the New Testament," and the nineteenth century would know nothing about such a Christ. How is the Christian to suit his age and arrest it? By preaching the Christ whom his own heart knows and loves. Paul uses an expression which some persons cannot think is in the New Testament. He uses the expression, "my Gospel." Every man has his own hold of the Gospel, and he must preach that. If I have to preach a Christ whom another man preached I have to commit a lesson to memory and to be very careful lest I stumble in the verbal recitation; but if I preach a Christ born in my own heart, the hope of glory, living with me day by day, then my whole life must break into eloquence, and men must be constrained to say, "He has been with Jesus and learned of Him." *J. Parker.*

books of magic destroyed

17—20. fear . . magnified,[a] they saw, by comparison (*see* note on *v.* 16), how great the power of Jesus was. **confessed,** their previous errors. **showed . . deeds,** acknowledged their magical arts, superstitious practices. **curious arts,** occult, magical. **books,** "magical *formulæ*, or *receipt-books*, or *written amulets.*"[b] **fifty . . silver,** *i.e.*, 50,000 drachmas. A drachma = ab. 17 cents, hence the value of whole = 8,500 dollars. All anc. books expensive; esp. those containing mystic symbols, etc. **grew,** ref. to wide diffusion. **prevailed,**[c] ref. to influence over personal habits, practices, opinions.

The evils of improper books.—I. The classes of books which we consider to be pernicious. Those that—1. Assail the truth of Christianity; 2. Oppose its holiness; 3. Destroy its temper. II. The danger which attends the indiscriminate use of such books. It arises from the fact that—1. The human mind is naturally sceptical; 2. The human heart is naturally licentious; 3. The human temper is naturally trifling. *Blackburn.*

The magicians.—Here we have an illustration of earnest, sincere, and believing hearing. Their repentance was not of that cheap sort that spends itself only in tears. It was like that of the woman who, when she heard a sermon on false measures, went straight home and burned the bushel. Have you nothing to burn? *W. M. Taylor.* What would you think of a gambler, who, having repented, should store away his instruments, saying, "I do not intend to touch these things again; but still, the time may come when I shall think differently; and I will keep them"? And yet a great many people keep their old sins warm, while they go to try on virtue, and see if they like it. Such a reformation as this is a sham. *Beecher.—The preaching that is needed.*—One thing I have against the clergy, both of the country and in the towns. I think they are not severe enough on their congregations. They do not sufficiently lay upon the souls and consciences of their hearers their moral obligations, and probe their hearts and bring up their whole lives and action to the bar of conscience. The class of sermons which I think are most needed are of the class which offended Lord Melbourne long ago. Lord Melbourne was one day seen coming from church in the country in a mighty fume. Finding a friend, he exclaimed, "It is too bad. I have always been a supporter of the Church, and I have always upheld the clergy. But it is really too bad to have to listen to a sermon like that

a Lu. vii. 16; Ac. ii. 43.

b *Alford.* These last were celebrated by the name of Ephesian Letters. They were copies of the mystic words engraved on the image of the Ephesian Artemis. *See note fr. Comy. and How. supra.*

c Is. lv. 11.

"It was said of Bonaventura, that he would rath'r lose all his philosophy, than one article of his faith. . . . These men were not losers by burning their books; for they had got acquaintance with one Book that was worth them all." *Gurnall.*

we have had this morning. Why, the preacher actually insisted upon applying religion to a man's private life!" But that is the kind of preaching which I like best, the kind of preaching men need most, but it is, also, the kind of which they get the least. *W. E Gladstone.*

A.D. 57.

Paul resolves to visit Rome

21—23. these things, just narrated. **I . . Rome,**[a] wh. he did see, but as a prisoner. **Timotheus,** last heard of at Corinth,[b] now sent on to Corinth, the cap. of Achaia, to prepare for P.'s coming.[c] **Erastus**[d] (*amiable*), some think not the E. mentioned in Rome.[e] **and . . time,** of P.'s departure. **way,** doctrines of Gospel, and Christian life.

The Gospel makes a stir.—I. The Gospel is a peculiar way—1. Of thinking; 2. Of feeling; 3. Of acting. II. The stir which it produces. 1. Excitement; 2. Inquiry; 3. Prayer; 4. Activity. *W. W. Wythe.*

"*I must also see Rome.*"—Paul little thought that the path to Rome lay through Jerusalem. "God moves in a mysterious way," and that way is always the nearest, although we may attempt "short cuts." And see to it that you take Jerusalem on your way, and, like Paul, identify yourself with the Church. Life is a perilous place without the fear of God, a pronounced profession, and religious associates. *Burn.* "*And the same time.*"—But why about that special time? We have already said that here we find an indication of the date of the riot. It must have happened during the latter part of April, A.D. 57, and we know that at Ephesus almost the whole month of April, or Artemisius, was dedicated to the honor and worship of Artemis. *Stokes.*—"*No small stir.*"—The stir made about the Gospel has once and again tended to its propagation. When the Jews contradicted and blasphemed, the Gentiles became more attentive and inquisitive. The stir which was now made at Ephesus was the means of contributing to the spread of the Gospel, for we afterwards read of a considerable church being formed, and of a great number of believers in that city. *B. Beddome, M.A.*

a Ro. i. 15; xv. 23—28. See *Paley's Hor. Paul.*

b Ac. xviii. 5.

c 1 Co. iv. 17—19.

d 2 Ti. iv. 20.

e Ro. xvi. 23.

"Ephesus was the third capital and starting-point of Christianity. At Jerusalem Christianity was born in the cradle of Judaism; Antioch had been the starting-point of the Church of the Gentiles, Eph'sus was to witness its full development, and the final amalgamation of its unconsolidated elements in the work of John, the apostle of love." *J. Bennett.*

Demetrius and the shrine makers

24—28. Demetrius,[f] **shrines,**[g] small models of the temple and statue, used as charms, carried on journeys, etc. **Diana,** *Gk.*, Artemis. Represented with many breasts, she must be considered as symbolizing the generative and sustaining power of nature. **craftsmen,** *skilled* artificers who worked for Demetrius. **whom . . occupation,** a trade meeting and union. Workmen = unskilled. **but . . Asia,** hence people fr. other places would not buy shrines in Ephesus. **not . . craft,** truly the chief matter with them. **but . . despised,** to save their craft, they affect great zeal for religion. **magnificence,** all. to temple[h] and rites. **great,** title special to the Ephesian Diana.

Demetrius.—Introduction:—The meeting in which these words were delivered gives us an insight into—1. The perversion of human handicraft; 2. The force of the mercantile spirit; 3. The revolutionary power of the Gospel. Concerning our text, let us consider the triumphs of the Gospel at Ephesus as being—I. A religious revolution, which is always of all changes the most—1. Radical; 2. Difficult. II. Undeniable facts. The evidence of—1. Personal observation; 2. General testimony. 3. Avowed enemies. III. Confined to no particular type of men. IV. Achieved by the agency of man as man. This was the opinion of Demetrius; but *we* discover Divine power—1. In P.'s daring to enter such a place as Ephesus; 2. In what, by his simple agency, he accomplished there. *Thomas.*

Shrines for Diana.—These shrines were, I doubt not, similar to some of those used in the East at this day. They are made of silver or gold, copper or brass. They are often formed into the shape of a *temple*, and hang in front of the person, being suspended from the neck by a string. Devotional motives prompt the people to this practice, as they are thus constantly reminded of the holy place; and possessing an emblem of the deity, they are under his protection. Sometimes the god is enclosed in a shrine which has a door to exhibit him to the admiring and confiding eyes of the beholder. *Roberts.*—*Self-interest.*—It was not the truth which Paul preached, in itself considered, to which the Ephesians objected. Let the Apostle teach a doctrine which would make the trade in silver shrines good, and Demetrius would have turned his opposition into help. It was not pure reverence for Diana that actuated them; it was their business that made them so religious in her direction. Let Paul lay down as the first condition of salvation that every man must set up a shrine to Jesus, and it would have answered quite as well. Their personal gain was the real idol. *Monday Club.*

f 3 Jo. 12.

g "They were carried in processions, on journeys, and military expeditions, and sometimes set up as household gods in private dwellings. Pliny says that this was the case with the temple of the Cnidian Venus and other heathen writers make allusion to the shrines of the Ephesian Diana." *Cony. and How.* ii. 89.

h "It was 425 feet long, 220 broad; 127 columns, ea. the gift of a king, 60 ft. high, 36 of them enriched with ornament and color. The folding doors were of cypress wood. The part not open to sky roofed with cedar. The staircase formed of the wood of a single vine from Cyprus."

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the scene in the theatre

29—31. **Gaius,** or Caius; two others of this name, one of Derbe,[a] the other of Corinth.[b] **Aristarchus,** a Thessalonian.[c] **theatre,**[d] used by Gks. (not by Roms.) for business as well as sport. **entered,** to preach the Gospel, and defend his course. **disciples . . not,** as Ephesians, they knew the temper of the crowd. **chief . . Asia,**[e] *lit.*, "Asiarchs," people of the highest rank had by this time become adherents of the Gospel.

They rushed into the theatre.—I. What produced this excitement: 1. Self-interest endangered; 2. Superstitious feelings aroused; 3. Unpopularity of the Gospel; 4. The persuasive eloquence of one man. II. What this excitement produced: A display of the spirit of—1. Enemies of truth; 2. True friends; 3. Eminent Christians. *Stems and Twigs.*

Chiefs of Asia.—That the very maintainers and presidents of the heathen sports and festivals of a people to whom the doctrine of Christ and the resurrection was foolishness, were the friends of Paul, was an assertion which no fabricator of a forgery would have ventured upon. We cannot penetrate the veil which antiquity has thrown over these events, and are only left to conjecture, either that Christianity itself had supporters, though secret ones, who feared the multitude, in these wealthy Asiatics, or that, careless of the truth of what the Apostle preached, they admired his eloquence, and wished to protect one whom they considered so highly gifted. *Akerman.*

32—34. **knew . . together,** graphic picture of a city mob. **Jew,** they knew Jews to be enemies to image worship. **cried,** *etc.*,[f] an act of worship,[g] and proof of attachment to the goddess.

Great is Diana of the Ephesians, but greater is the God of the Christians.—I. Great and glorious is the kingdom of nature; but we find our true home and our right place only in the kingdom of grace. II. Great and beautiful are the works of the human mind in art and science; but art and science fall into the grossest error without the discipline of the Divine Spirit, and the light of the Christian revelation. III. Great and strong is the power of the human will; but with the best will we cannot render to the holy God any pure service, if His Spirit does not cleanse our hearts. *Gerok.*

The Jews putting him forward.—This appears to make it clear that he was no Christian. For the Jews could have had no interest in bringing forward anybody who would speak in defence of St. Paul. But they were clearly concerned in hindering, if they could, this uproar, raised against one who to the heathen would be counted as a Jew, from developing into a general attack on their race. We see that this might be no unlikely result, for the crowd, recognizing the Jewish face of the intending speaker, would not hear a word that he had to say. *Cambridge Bible.*

Self-interested idolaters.—As in the days of the Apostles, so now, self-interest often leads men to oppose the truth. A missionary writes: "One man was very indignant on hearing the sin and folly of idol-worship exposed; the native brother who was speaking coolly replied, 'I suppose you are a maker of images?' 'Yes!' exclaimed a voice in the crowd, 'he makes and sells them for four annas apiece.' 'I thought so,' said the native brother, 'he is afraid lest any should be persuaded not to buy his images, and that is the reason he is so angry with us.' This remark excited such a general laugh at the idol-maker, that for shame he retired from the crowd and gave us no more trouble." *Nye.*

35, 36. **town clerk,** see *Gk.*,[h] such the title of an almost similar English office. The *grammateus* kept the archives and was the public reader of the decrees. **worshipper,** guardian. *Gk.*, lit., temple-keeper.[i] Honorary title granted to certain cities for care bestowed on temple and worship of favorite deities. **image . . Jupiter,** similar trad. of statue of Diana in Tauris;[j] and of Minerva at Athens.[k] **seeing . . things,** the established reputation of Diana, and origin of image, should remove fear of her worship being abandoned. **ye . . rashly,** but with the calmness befitting the votaries of so great a deity.

The speech of the town clerk.—It is indeed no Apostolic discourse, yet there shines from it the spirit of a wise, prudent, firm, and just man, which might serve as a model to many Christian magistrates. I. He appeases and wins over the people with the assurance that the renown of their city was eminent beyond all dispute. II. At the same time he addresses them not according to their opinions: 1. He does not concede the point to them; 2. He does not abandon to them the persecuted disciples. *Spiegelhauer.*

great is Diana of the Ephesians

the town clerk's advice

[a] Ac. xx. 4.

[b] Ro. xvi. 23; 1 Co. i. 14.

[c] Ac. xx. 4; xxvii. 2.

[d] Ruins still visible. Very large. Built on side of lofty hill. Rows of seats one above another. Would hold 30,000 persons.

[e] The Asiarchæ were ten men, elected annually by the cities of the prov. of Asia, to preside over the games and festivals held in honor of the gods and Rom. Emperor. They were elected fr. the wealthy class. Often provided for exhibitions at their own cost. Once chosen, they retained the title for life.

[f] 1 K. xviii. 26; Ma vi. 7.

[g] "The Mohammedan monks in India at the present time often practise such repetitions for entire days together. They have been known to say over a single syllable, having a supposed religious efficacy, until they exhaust their strength, and are unable to articulate any longer." *See Tholuck, Serm. on Mt.* 313.

[h] The title appears in old Ephesian inscriptions and coins.

[i] Title found on Ephesian inscriptions.

[j] *Eurip., Iph. T.* 977.

[k] *Pausan.*, I. xxvi. 5.

Do nothing rashly.—"I have heard one say, that there was a gentleman mentioned in the 19th chapter of the Acts, to whom he was more indebted than to any man in the world. This was he whom our translation calls the town clerk of Ephesus, whose cousel it was *to do nothing rashly.* Upon any proposal of consequence, it was a usual speech with him, 'We will first advise with the town clerk of Ephesus.' One, in a fond compliance with a friend, forgetting the town clerk, may do that in haste which he may repent at leisure—may do what may cost him several hundreds of pounds, besides trouble, which he would not have undergone for thousands." *Cotton Mather.*

37, 38. men, Gaius and Aristarchus. **churches,** temples,[a] wh. were oft. plundered of votive offerings and gifts. **blasphemers . . goddess,** Paul had enunciated the doctrines of the Gospel, without attacking special forms of error. (Was the town clerk friendly at heart to the new sect?) **wherefore . . him,** he saw that it was more a question of craft than religion, in danger. **law . . open,** see *Gk.*, court days are held. **deputies,** proconsuls: law officers, better than lynch-law. **implead,** *i.e.*, plead against.

A good town clerk.—1. Happy the city with so able an official as the town clerk of Ephesus. 2. Wise the advice that urges the angry multitude to do nothing rashly. 3. Shrewd the counsel that reminds the mob of the law whose place it is usurping. 4. Keen the insight that sees just when to read the Riot Act to the crowd. 5. Admirable the judgment that can tell when to work on the people's fears. *S. S. Times.*

The town clerk.—The town clerk or recorder is introduced because he was the chief executive officer of the city of Ephesus, and, as such, responsible to the Roman authorities for the peace and order of the city. The city of Ephesus was a free city, retaining its ancient laws and customs like Athens and Thessalonica, but only on the condition that these laws were effective and peace duly kept. Otherwise the Roman authorities and their police would step in. These town clerks or recorders of Ephesus are known from this one passage in the Acts of the Apostles, but they are still better known from the inscriptions which have been brought to light at Ephesus. The names of a great many town clerks have been recovered from the ruins of Ephesus, some of them coming from the reign of Nero, the very period when this riot took place. It is not impossible that we may yet recover the very name of the town clerk who gave the riotous mob this very prudent advice, "Ye ought to be quiet, and to do nothing rash," which has made him immortal. *Stokes.*

The image of Diana.—We usually conceive of this goddess, when represented in art, as the tall huntress, eager in pursuit, like the statue in the Louvre. Such was not the form of the Ephesian Diana. The image may have been intended to represent Diana in one of her customary characters, as the deity of fountains; but it reminds us rather of the idols of the far East, and of the religions which love to represent the life of all animated beings as fed and supported by the many breasts of Nature. The figure which assumed this emblematic form above was terminated below in a shapeless block. The material was wood. A bar of metal was in each hand. The dress was covered with mystic devices, and the small shrine, where it stood within the temple, was concealed by a curtain in front. Yet, rude as the image was, it was the object of the utmost veneration. *Conybeare and Howson.*

39—41. other matters,[b] of a more public nature than your own craft. **lawful assembly,** in a court of law; wh. this is not, but a city mob, riotous and powerless. **danger . . question,** by Rom. government. **cause,** no ground on wh. we could defend our assembly. **dismissed . . assembled,** pronounced it dissolved.

The speech of the town clerk at Ephesus.—This whole speech is the model of a popular harangue. Such excitement, on the part of the Ephesians, was—I. Undignified, as they stood above all suspicion in religious matters (*vv.* 35, 36). II. Unjustifiable, as they could establish nothing against the men (*v.* 37). III. Unnecessary, as other means of redress were open to them (*vv.* 38, 39). IV. Dangerous; if neither pride nor justice availed anything, fear of the Roman power should restrain them (*v.* 40). *Hackett.*

The conduct of the town clerk.—When the tumult had gone on for about two hours down comes the town clerk. At the appearance of a well-known Roman official order is quickly restored, just as we have seen a crowd in the streets of London, assembled to witness a fight, quietly disperse on the appearance of one policeman, whilst the two excited combatants saunter off calmly in the opposite

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The town clerk laid down the principle that ought to guide us (ver. 36) The brevity of life, the certainty of death, the reality of sin, the present hell that burns me, the need of a Saviour—these things cannot be "spoken against"; therefore, those of us who feel them to be true "ought to be quiet." *J. Parker, D.D.*

a In Wiclif's and the Rheims Vs. for "robbers of churches," we have *sacrilegious*, fr. the Vulgate.

"It is not perhaps so heinous an idolatry to set up a graven image, a senseless and a sinless stock of stone, as for a man to set up his own sinful, corrupt affections, and himself in opposition to the righteous will of God. Jer. xliv." *Charnock.*

"Natural philosophy is, after the Word of God, the surest remedy against superstition and the most approved support of faith." *Bacon.*

the riotous meeting dissolved

b 2 Co. i. 8—10.

"That discreet town clerk, with mild, soft, and wise speech pacified all the tumult and uproar sooner and better than force would or could. If a man will catch birds, he may not come towards them with a staff: the pipe goeth sweetly, while they are deceived. . . . Great is the power of a sweet tongue." *Bishop Babington.*

A.D. 57.

Paul visits Macedonia and Greece

direction with their hands in their pockets. This sudden quieting of the city was a great tribute to the genius of Rome for good government. The Roman officials, indeed, usually appear to advantage in the New Testament, especially in the Acts. Gallio knew his business at Corinth, and the town clerk knew his business at Ephesus. His speech was brief and admirable—quite as good as Gallio's, in its way, and to the point. *Hawels.*

CHAPTER THE TWENTIETH.

1—3. Macedonia,[a] a country N. of Greece proper. Became (142 B.C.) a Rom. proconsular prov. till time of Tiberius; from time of Claudius (A.D. 41) it comprehended, with Achaia, the whole of Greece.[b] **parts,** region of Maced., visiting specially, of course, the churches of Philippi, Thessalonica, and Berea. **much exhortation,** the two Epistles to the Thessalonians. The Apostle's much exhortation would be an echo of what he had said in his letters, "Watch and be sober," "Abstain from every form of evil," "Be at peace among yourselves." **Greece,** *i.e.*, Achaia, S. of Maced., cap. Corinth. **three months,** spring of A.D. 57.[c] **Syria,** to revisit Jerusalem.[d] *R.V.*, "And when he had spent three months *there*, and a plot was laid against him by the Jews, as he was about to set sail for Syria, he determined to return through Macedonia." He had apparently gone so far as to arrange for his passage and go on board, and was nearly departed, before he got the warning news, and changed his plan.

These verses bring under notice—I. The fragmentary character of Gospel history. These few sentences extend over a period of nearly twelve months, during which what wonderful things have occurred, what privations endured, perils braved, discussions conducted, souls converted! II. The mystery of difficulties in connection with duty. Antecedently one might have thought that the Divine Father would have provided that a man like Paul should have no thorns in his path. III. The unconquerableness of a Christ-like love. Mark it—1. In Paul's remaining at Ephesus until the "uproar" ceased. He did not abandon the vessel in the storm. 2. In the spirit with which he withdrew. He calls the disciples together and "embraced them." No amount of trial could cause Paul to relinquish his blessed mission. *Thomas.*

Let us realize what happened in these eventful months. St. Paul wrote First Corinthians in April A.D. 57. In May he passed to Troas, where, as we learn from Second Corinthians, he labored for a short time with much success. He then passed into Macedonia, urged on by his restless anxiety concerning the Corinthian Church. In Macedonia he labored during the following five or six months. How intense and absorbing must have been his work during that time! It was then that he preached the Gospel with signs and wonders round about even unto Illyricum, as he notes in Romans xvi. 19, an epistle written this very year from Corinth. He penetrated, therefore, into the mountainous districts west of Berea, bearing the Gospel tidings into cities and villages which had as yet heard nothing of them. But preaching was not his only work in Macedonia. He had written his first Epistle to Corinth from Ephesus a few months before. From Macedonia he despatched his second Corinthian Epistle, which must be carefully studied if we desire to get an adequate idea of the labors and anxieties amid which the Apostle was then immersed (see Cor. ii. 13, and vii. 5 and 6). And then he passed into Greece, where he spent three months at Corinth, settling the affairs of that very celebrated but very disorderly Christian community. The three months spent there must have been a period of overwhelming business. While he was immersed in all the local troubles of Corinth, he had to find time at Corinth to write the Epistle to the Galatians and the Epistle to the Romans. But this was not all, or nearly all. St. Paul was at the same time engaged in organizing a great collection throughout all the churches where he had ministered on behalf of the poor Christians at Jerusalem. All these things combined must have rendered this period of close upon twelve months one of the Apostle's busiest and intensest times. *Stokes.*

4—6. accompanied him, we find Trophimus went to Jerusalem (xxi. 29) and that Aristarchus was with St. Paul in the voyage to Rome (xxvii. 2). **Sopater . . Berea,** see *Gk.*, Sopater, son of Tyrrhus: perh. to dis. from *Sosipater*,[e] another form of same name. **Aristarchus,** named before.[f] **Secundus,** of whom nothing known. **Tychicus**[g] (*fortunate*), prob. an Ephesian. **Trophimus**[h] (*one*

a 2 Co. ii. 12, 13.

b Ro. xv. 26; 2 Co. ix. 2; 1 Th. i. 8.

c *Cony. and How.*

d Ac. xix. 21.

"Trust in God does not supersede the employment of prudent means on our part. To expect God's protection, while we do nothing, is not to honor, but to tempt Providence." *Quesnel.*

"Nothing is so contagious as enthusiasm: it is the real allegory of the tale of Orpheus: it moves stones, it charms brutes. Enthusiasm is the genius of sincerity, and truth accomplishes no victories without it." *Bulwer Lytton.*

"The busiest man then was just the same as the busiest man still. He was the man who had the most time and leisure to bestow thought upon the future." *Stokes.*

"When I take the humor of a thing once, I am like your tailor's needle—I go through." *Ben Jonson.*

Paul's companions

Troas

e Ro. xvi. 21.

f Ac. xix. 29; xxvii. 2; Col. iv. 10; Philem. 24.

g Ep. vi. 21; Col. iv. 7; 2 Ti. iv. 12; Tit. iii. 12.

h Ac. xxi. 19; 2 Ti. iv. 20.

nourished), an Ephesian. **Troas,**[a] sea-port nr. Hellespont, S. of anc. Troy. Considerable ruins, now *Eski Stamboul*. **we sailed,** in this verse the change of pronoun indicates that the writer of the narrative again becomes a fellow-traveller with St. Paul. **Philippi** (*see notes* Ac. xvi). **after . . bread,** Passover. St. Paul came to Philippi, found St. Luke there, celebrated the Passover, and then sailed away with St. Luke to join the company who had gone before. **five days,** on the fifth day. His journey to Europe had occ. 2 dys.[b]

Paul accompanied by friends.—I. These are not deterred by persecutions. II. They accompany Paul because of—1. Their love to Christ; 2. Their love to him; 3. Their desire to see Christianity spread through the world. III. Their love and kindness is not without its reward: 1. They shall receive peace of mind in this world; 2. In the world to come they shall be eternally blest.

The early Christians.—Pliny, however, writing of the state of affairs in Bithynia,—and it bordered upon the province where Troas was situated,—tells us from the confession extracted out of apostate Christians that "the whole of their fault lay in this, that they were wont to meet together on a stated day, *before it was light*, and sing among themselves alternately a hymn to Christ as God, and to bind themselves by a sacrament (or oath) not to the commission of any wickedness, but not to be guilty of theft or robbery or adultery." After this early service they then separated, and assembled again in the evening to partake of a common meal. The Agape or Love-Feast was united with the Holy Communion in St. Paul's day. *Stokes.*

7—9. first . . week, which had now, in memory of the resurrection, begun to be observed as a holy day by Christians. In an Epistle written before this visit to Troas (1 Cor. xvi. 2) the day is appointed by St. Paul as the special time when the Christian alms should be laid aside. *Cam. B.* **break bread,** Lord's Supper; in the evening. **continued . . midnight,** a long discourse; yet not too long considering the preacher, the subject, the occasion. They might never hear him again. **there . . lights,** or lamps; the "many lights" shows that it was not a mere gathering of one or two with the Apostle and his friends, but a settled Christian congregation. **upper chamber,** third story (*v.* 9). **Eutychus** (*fortunate*), fortunate in hearing P., unfortunate in falling, fortunate in being restored. **window,** the window in that climate was only an opening in the wall, and not, as in our country, provided with a framework.

Paul at Troas.—We have here religious institutions—sanctioned by Christianity. 1. "The first day of the week." This is the first account we have of the observance of this day, and from that time to this it has been observed for religious purposes (1 Cor. xvi. 2; Rev. i. 10). 2. The Lord's Supper, which has also been observed ever since, and so has—3. The preaching of the Gospel. *Thomas.*

Many lights.—The common Oriental lamp was, and is, a shallow, oblong vessel of clay, containing oil, with a handle at one end, and a lip for the wick to rest on, or a small aperture for it to pass through at the other. The illuminating power of these lamps is very small, and their power of defiling the atmosphere is great. Hence the need of many lamps; hence, also, perhaps, the heavy stupor which fell upon Eutychus. To this day one of the things which surprises a stranger on entering a Mohammedan mosque is the great number of suspended lamps which he sees. This is necessary from the small illuminating power of the lamps, and the great spaces which they have to illuminate. *S. S. Times.*

10—12. fell . . embracing, as the prophet of old.[c] The access to Eastern houses was by a staircase on the outside, so that the way down would be at hand. **trouble not,** *i.e.*, do not lament. **life . . him,** miraculously restored. **broken bread,** the best texts give "*the bread*," *i.e.*, the bread of the Eucharistic service. **and eaten,** *i.e.*, partaken of the more substantial meal of the "Agape," which in the early Church followed after the Communion. **break . . day,** at 5 A.M. at that season. **brought . . alive,** into the assembly. **comforted,** by restoration of Eutychus, and words of Paul.

Eutychus.—I. The holy zeal of the Apostle Paul—1. In the season; 2. In the length of this discourse (v. 9). II. The influence of the body in interrupting the exercises of devotion. It is an effect wh.—1. Greatly distresses the minds of God's people; 2. Shall soon be completely done away. III. An affecting instance of the uncertainty of human life—1. No age exempts us; 2. No place is secure from the attacks of death. *Spencer.*

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[a] Ac. xvi. 8, 11; 2 Co. ii. 12; 2 Ti. iv. 13.

And they had gone before for a very good reason. They were all, except Timothy, Gentile Christians, persons therefore who, unlike St. Paul, had nothing to do with the national rites and customs of born Jews.

[b] Ac. xvi. 11.

Troas could not be without much interest both to St. Paul and Luke and Timothy, for at least these three had been here together, on that former visit when they were called over to Macedonia by a vision. Aristarchus and Secundus represented in part the fruits which God had granted to their work. *Cam. B.*

Eutychus

"Many lights, so that their meetings should give rise to no scandal." *Bengel.*

"When a man says he received a blessing under a sermon, I beg to inquire what effect it has produced. The Roman soldiers proved the effect produced by Antony's sermon, when they flew to avenge the death of Cæsar." *J. Newton.*

Paul departs from Troas

[c] 2 K. iv. 34.

"Mr. Nicoll of Exeter, once preaching, saw several asleep, and therepon sat down. Upon his silence, they awoke and stood up with the rest, upon which *he*

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arose and said, '*The sermon is not yet done, but now you are awake, I hope you will hearken more diligently,*' and then went on."

Assos and Mitylene

The Apostle never forgot that an effective ministry of souls must be based on deep personal knowledge of the things of God.

"It has been suggested that Paul may have been subject to sea sickness; hence kept on land wherever possible." *Webster, Wilkinson. Calvin;* see xxvii. 3.

"He preferred walking, though he had passed the previous night without sleep, and though Assos, as Eustathius observes, was a town difficult and dangerous to get to." *Bengel.*

Chios to Miletus

a Ac. xxiv. 17.

b Ac. xxi. 21.

"That he might keep Pentecost at the very place where the Holy Ghost descended: have an opportunity of preaching Christ to the vast concourse of the people at the feast: win over the Jews by his observance of their law: and silence the calumnious charge of his being hostile to it." *Quesnel.*

"Every great and commanding movement in the annals of the world is the triumph of enthusiasm." *Emerson.*

Modes of preaching.—A celebrated divine, who was remarkable, in the first period of his ministry, for a boisterous mode of preaching, suddenly changed his whole manner in the pulpit, and adopted a mild and dispassionate mode of address. One of his brethren observing it, inquired of him what had induced him to make the change. He answered, "When I was young, I thought it was the *thunder* that killed the people; but when I grew wiser, I discovered that it was the *lightning*. So I determined, in future, to thunder less and lighten more." *Thornton.—Long Sermons.* Complaints against long religious services are very frequent. Few things appear so bad to some persons as to be kept in the house of God more than one or two hours. Let us see how it was in the seventeenth century. Mr. Howe was then minister of Great Torrington in Devonshire. His labors here were characteristic of the times. On the public fasts, it was his common method to begin about nine in the morning with a prayer for about a quarter of an hour, in which he begged a blessing on the work of the day; and afterwards read and expounded a chapter or psalm, in which he spent about three quarters of an hour; then prayed an hour, preached another hour; and prayed again for half an hour. After this, he retired, and took a little refreshment, for a quarter of an hour or more, the people singing all the while. He then returned to the pulpit, prayed for another hour, gave them another sermon of about an hour's length, and so concluded the service of the day, about four o'clock in the afternoon, with half an hour or more of prayer.

13, 14. Assos, sea-port in Mysia, 24 ms. S. of Troas. **afoot,** land journey, by the paved road, ab. 20 ms. **Mitylene,** cap. of Lesbos; on E. side of the island, 30 ms. fr. Assos. Present cap. Castro, on site of old. The isle itself now called Metelino.

Paul alone on his way to Assos.—The quiet hours of a much employed servant of God, as hours of—I. Testing intercourse with himself; II. Holy communion with the Lord; III. Blessed rest from the tumult of the world; IV. Earnest collectedness for new conflicts. *Gerok.*

Persevering purpose.—On one bright summer day, the boy Warren Hastings, then just seven years old, lay on the bank of the rivulet which flows through the old domain of his house to join the Isis. There, as three score and ten years later he told the tale, rose in his mind a scheme, which, through all the turns of his eventful career, was never abandoned. He would recover the estate which had belonged to his fathers. He would be Hastings of Daylesford. This purpose, formed in infancy and poverty, grew stronger as his intellect expanded, and as his fortune rose. He pursued his plan with that calm but indomitable force of will which was the most striking peculiarity of his character. When, under a tropical sun, he ruled fifty millions of Asiatics, his hopes, amidst all the cares of war, finance, and legislation, still pointed to Daylesford. And when his long public life, so singularly checkered with good and evil, with glory and obloquy, had at length closed forever, it was to Daylesford that he retired to die. *Macaulay.*

15, 16. Chios, now Scio, S. of Lesbos: anc. famous for its wine. **Samos,** an island in the Ægean sea: seat of Juno-worship, birth-place of Pythagoras. **tarried at Trogyllium,** the oldest MSS. omit these words. **Miletus,** city of Asia, ab. 28 m. S. of Ephesus. Old cap. of Ionia. Native place of Thales, Anaximander, etc. Luxurious and licentious city: near its site now stands the poor vill. of *Palat*, or *Palatsha*. **Paul . . Asia,** in the midst of a large Christian congregation, such as we know to have existed in Ephesus, there would have arisen many causes of delay which the Apostle in this rapid journey desired to avoid. *Lumby.* **hasted . . Pentecost** (1) to deliver alms to the Christians;[a] (2) to refute calumnies;[b] (3) to meet the visitors to the feast.

Paul on his way to Jerusalem.—I. His unwearied industry. He travels from place to place: 1. Sometimes on foot; 2. All alone. II. The reason why he wished to be at Jerusalem at the feast of Pentecost: 1. Not that he placed any religion in observing this abrogated feast; 2. But because he would have a fairer opportunity to—1. Glorify Christ; 2. To propagate the Gospel. *Burkitt.*

Singleness of purpose.—When Audubon, the celebrated American ornithologist, was in Paris he grew quite weary of it, and his diary does not contain a cheerful word about that gay city until he writes, "The stock-pigeon roosts in the trees of the garden of the Tuileries in great numbers; blackbirds also do the same, and are extremely noisy before dark; some few rooks and magpies are seen there also. In the Jardin, or walks of the Palais Royal, common sparrows are prodigiously plentiful.

The mountain finch passes in scattered numbers over Paris at this season, going northerly." So also when in London, the great naturalist was quite out of his element, and only seemed pleased when a flight of wildfowl passed over the city. Here was the secret of his success—his complete absorption in his one study—birds alone had charms for him. We who would attain to eminence in the service of Christ must let the love of souls, in an equal way, master and engross us. When writing a paper for the Natural History Society upon the habits of the wild pigeon, Audubon says, "So absorbed was my whole soul and spirit in the work, that I felt as if I were in the woods of America, among the pigeons, and my ears were filled with the sound of their rustling wings." We should all write, speak, and preach for our Lord Jesus far more powerfully if our love to the Lord were a passion so dominant as to make the great realities of eternity vividly real and supremely commanding in our minds. *Spurgeon.*

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"Much more profitable and gracious is doctrine by ensample than by rule." *Spenser.*

17—21. and . . Ephesus, at Miletus the Apostle and his party must have tarried more than one day. It would take quite that time to send his messenger and summon those whom he wished to see. **elders,**[a] the Gk. word is *presbuteroi*, and might be rendered "presbyters." These men are called (ver. 28) *episcopoi*, *i.e.*, "bishops" or "overseers." It is well established that the titles "presbyter" and "bishop" were in the early days of the Church synonymous. *Camb. B.* **after, etc.,** how I conducted myself among you.[b] **humility,** lowliness, opp. to high-mindedness.[c] **tears,** accompanying his appeals and prayers. **temptations,** trials, persecutions. **kept . . you,** not speaking for applause, not regarding censure. **publicly,** synagogue,[d] school of Tyrannus.[e] **house . . house,** family gatherings, private meetings, personal intercourse. **testifying,** bearing witness to the importance of repentance and faith. **Jews . . Greeks,** one way of salvation for all.

the Ephesian elders sent for

a Ac. xiv. 23.

b 1 Th. iii. 10.

c Ro. xii. 16; Phi. ii. 3; 1 Pe. v. 5.

d Ac. xix. 8.

e Ac. xix. 9.

"This is the only speech recorded in the Acts of the Apostles which we can be sure that the writer heard St. Paul make."

"Ephesus was no doubt the greatest centre of Christian life in Proconsular Asia, and all that was done elsewhere would be reported there."

"The E. V. has hardly dealt fairly in this case with the sacred text, since it ought there, as in all other places, to have been 'bishops,' that the fact of elders and bishops having been originally and apostolically synonymous might be apparent to the ordinary English reader, which now it is not." *Alford.*

How should a Christian minister govern his church?—I. He is to live among his people. 1. His life is to be devoted to their service (ver. 19). 2. He is to enter into the circle of their life, as a friendly sympathizer in their joys and sorrows (ver. 18). 3. He is to enlighten them by his example, and yet to continue humble, conscious of his own weakness (ver. 19). II. He is to impart to them the whole truth. 1. To communicate the whole truth—repentance and faith (ver. 21). 2. To do so in living application to the necessities of the times (ver. 20). 3. To every one in particular, that so he may account to God for every soul (vers. 20, 26, 27). III. He is to suffer for them. 1. He looks courageously forward in faith to the threatening storms (vers. 22, 23). 2. He joyfully gives up even his life for Him who gave Himself for us all (vers. 24, 25). 3. He confidently commends himself and his flock, in life and death, to the grace of God (ver. 32). *Lisco.*

Repentance and faith.—In the year 1680 Mr. Philip Henry preached on the doctrine of faith and repentance, from several texts of Scripture. He used to say that he had been told concerning the famous Dr. Dod, that some called him in scorn *faith and repentance*, because he insisted so much upon these two in all his preaching. "But," says he, "if this be to be vile I will be yet more vile, for faith and repentance are all in all in Christianity." Concerning repentance he has sometimes said, "If I were to die in the pulpit I would desire to die preaching repentance; or if I were to die out of the pulpit, I would desire to die practising repentance." And he had often this saying concerning repentance, "He that repents every day for the sins of every day, when he comes to die, will have the sins of but one day to repent of."

22—24. bound . . spirit, moved by invincible purpose. His soul led in bonds by the will of Christ. "The verb implies that he felt there was no freeing himself from the impulse to go." **not . . there,** not anxious either, but leaving the future with God. **Holy Ghost witnesseth,** the Holy Ghost had moved the disciples (xxi. 4) and Agabus (xxi. 11) to warn him of the sufferings which were at hand. We may suppose too that such warnings came more frequently than St. Luke has recorded them. **abide me,**[f] awaiting me in every place. **move me,**[g] shake my confidence in Christ, or cause me to diverge fr. my course. **finish . . course,** holding my life of no account. **ministry,** service, stewardship. **which . . Jesus,** to whom I must render acc. **to . . God,** this is my ministry and life-work.

Paul's fixedness of purpose

f Ac. ix. 16; 1 Th. iii. 3.

g 2 Co. xii. 10.

Course=race. Similitude peculiar to Paul. Ac. xiii. 25; 1 Co. ix. 24; Phi. iii. 14; 2 Ti. iv. 7. *Alford.*

"Let no man presume that he can see prospectively into the ways of Providence. His part is to contemplate

Finish my course with joy.—I. The delightful and most animating object referred to in the text—the joyful termination of our ministerial course. II. The effect of such contemplations in tending to realize their object, and to become the means of

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insuring that tranquil satisfaction at the close of our ministry, which is set before us in this passage, as a sufficient requital for every privation and hardship experienced in its discharge. The best characteristics of such a ministry will be invariably found in—1. The directness of its reference to the Saviour; 2. Uncompromising fidelity; 3. The absence of all self-indulgence; 4. Anxiety for the welfare of our people. *McAll.*

Danger to be met.—Ten years ago, whilst in college (if I may be forgiven a personal reference), I read what I thought then and think still, to be one of the noblest avowals ever made. I quote it because of its influence upon my own life then and since. "If" (said Francis Xavier) "those islands had scented woods and mines of gold, Christians would have courage enough to go thither, nor would all the perils in the world prevent them. They are dastardly and alarmed, because there are only the souls of men to be gained. And shall love be less hardy than avarice? 'They will destroy me,' you say, 'by poison.' It is an honor to which such a sinner as I am may not aspire. But this I dare to say, that whatever form of torture or of death awaits me, I am ready to suffer it ten thousand times for the salvation of a single soul." *Longhurst.*

them in the past, and trust in them for the future." *Dr. Southey.*

"We must trust God, where we cannot trace Him." *Adam.*

he protests his faithfulness

a Ez. iii. 18; Ac. xviii. 6.

b 2 Co. iv. 2; Ga. i. 10.

"The belief that we shall never die is the foundation of our dying well." *Turretin.*

"It is a poor sermon," says George Whitefield, "that gives no offence—that neither makes the hearer displeased with himself nor with the preacher." *Bib. Ill.*

parting counsels

c So *Griesbach, Lachmann, Bornemann, Tischendorf, Meyer, Tregelles;* but *Bengel, Mill, Alford,* etc., decide for *God.* In Paul's Eps. "Ch. of God" occurs eleven times, "Ch. of Christ" once, "Ch. of the Lord" never. For a view of testimonies in this case, see *Davidson, Lec. Bib. Crit.* 175. He prefers "the Lord" as the prob. reading.

d 2 Ti. ii. 17; 1 Ti. i. 20.

"Of the greatness of Christ's love to His sheep there are two great proofs in the words *sanguis* and *testamentum; sanguis,* a great price, and *testamentum,* a great legacy: *sanguis,* what He suffered; *testamen-*

25—27. know . . more, a conviction, not a mere presentiment. **among . . gone,** though speaking to the Ephesians only, the memory of the Apostle recalls those missionary visits throughout Proconsular Asia which we may feel sure that he made during his "three years' residence at Ephesus." **to record,** to witness, to testify. **pure . . men,**[a] having faithfully warned all. **all . . counsel,**[b] all the plan of God for saving man, concealing nothing.

Ministerial responsibility.—I. What the Scriptures have said indicating such responsibility. II. The modes in which this curse, the blood of our people, may be incurred by pastors. III. The fearful character of the guilt thus incurred. *Williams.*

Ministerial faithfulness.—The Pope requests a Dominican bishop to repair to Florence and answer the abbot's (Savonarola's) sermons. "Holy Father, I will obey; but I must be supplied with arms." "What arms?" "This monk," replied the bishop, "says we ought not to keep concubines, commit simony, or be guilty of licentiousness. If in this he speaks truly, what shall I reply?" "What shall we do?" said the Pope. "Reward him, give him a red hat, make a Cardinal and a friend of him at once." Savonarola kindly receives the papal messenger, and for three days listens to his arguments, but is unconvinced. The tempting bribe is then offered. "Come to my sermon to-morrow morning, and you shall hear my answer." How great was the emissary's surprise at hearing more daring denunciations than ever from Savonarola, who exclaimed, "No other red hat will I have than that of martyrdom, colored with my own blood." *Newman Hall.* It was a noble eulogium that Louis XIV. passed on one of his preachers, Massillon: "I don't know how it is: when I hear my other chaplains I admire them; but when I hear Massillon I always go away dissatisfied with myself." *Jay.*

28—30. heed . . yourselves, that you also may be pure fr. the blood of men. **flock,** that they may be kept fr. heresy and sin. "The Apostle now resigns into their hands a charge which before had been his own." He commits to them, as Christ had at first to St. Peter, the charge to feed both lambs and sheep, in the name, and with the word, of the "good Shepherd" himself. **overseers,** or elders, shepherds. We have no information how these "elders" had been chosen or appointed, but we can see from this verse that there had been some solemn setting apart of the men for their office. **of God,** of the Lord.[c] **purchased,** the verb implies the "making of what is bought peculiarly one's own." It is not the usual word for buying. **wolves,** heretical and false teachers. **your . . selves,** *i.e.,* the Church to wh. you belong,[d] such as Hymenæus, Alexander, Philetus.

A pastor's review of his ministry.—I. The work itself, as a work of life. II. The character of a pastor, or the nature of the pastoral office as indicated by this address of Paul: 1. Paul could say he was "pure from the blood of all men;" 2. He had "not shunned to declare all the counsel of God;" 3. He had set before them an example of industry. III. The calmness with which Paul, in view of the past, contemplated the future, and the illustration thus furnished. *Barnes.*

The shepherd, or overseer, is responsible to his employer for the safety of the sheep, and he must render a strict account of that which has been lost, or which has perished. Here is an extract from Oriental law on this point, as quoted by Paxton:

"Cattle shall be delivered over to the cowherd in the morning; the cowherd shall tend them during the whole day with grass and water; and in the evening shall redeliver them to the master, in the same manner as they were entrusted to him. If, by the fault of the cowherd, any of the cattle be lost or stolen, that cowherd shall make it good. When a cowherd has led cattle to any distant place to feed, if any die of distemper, in spite of the fact that the cowherd applied the proper remedy, the cowherd shall carry the head, the tail, the fore-foot, or some such convincing proof taken from the animal's body, to the owner of the cattle. Having done this, he shall be no further answerable. If he neglects to act thus, he shall make good the loss." Paul, therefore, compares the Ephesian Church to a flock of sheep, seeking pasturage under the guidance of their shepherds. *S. S. Times.*

31, 32. watch,[a] "the sort of watching implied is that unsleeping alertness which can never be taken by surprise." **remember,** let my example show the importance of this. **three years,** time roundly stated. **word . . grace,**[b] His sanctifying, comforting word, "which the Christian preachers might repeat as His words to the converts who believed on His name." **build,**[c] unite on foundation of com. faith, strengthen, establish, increase. **an inheritance,**[d] the oldest texts gives "the *inheritance.*" The figure is taken from the apportionment of the promised land among the Israelites. **all . . sanctified,**[e] the great company of the holy in heaven.

Sure means of spiritual prosperity.—I. You cannot too soon have a stated evangelical and devoted ministry. II. Another thing important to your welfare is a spirit of uniform and elevated piety in the Church. III. You will need also a temper of mutual concession and forbearance. IV. A steady and zealous regard for the religious improvement of the young. V. A generous support of the benevolent movements of the age. VI. Cultivate habitually the spirit of prayer. *Dickenson.*

Christian earnestness: Mr. Betterton.—This celebrated actor, being one day at dinner at the Archbishop of Canterbury's, his Grace expressed his astonishment that the representation of fables in their pieces should make more impression upon the mind than that of truth in the sermons of the clergy; upon which Mr. Betterton, desiring leave to explain the reason of it, and obtaining it, on condition of preserving the respect due to religion, said, "May it please your Grace, it is because the clergy, in reading their sermons, pronounce them as if they were reading fables; but we, in acting our parts, and using them in a proper gesture, represent them as matters of fact."

33—35. I . . coveted,[f] *etc.*, this not so much in self-praise, as in warning them against avarice. **apparel,** no small part of Oriental wealth consisted in raiment.[g] **Yea, ye yourselves know,** the oldest texts omit "Yea." The working in company with Aquila and Priscilla, which the Apostle began in Corinth, was probably continued when they came together to Ephesus, and so the Apostle's trade and his steady pursuit of it would be well known to many of the listeners. **hands,**[h] no doubt, he held them forth, and they bore marks that not only while at Ephesus, but since that time they had labored for the means of living. **I . . things,** how to work, and how to teach, and how to give. **how that so labouring,** *i.e.*, in like manner as the Apostle labored. And the verb implies "wearying toil." **how . . said,**[i] not recorded by the Evangelists. Prob. many unrecorded sayings of Jesus were treasured in the minds of early discs.; the Greek has an emphatic pronoun, which is represented in the *R. V.*, "*he* himself *said*,"

A golden stalk gleaned.—I propose to show you how this golden saying of Christ holds good with regard to—I. Service. Here I do not speak of service in the narrow sense of being in the employment of another, I understand by it all good offices done to others, all help given, all kindness rendered. II. Money. Many would count that a hard saying. Yet, in the right spirit, it is happier to give than to get money. III. Love. Loving is the happiness of our Saviour; it is the happiness also of God. *Edmond.—The blessedness of giving.*—Consider these words as—I. Indicating the principles of the Divine conduct towards us: 1. This giving may be regarded as one element in the blessedness of God; 2. Plainly enforced by the works of nature, it is still more emphatically told us by the wonders of redemption; 3. Behold our great Redeemer acting upon this self-same principle. II. Applying to ourselves: 1. There is great blessedness in giving; 2. The blessedness attached to the final reward. *More blessed to give than to receive.*—I. It is more blessed to communicate useful knowledge of any kind than merely to acquire it. II. It is far more blessed to honor God with our substance than to acquire it for its own sake, or to spend it

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tum, what He did for them." *Bp. Andrewes.*

he commends them to God

a 2 Ti. iv. 5; He. xiii. 17; Ma. xiii. 25; Col. i. 28.

b 1 Ti. iv. 16; Jo. xvii. 17.

c Ep. ii. 20—22.

d Jude 24; 1 Pe. i. 5.

e Ac. xxvi. 18; Ep. i. 18; Col. i. 12; iii. 24; 1 Pe i. 3, 4; Re. xxi. 27; Ro. viii. 17.

"I commend you," says Paul, "to God, and to the word of His grace." If we may venture upon a very literal translation of the word it is, "I lay you down beside God." Paul had been carrying the Ephesian Church on his back for a long time now. He had many forebodings as to their future. He says, "I cannot carry the load any longer: here I lay it down at the Throne." *Maclaren.*

he enjoins the duty of self-sacrifice

f 1 S. xii. 3; 1 Co. ix. 11, 12; 2 Co. ix. 8, 9; xii. 13.

g Ezr. ii. 69; Ne. vii. 70; Job xxvii. 16; 2 K. v. 26.

Ephesus was famous for the manufacture of beautiful garments. *Athenæus*, xii. 525.

h Ac. xviii. 3; 1 Th. ii. 9; 2 Th. iii. 8.

i Lu. xiv. 12, 14.

"You can scarce find any saint in Scripture charged with covetousness, because it is as possible the

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devils should, as the man that finally takes up his chiefrest and happiness in anything below God." *Baxter.*

"A generous mind never enjoys its possessions so much as when others are made partakers of them." *W. Jones.*

in self-gratification. III. The principle of the text holds good in its application to personal efforts for the salvation of souls. IV. It is blessed to dispense good in the various kind offices and ministries of social life. *Rev. J. M. Sherwood.*

The blessedness of giving.—One of the best things said by the late George Peabody is this, spoken at a reunion at his native town: "It is sometimes hard for one who has devoted the best part of his life to the accumulation of money to spend it for others; but practise it, and keep on practising it, and I assure you it comes to be a pleasure." *Giving and receiving.*—It was a saying of Julius Cæsar, that no music was so charming in his ears as the requests of his friends and the supplications of those in want of his assistance. *Benevolence.*—A gentleman called on Mr. H—— to solicit his aid towards the erection of a Sunday-school-room in a poor and populous district. Mr. H. contributed, and the gentleman began to thank him for his contribution, when he prevented him by saying, "I beg you will give me no thanks: I thank you for giving me an opportunity of doing what is good for myself. I am thankful to God for the experience I have had, that 'it is more blessed to give than to receive.'"

he prays with them and bids them farewell

36—38. kneeled down,[a] bowing his knees. **sore,** severely, heavily. **fell . . neck,** Oriental custom.[b] **kissed,** the word is not the simple verb but expresses earnest, sorrowing salutations. **most . . all,** not so much the parting, as absence of hope of future meeting. **they . . ship,** remaining with him to the last moment. We can see from these words that the harbor was at some distance from the town of Miletus.

[a] Da. vi. 10; Lu. xxii. 41; Ac. ix. 40; xxi. 5.

"The early Christians usually knelt in prayer; except on the Lord's Day and the seven weeks before Pentecost, when they stood, as an attitude more significant of gratitude and joy." *Humphrey.*

[b] Ge. xlv. 14; xlvi. 29.

Paul's farewell to the Ephesians.—I. The tears of the noble servants of God: 1. A painful tax of human weakness, which even the best have to pay in—(1) External trials; (2) Internal temptations; 2. A precious ornament of holy souls, from which shines forth the faithfulness which follows the Lord in suffering, and the love which weeps over the misery of the world; 3. A fruitful seed for the beautiful harvest of joy, which shall ripen to those who weep—(1) Not only above in the heavenly plains, where those who sow in tears will reap in joy; but, also—(2) Below, on the field of the heart, since their labor is not in vain in the Lord. II. The saying of separating love (compare *v.* 38 with Jo. xvi. 16): 1. With its bitterness—sorrow of orphanage—reproaches of conscience, if we have neglected the hour of our merciful visitation; 2. With its sweet comfort—continued uniting in the Lord—reunion with the Lord. *Gerok.*

"It is good for friends to part with prayer; the rather because, when we part, we are not sure that we shall ever meet together again." *M. Henry.*

Dr. Bushnell's last sermon.—It was read to a religious association at Hartford. "The Doctor had been previously appointed to read a sermon at this meeting, which was one of the last that he attended. He was in very feeble health, and the signs of physical distress were only too apparent in his speech and motions. When his part was called, he said, in a very subdued and tender voice, 'Brethren, I am going to read you what is probably the last sermon I shall write'; and then he announced his subject. 'Our relations to Christ in the future life.' In the circumstances, the mere announcement of such a subject was enough to put us all into a state of tender awe. It did not seem boldness in him to be thus looking within the veil. We felt that he was to speak of what he knew, and not out of conjecture merely. As he read on and on, we listened with deepening awe and tenderness to the close. The shadow of the coming separation fell upon us, and when the reading ceased there was a strange silence. One by one the ministers, as they were called upon, declined to speak. Presently one was called upon who had long been intimate with the Doctor, and when he shook his head, the Doctor said, 'Come, tell us what you think of it.' He hesitated, and then began, 'Dr. Bushnell tells us that this—is—his—last sermon.' He could get no farther, but gave way, and broke out into loud weeping. And we all wept together with him. It was like the parting of St. Paul with the Ephesian elders. Then we knew how we loved him, and what an unspeakable, irreparable loss his departure would be for us; that departure which was evidently nigh at hand. The dear old Doctor sat there, calmest of all; his deep, dark eyes glistening with tears, his face radiant like Stephen's, and beheld us with a look of heavenly grace and benediction until the weeping ceased and the Master seemed to have made Himself manifest in a great peace."

"Thoughts are often known by events. A sudden accident opens the closet of the heart." *Caryl.*

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CHAPTER THE TWENTY-FIRST.

1—3. we, Luke, Trophimus,[a] Aristarchus;[b] and perh. others. **Coos,** or Cos, small isle of Ægean off coast of Caria. Temple of Æsculapius. Now called Stanchio. **Rhodes,**[c] famous in mod. his. as the stronghold of Knights of St. John of Jerusalem. **Patara,** coast-town of Lycia, whose famous oracle of Apollo almost rivalled that of Delphos. **discovered,** sighted. **Tyre,** one of the chief ports of Phœnicia, and a city of very great antiquity. It was built partly on the mainland and partly on an island, and is often mentioned both in Scripture and in profane literature. It is noticed as a strongly fortified city as early as Joshua xix. 29. Dist. fr. Patara 340 ms.

The isle of Rhodes.—This famous island is about 120 miles in circumference, and its nearest approach to the coast of Asia Minor is at the distance of about nine miles to the south of the promontory of Cynossema, on the coast of Caria. It was originally an independent state, which got into a flourishing condition, and was some time able to keep in subjection the adjoining parts of the continent. It ultimately fell into the hands of the Romans; from the Eastern Empire it passed to the Saracens; but it was recovered by the Greeks, who held it 600 years longer, until it was wrested from them by the Turks; it was taken from them by the Knights of St. John of Jerusalem, who held it till 1522, when the Turks recovered it, after a year's siege and the loss of 90,000 men,—the Knights withdrawing to Malta. Rhodes was noted for its fine climate and excellent wines; and its inhabitants were powerful at sea, and profited largely by commerce. It was most talked of, however, for the brazen Colossus which bestrode the entrance of the harbor of the city of Rhodes. It was reckoned one of the "seven wonders," and admitted the largest ships of the time to sail between its legs. It stood seventy cubits high, and was reckoned to contain 720,000 lbs. weight of brass. It was thrown down by an earthquake, after standing fifty or sixty years. It seems that on account of this statue, the Rhodians were sometimes called Colossians, whence some have very strangely imagined that they are the persons to whom Paul addressed his epistle under that name. The city of Rhodes was one of the principal seats of learning in the Roman Empire; the others being Athens, Alexandria, Tarsus, and Marseilles. It is not known when the Gospel was first preached here and a Christian Church established; but in the fourth, fifth, sixth, seventh, and eighth centuries there was a Bishop of Rhodes present at various Councils; nor was the Church in Rhodes wholly destroyed in the ninth century, although grievously harassed by the Saracens. *Kitto.*

4—6. and . . disciples, *R. V.*, "and having found the disciples." This means the members of the Christian Church of Tyre, not some disciples who by chance happened to be at Tyre. **tarried . . days,** a week of blessed labor and fellowship. **said,** *etc.*, the Apostle himself was urged by some inward prompting to go on to Jerusalem, "not knowing what might befall him." **all,** prob. there were not many. **kneeled . . shore,** the *R. V.* joins the construction of this verse with the following, "and kneeling down on the beach, we prayed and bade each other farewell." **they . . again,** having parted fr. their guest and friend. A sad return.

Paul on his journey to Jerusalem.—I. The power of love to Jesus Christ: 1. It brings the unacquainted near; 2. It forewarns of possible danger; 3. It gladly cultivates fellowship; 4. It humbles itself before God in mutual prayer. II. Paul's readiness to suffer for the cause of the Redeemer. III. The Christian's pilgrimage to his home: 1. Faith holds forth to him the glorious end; 2. Love helps him to accomplish the difficult journey. *Lisco.*

The missionary's farewell.—Speaking of his departure with his family from Aintab for a temporary absence, a missionary says: "More than a hundred of the converts accompanied us out of the city; and there, near the spot where one of our number had once been stoned, we halted, and a prayer was offered amid tears. Between thirty and forty escorted us two hours further, on horses and mules, singing hymns as we proceeded on our way. Then another prayer was offered, and with weeping, they forcibly broke away from us. It really seemed as though they could not turn back." *Schneider.*

Coos, Rhodes, Patara, Cyprus, Tyre

It was about the first of May, and all nature was bursting into new life.

"Twenty years and more had now elapsed since St. Paul's conversion on the road to Damascus. These twenty years had been times of unceasing and intense activity. Now we come to some five years when the external labors, the turmoil and the cares of active life, have to be put aside." *Stokes.*

a Ac. xxi. 23.

b Ac. xxvii. 2.

c Conyb. and How. Cap. xx. "The celebrated Colossus was prostrate at this time, having been overthrown by an earthquake." *Hackett.*

"Prayer and provender never hinder a journey." *P. Henry.*

Tyre

"The Spirit warns these disciples of the dangers which would come upon him. We need not judge that these things are contrary one to the other. The Apostle knew that bonds and afflictions were to be his lot everywhere, and though the Spirit showed to his friends that he would suffer, yet the impulse of the same Spirit urged him forward, because it was God's will that he should suffer thus in the cause and for the greater furtherance of the Gospel." *Lumby.*

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family of Philip the Evangelist

As the place lay on the great high-road by the coast, it was certain to be visited by some of the earliest preachers, when the disciples were dispersed from Jerusalem after the death of Stephen.

7—9. **Ptolemais,** 30 m. S. of Tyre. The anc. *Accho*,[a] still called *Akka* by Arabians, and *Acre*, or St. Jean d'Acre,[b] by Europeans. **saluted . . brethren,** there was therefore a Christian society in Ptolemais also. **Cæsarea,** his third visit.[c] Probably by land. **Evangelist,**[d] Christian agents, who having no fixed charge, travelled with Gospel message,[e] and preached as they had opportunity. **which . . seven,** deacons;[f] settled in Cæsarea, he must have resigned his office at Jerus. **four . . prophesy,**[g] the family of the Evangelist were walking in their father's steps. These daughters, instead of resting at home, took upon them the hard duty of publishing the message of the Gospel.

And saluted the brethren.—How Christian conversation—I. Strengthens the faith of the pious; II. Increases their love; III. Confirms their hope; and—IV. Raises up a heart bowed down with adversity. It is a rare pleasure when we meet on a journey with pious persons. *Starke.*

An invalid Evangelist.—I was appointed to the village of B., and had journeyed more than half the distance, when a local brother inquired, "Where are you going?" I cheerfully replied where; upon which he remarked, "Ah! there is *one* woman *there* worth fourteen men." Having dined with this Christian sister, she at once proposed a visit to the sick; and though the interim was brief, there were two of special interest. It being a lovely summer's day, "Would it be agreeable," inquired my friend, "to hold a short service in the open air, near the residence of an afflicted saint who can no longer go up to the house of God?" To this the writer assented. It was a blessed service. She has a lending library of suitable religious works circulating over several villages, visits the homes of rich and poor for spiritual conversations and prayer, conducts mothers' meetings and evening services for inquirers. She has on *one* or more occasions supplied the lack of the appointed minister rather than suffer the people to return without the usual sermon. With a *helper such as the above in every church in this land*, what might Christianity accomplish! And yet this sister is *an invalid*. *Meth. Times.*

Agabus and Paul's girdle

10—12. **Agabus** (*see* on xi. 27, 28). **when . . girdle,** *etc.*, a symbolic act in imitation of anc. prophets.[h] "His adoption of this figurative action makes it almost certain that the man was a Jew." **said,** having vividly illustrated the thing to be said. **we,** Luke, Trophimus, Aristarchus, etc.[i]

The girdle of Paul, an admonitory memorial for all his successors in the ministry—I. To remind them of the Apostolic fidelity, with which he was bound to the Lord, even to death. II. To remind them of the Apostolic bonds, in which he must experience the hatred of the world. III. To remind them of the Apostolic zeal, with which he was at all times girt, to hasten to the combat appointed to him. *Gerok.*

A prophetic sign.—This was significant of what was to occur to the Apostle. Does a person wish to dissuade another from some project, he acts in such a way as to show what will be the nature of the difficulties or dangers. Thus, should he doubt his personal safety or fear disgrace, he puts off his sandals, to intimate he will die or be beaten with them. Or he takes off his turban, unfolds it, and ties it around his neck, or gropes as if in the dark, to intimate the difficulty. *Roberts.—Christian courage.*—The King of France offered the Prince de Condé his choice of three things:—first, to go to mass; second, to die; third, to be imprisoned for life. The answer was, "With regard to the first, I am fully determined never to go to mass; as to the other two, I am so perfectly indifferent, that I leave the choice to your majesty." It was a similar courage which sustained the Apostles in undertaking to preach the religion of the crucified Jesus, in opposition to a splendid mythology which had been cherished for ages, and to the support of which the architect and sculptor had long consecrated their genius. And it was this courage which enabled the Apostle Paul to brave the dangers which were before him, and to say, "For I am ready," etc. *Fidelity.*—The Rev. Mr. Sutton, a Baptist missionary, related the following account at a public meeting in New York:—A Hindoo woman, who professed to have been converted, applied to him for Christian baptism. He had tried her state of feeling, by representing to her the sufferings which must necessarily follow a renunciation of her heathenish creed; he set before her the loss of caste, the wrath of her husband, the disgrace, misery, and persecution she would probably be called to endure. "I know all this," she replied. "I considered about that before I came to you. I am ready and willing to bear it all: I am ready to sacrifice all to my Lord. Surely, sir, I cannot endure anything in comparison to what He suffered for me."

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a Ju. i. 31.

b *Porter's Hd. Bk.*, 355; *Thomson, Ld. and Bk.*, 308.

c ix. 30; xviii. 22.

d 2 Ti. iv. 5.

e *Hooker, Eccles. Pol* v. 78.

f Ac. viii. 35, 40.

g Joel ii. 28; *cf.* Ac. ii. 16, 17.

h 1 K. xxii. 11; Is. xx. 2; Je. xiii. 1; Ex. iv. 1.

"The mind is less powerfully affected through the ears than through the eyes." *Horace.*

i Ac. xx. 4.

"There is a prophecy by things as well as by words." *Tertullian.*

I remember, when Melanchthon was under some despondencies of spirit about the estate of God's people in Germany, Luther chides him thus: "We must admonish Philip no longer to regard himself as the ruler of the world." *Flavel.*

"What must be shall be; and that which is a necessity to him that struggles is little more than choice to him that is willing." *Seneca.*

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13—15. **mean,** *etc.*, their remonstrance painful to him; their distress needless to them. **ready,** *etc.*, what they counted an evil, he anticipated as a privilege.[a] **will . . done,**[b] some[c] find here a hint of use of Lord's Prayer in Apos. times. **carriages,** things carried: having packed up our baggage, "took up our burdens,"[d] "trussed up our fardels."[e]

Paul's resolution to go forward to Jerusalem.—I. The bravery and intrepidity with which he persisted in it: 1. He reproves his friends for dissuading him; 2. Notwithstanding their entreaties he repeats his resolution: (1) How far it extends; (2) What it is that carries him out thus. II. The patient acquiescence of his friends in his decision. They submitted to: 1. The wisdom of a good man; 2. The will of a good God. *Henry.*

Acquiescence in the Divine will.—A rare spirit of acquiescence in the Divine will was recently displayed by a poor woman in Atlanta, Georgia. She was supported entirely by charity, she had scarcely any education, but had learned a lesson many highly-cultured people have failed to learn. Having endured great bodily affliction for many years, her disease reached its last stage, and she lay apparently at the point of death for four or five weeks. Every day, and almost every hour, was thought to be the last, but to the astonishment of all she continued to breathe. Her sufferings were very severe, and, knowing her to be ready for the great change, her friends were almost hoping for the moment of her release. One of them said to her, "Well, M——, are you ready to go?" "Yes," said she, "ready to go but willing to wait!" *Submission to the Divine will.*—Payson was asked, when under great bodily affliction, if he could see any particular reason for this dispensation. "No," replied he, "but I am as well satisfied as if I could see ten thousand; God's will is the very perfection of all reason." *Spurgeon.—God's way the best.*—Driven by an instinct which neither we nor they can comprehend, the swallows pass with the changing seasons from clime to clime. Over miles of weary plain, over lofty mountain walls, across leagues of sea, into lands unknown before, they follow with gladness and trust the Hand that guides them. We, too, have a journey to make into lands unknown to us: we, too, have a Hand to guide us in that long journey. Shame is it for us if we follow the leadings of that Hand with less of gladness and of trust than the unreasoning birds of heaven. *Trumbull.*

Paul's resolution

a Ac. v. 41; xx. 24; 1 Co. xv. 31; 2 Co. iv. 10—17.

b Ma. vi. 10; Lu. xi. 2; Ma. xxvi. 42; Lu. xxii. 42.

c *Alford, Wordsworth; cf.* 2 Ti. iv. 18; *Blunt, Lec.* 38.

d *Cranmer's V.*

e *Geneva V.*

"The tears of those we love do either slacken our hearts, or wound them." *Bp. Hall.*

"Lay thy heart to rest in the will of God for there is no other rest of the soul to be thought on." *Corbet.*

"A good man doth both delight in doing good, and hath an abundant reward for the doing of it, in the doing of it." *Owen.*

"Whate'er my doom, it cannot be unhappy; God hath given me the boon of resignation." *Wilson.*

16, 17. **Mnason,** of whom nothing more is known. **old disciple,**[f] "an early disciple," as the Revised Version puts it, one therefore who traced his Christian convictions back probably to the celebrated Pentecost a quarter of a century earlier. **with . . lodge,** at such a time this was no unnecessary precaution, for at the Feast Jerusalem was certain to be full of people, and, by this arrangement made in Cæsarea, the whole party was saved the trouble of searching for a lodging when they arrived. **brethren,** the Church; esp. the Apos. and elders. **received . . gladly,** "The brethren, whose joy is here spoken of, would be those Christians who first learnt of the arrival of Paul at Mnason's house."

end of Paul's third missionary tour

f Pr. xvi. 31.

"To find a house in which the Apostle and those with him might all be received would probably have been attended with much difficulty. To be the owner of such a house Mnason must have been one of the wealthier members of the congregation. His name is Greek, and he was most likely one of the Hellenists. Or, if he were a Jew, Mnason was perhaps substituted for some Jewish name, *e.g.*, *Manasseh.*" *Lumby.*

Piety in the aged.—In considering this subject, it is worthy of note that—I. Piety in the aged confirms and illus. the promise which God has made of long life to those who fear His name; II. Piety in the aged crowns those who possess it with especial honor; III. It commends religion to others; IV. It furnishes a beautiful illustration of the maturity and ripeness of Christian character. *Reid.*

A ripe old age.—There is many an old philosopher, like Franklin, whose last hours are so serene, and sweet, and beautiful, as to almost make one wish to exchange youth for old age. Man should stand in the horizon of life as sometimes in summer we see the sun stand as if it had forgotten to move, lying so in vapor that it is shorn of its excessive brightness—large, round, red—looking as if it waited to cast back one more love-glance on the earth. So I have seen the aged linger, so round, and rich, and bright, and beautiful, as to make youth seem poor in treasure when compared with old age. It is a great thing so to have lived that the best part of life shall be its evening. October, the ripest month of the year, and the richest in colors, is a type of what old age should be. *Beecher.—Faithfulness in old age.*—"Eighty and six years," was Polycarp's answer when required to deny the truth, "have I served my Saviour, and He hath never done me any harm; and shall I deny Him now?" *Happiness of old age.*—As ripe fruit is sweeter than green fruit, so is age sweeter than youth, provided the youth were grafted into Christ. As harvest-time is a brighter time than seed-time, so is age brighter than youth; that is, if youth were a seed-time for good. As the completion of a work is more glorious than the beginning, so is age more glorious than youth; that is, if the foundation of the work

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false rumors about Paul's teaching

a Ac. xii. 2, 17.

b Ac. xviii. 22.

c *Paley, Hor. P.* 24—26.

The verb ("informed") is a very significant one, from which comes our English "catechize." It implies, therefore, that the process of educating public opinion in Jerusalem about St. Paul had been a diligent business. They had taught the lesson persistently till their hearers were fully trained in it. We can hence understand the great hostility which the Apostle experienced, and his strong language about these Judaizers. They must have had their partisans at work in preparation for his visit, and have poisoned men's minds against him. *Lumby.*

the elder's advice

d Nu. vi. 2, *ff.*; *Jos. Wars*, ii. 15. 1; *Jahn's Bib. Ant.* 394.

These sacrifices were very expensive, as will be seen at once by a reference to Nu. vi. 13—18, where they are prescribed at full length, and it was always regarded as a mark of patriotic piety when any stranger coming to Jerusalem offered to defray the necessary charges for the poorer Jews. *Stokes.*

Paul follows the advice

e Ac. xv. 19, 20.

of God were laid in youth. As sailing into port is a happier thing than the voyage, so is age happier than youth; that is, when the voyage from youth is made with Christ at the helm. *Pulsford.*

18—21. James,[a] the Younger. Pastor of Ch. at Jerus. **elders,** presbyters. **saluted,**[b] embraced, Oriental salutation. Kiss of peace. **God . . wrought,** "We cannot doubt, from what remains to us of St. Paul's writings, that this was the tone of all that he would say. God had been pleased to use him, and for His own glory had made St. Paul's weakness effective." **Gentiles,** and if God *accepted* the Gentiles, who should *reject* them? **many thousands,** many myriads, *i.e.*, an indefinitely large number. **informed,** *etc.*,[c] a false report put into circulation by enemies of Christianity.

Paul's treatment by the Evangelical Christians.—I. They welcomed him. II. They listened in assembly to his Apostolic reports. III. They glorified God on his account. IV. They inform Paul of a disastrous prejudice. V. They reported a current slander against himself. VI. They propounded to him a method of conciliation. *Thomas.*

Power of custom.—In every part of the world man is too often the slave of custom; but in all the old countries of the East, where innovations have not been made, the people are most tenaciously wedded to their customs. Ask, Why do you act thus? the reply is, "It is a *custom.*" Their implements of agriculture, their modes of sowing and reaping, their houses, their furniture, their domestic utensils, their vehicles, their vessels in which they put to sea, their modes of living, and their treatment of the various diseases, are all regulated by the *customs* of their fathers. Offer them better implements, and better plans for their proceedings, they reply, "We cannot leave our *customs;* your plans are good for yourselves, ours are good for ourselves: we cannot alter." *Roberts.*

22—24. what . . therefore? *i.e.*, what is the thing needful to be done to refute this rumor? **multitude,** *etc.*, whence the surprising popularity and fame of Paul may be inferred. **do . . this,** expedient, if not in thy case absolutely needful. **we,** thy friends, James and the elders. **say,** advise. **men . . vow,**[d] certainly *Jews*, and conforming to Jewish usage. **them take,** as companions. "Become a Nazarite with them." **charges . . them,** share the expense with them. **nothing,** things void of truth. **orderly,** acc. to order and custom. **law,** and therefore dost not teach men to apostatize fr. Moses.

Paul becoming a Nazarite.—We shall endeavor—I. To explain the Apostle's conduct. II. To vindicate it. Various are the charges inconsiderately brought against him for his conduct on this occasion: 1. Insincerity; 2. Inconsistency; 3. Unfaithfulness both to God and man. Improvement—(1) Endeavor truly to approve yourselves to God; (2) Consult, as far as you consistently can, the welfare of those around you; (3) Guard against rash and uncharitable judging. *Simeon.*

Misrepresentation.—In every scandal there is the warp and the woof; it is seldom that some ground cannot be had to work upon. The woof may be a fact wholly perverted, but upon it the liar may weave his warp, his figure of detraction and scandal; and it comes out all in one piece, and no man can say that there is not some truth in it, though if the truth were picked out, the lie would stand by itself, a clean and absolute lie. Mr. Wilberforce relates an instance regarding himself. He found himself held up to the public ridicule in an unfriendly journal, the author of the slander having given the following instance of Mr. Wilberforce's alleged *Pharisaism:* "He was lately seen," says the journal, "walking up and down in the Bath Pump-Room" (at a watering-place of great and fashionable resort), "*reading his prayers*, like his predecessors of old who prayed in the corner of streets to be seen of men." Mr. Wilberforce remarks, "As there is generally some light circumstance which perverseness turns into a charge of reproach, I began to reflect, and I soon found the occasion of the calumny. I was walking in the Pump-Room in conversation with a friend; a passage was quoted from Horace, the accuracy of which was questioned; and as I had a Horace in my pocket I took it out and read the words. This was the bit of wire which factious malignity sharpened into a pin to pierce my reputation." *Cheever.*

25, 26. written, ref. to the letter on the subject.[e] **concluded . . thing,** hence this act will not compromise the Gentiles. **save,** *etc.*, as by our decree they have been instructed. **Paul,** "St. Paul acted wisely, charitably, and

in a Christlike spirit when he consented to do as St. James advised. St. Paul was always eminently prudent." **until . . them,** Paul being answerable for ea. one; or that he would remain in the Temple till ea. one's offering was presented.

Christian forbearance.—I. It is necessary. As such—1. Practised by the Lord Himself; 2. Employed by His Apostles; 3. Indispensable to us. II. It is salutary. 1. Without God's forbearance, the world would be lost; 2. By the Apostle's forbearance, much weakness was gained; 3. By Christian forbearance, we do not indeed gain all, but we promote peace, and thus the kingdom of God in general. *Lisco.*

Paul and the Nazarite vow.—Hardly had Paul's glowing words of passionate love to Christ—his plea for a free pulpit, as it were, a common Christianity—ceased when James cuts in severely and dryly enough with what he has heard. And then—as every word fell like an ice drop on Paul's fervent spirit, and he was wondering whether humiliation could go any further—he had to listen to the crowning proposal, that he should take four beggars who had a vow, pay for them himself, and see to their head shaving, etc., before all the people! Paul, who had taught throughout Asia that such usages were foolish or indifferent, was to go nigh eating his own words to allay the fears and gratify the narrow minds of those who called themselves Christ's disciples! The burning question, in fact, in Jerusalem, seemed to be not the love of Christ, or the conversion of the heathen, or fellowship between Christian teachers, but how to keep in with the orthodox laity, how to stand firm by the old organization. It was an awful moment, the fate of his Gentile Churches seemed hanging in the balance. But the grandeur of Paul's mission prevailed. At all costs this rupture between him and the Apostles must not take place—and of all places in the world not at Jerusalem; the party of the Church must be saved somehow—the ægis of those who had seen the Lord must be spread over the Gentiles. Paul rose to the occasion. Statesman, diplomatist, man of ideas, man of action, man of heart; where shall we find such qualities combined? They met in Paul. Concession and consistency for one moment seemed at war within him. But with a flash of true spiritual genius, he harmonized them, by appeal to a principle higher than either, *Charity.* That Divine formula enabled him now, not for the first time and not for the last time, to stoop to conquer. Paul accepts. He appears in the temple; he is "at charges" with four beggars; he keeps the law of Moses. *Haweis.*

27, 28. seven . . ended, the time during which the vow was upon P. and his companions. **Jews . . Asia,** *i.e.*, of that prov.; prob. some of them had seen P. in Ephesus or elsewhere. **stirred . . people,** "These Asian Jews were coming up to the Temple for their worship, and may even have been of the company in the ship by which the Apostle and his companions came from Patara." **men . . Israel,** true and strict folls. of Moses. **teacheth . . place,**[a] was P. one of those who brought a like accusation against Stephen? **Greeks,** How unscrupulous their charge was is indicated by the plural "Greeks," whereas the only person to whom such a term could be applied was Trophimus.

Paul accused by the Jews.—I. The accusation brought against Paul: 1. Its nature; 2. The agents. II. The reasons why this was brought against him: 1. The ostensible; 2. The real reasons. III. Its resemblance to the charge preferred against our Lord—polluting the Temple. IV. The results which followed it. Learn—(1) There are always persons who are ready and willing to attack the servants of God; (2) These attacks they make on any and every pretext, however light; (3) We should not be dismayed by these menaces, but should always rely on God to protect us. *Tasson.*

"*Slander.*—The tongue of the slanderer is a devouring fire, which tarnishes whatever it touches; which exercises its fury on the good grain equally as on the chaff, on the profane as on the sacred; which, wherever it passes, leaves only desolation and ruin; digs even into the bowels of the earth, and fixes itself on things the most hidden; turns into vile ashes what only a moment before had appeared to us so precious and brilliant; acts with more violence and danger than ever in the time when it was apparently smothered up and almost extinct; which blackens what it cannot consume, and sometimes sparkles and delights before it destroys." *Massillon.*

29, 30. Ephesian, perh. some of them were of that city. **supposed,** the belief of the false report had prepared them to suppose anything prejudicial to P. On mere supposition they based a dogmatic statement. **moved,** not by the previous rumor, but by this new charge. **they . . temple,** not to pollute it with blood.[b] **doors . . shut,** by the Levites in charge. "Their action in closing

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To observe the ceremonial law was not needful for the Gentiles, therefore the Apostle decried its observance and opposed those who would have enforced it. The ceremonial law was abolished for the Jew also in Christ, but it had a divine warrant for those who had been trained in it from their youth up, therefore all that the Apostle here desired was that their true value only should be set on externals. He felt that time would develop Christian worship to fill the place which the Temple Service for a long time must hold among the Christians of Jerusalem.

"There is this of good in real evils — they deliver us while they last from the petty despotism of all that were imaginary." *Colton.*

the contentious Jews of Asia

a Ac. vi. 13.

"Feigned equity is double iniquity; both because it is iniquity and because it is feigning." *Augustine.*

"If any man think it is a small matter, or of mean concernment, to bridle his tongue, he is much mistaken; for it is a point to be silent when occasion requires and better than to speak, though never so well." *Plutarch.*

Paul excluded from the Temple

b *Meyer, Olshausen, De Wette. Bengel* says, "lest

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P. should avail himself of the protection of the Temple."

"A little water is evaporated into a great deal of steam and smoke; and so a thing, trifling in itself, may become the means of incalculable mischief if it be put forth in the spirit of malice or even inconsiderateness." *Manton.*

the gates was only to prevent any profanation of the building by the uproar which they saw to be beginning."

The capture of Paul at Jerusalem.—I. A dark picture of human passion—foolish infatuation and wicked hatred on the part of the Jews. II. A bright picture of Christian courage—calm composure and long-suffering patience on the part of the Apostle. III. A monument of the Divine guidance; the power which protects His servants and the wisdom which uses His enemies for the accomplishment of His purposes. *Gerok.*

Credulity allied to superstition.—Although credulity is nearly allied to superstition, yet it differs very widely from it. Credulity is an unbounded belief in what is possible, although destitute of proof and perhaps of probability; but superstition is a belief in what is wholly repugnant to the laws of the physical and moral world. Thus, if we believe that an inert plant possesses any remedial power, we are credulous; but if we were to fancy that, by carrying it about with us, we should become invulnerable, we should in that case be superstitious. *Dr. Paris.*

he is rescued by the Romans

31—33. went . . him, seeking weapons, or beating him. **tidings,** perh. a guard on the castle of Antonia, which overlooked the Temple, warned him that a mob had collected. **chief captain,** see *Gk.*, a *chiliarch* was a captain of 1,000 men. **band,** cohort. **that . . uproar,** had the precise reason been stated, the chiliarch might not have bestirred himself. This had the appearance of a political insurrection. **immediately,** soldiers were ready for action at festivals. **centurions,** leaders of 100 men. There must have been a large force. **when . . Paul,** who would have been killed had the Roms. delayed their coming. Providential interposition. **then . . took him,** "The chief captain did not come with a view to relieve St. Paul, but to find out what was the matter, and seeing the Apostle in the hands of the mob, himself arrested him, that he might not be killed without a hearing." **bound,**[a] judging that he had been guilty of some great crime. **two chains,** the Rom. cust. to fetter a prisoner by ea. hand to a soldier on either side.[b] **demanded . . done,** nothing more confounds some men than to be forced to give a distinct reason for a course pursued in the heat of passion.

a Ac. xx. 23.

b Ac. xii. 6.

Paul rescued by the Romans.—I. The fate from which he was rescued—death. II. The means employed for his rescue—he was delivered by heathen. III. The subsequent proceedings of the Apostle. Learn—(1) A heathen may often be the protector of a Christian; (2) The usefulness of a government, however severe.

"It is far easier to disturb what is quiet, than to quiet what is disturbed." *Plato.*

"The multitude is a beast of many heads: every head hath a several mouth, and every mouth a several tongue, and every tongue a several accent: every head hath several brains, and every brain thoughts of their own; so it is hard to find a multitude without some division." *Bp. Hall.*

"He who indulges in liberty of speech, will hear things, in return, which he will not like." *Terence.*

Corruption and fanaticism.—The extreme corruption and wickedness, not only of the mass of the Jewish people, but even of the rulers and chief men, is asserted by Josephus in the strongest terms: "For the time was fruitful am. the Jews in all sorts of wickedness, so th. they left no evil deed undone; nor was there any new form of wickedness, wh. any one could invent, if he wished to do so. Thus they were all corrupt, both in their public and in their private relations; and they vied with each other who should excel in impiety toward God and injustice to men." At the same time Josephus testifies to the existence am. them of a species of zeal for religion—a readiness to attend the feasts, a regularity in the offg. of sacrifice, an almost superstitious regard for the Temple, and a fanatic abhorrence of all who sought to "change the customs wh. Moses had delivered." *Rawlinson.*

he is taken to the castle

34—36. and . . another, none had clear views, proving the unreasonableness of their conduct. **tumult,** *R. V.*, "uproar." Perhaps as at Ephesus (xix. 32), a large part of the shouters hardly knew themselves for what the clamor was raised. *Cam. B.* **castle,** the military barracks: same word is trans. camp.[c] **stairs,** this was a flight of steps leading from the Temple area up to the Tower where the soldiers were stationed. The stairs were not covered in, for St. Paul is able to address the multitude while standing on them (verse 40). **borne . . soldiers,** who closed round him; perh. carried him. **away . . him,** so the mob had shouted on another occasion.[d] "So the populace cried at Smyrna against Polycarp and the Christians."

c He. xiii. 11—13.

d Lu. xxiii. 18; Jo. xix. 15; *cf.* Ma. x. 24, 25.

"Now was heard again the shout wh. thirty yrs. bef. surrounded the prætorium of Pilate." *Cony. and How.*

Paul at Jerusalem.—I. The great mixture of characters in social life. Here are—1. Evangelical Christians; 2. Asiatic Jews; 3. Romans. II. The great advantage of civil government. Civil governments are a necessity so long as society remains depraved. III. The antagonism of the depraved heart to Christianity. Christianity clashes with the corrupt in human nature, stirs it into malice, and makes it rage with fury. *Thomas.*

A summary of Paul's position and character.—Here, then, we have a man of liberal attainments, and, in other points, of sound judgment, who had addicted his life to the service of the Gospel. We see him, in the prosecution of his purpose, travelling from country to country, enduring every species of hardship, encountering every extremity of danger, assaulted by the populace, punished by the magistrates, scourged, beaten, stoned, left for dead, expecting wherever he came a renewal of the same treatment and the same dangers; yet, when driven from one city, preaching in the next, spending his whole time in the employment, sacrificing to it his pleasures, his ease, his safety, persisting in this course to old age, unaltered by the experience of perverseness, ingratitude, prejudice, desertion, unsubdued by anxiety, want, labor, persecutions, unwearied by long confinement, undismayed by the prospect of death. Such was Paul. . . . The question is, whether falsehood was ever attested by evidence like this? Falsehoods, we know, have found their way into reports, into tradition, into books; but is an example to be met with of a man, voluntarily undertaking a life of want, and pain, of incessant fatigue, of continual peril, submitting to the loss of his home and country, to stripes and stoning, to tedious imprisonment and the constant expectation of a violent death, for the sake of carrying about a story of what was false, and of what, if false, he must have known to be so? *Paley.*

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"If there were not a receiver of tales there would be no talebearer." *Jerome.*

"Men are never so likely to settle a question rightly as when they discuss it freely." *Macaulay.*

37, 38. canst . . Greek? "And from some source or other he appears to have known that the Egyptian, whom he supposed St. Paul to be, could not speak Greek." *Cam. B.* **Egyptian,** a false prophet who led, it is said,[a] 30,000 to Mt. Olivet to see Jerus. fall, and who was routed by Felix. This E. had escaped, and P. was supposed to be he.[b] **leddest . . wilderness,** *i.e.*, the 4,000 who escaped when the rest were routed. **murderers,** *Gk.*, assassins.[c]

asks permission to speak

a Jos. Wars, ii. 13, 5; *Ant.* xx. 8, 6.

The Greek which the Apostle used was of a very polished character, showing the education and refinement of the speaker, and making good his claim to respect. *Lumby.*

b "Perhaps also the Jews themselves, in order to exasperate the Roms., had identified him with the Egyptian." *Burton.*

c The word σικαρίων is fr. the Lat. *Sicarii;* fr. the Rom. *Sica*, a curved dagger adapted for concealment beneath clothes. It could be used for striking a fatal blow, in a crowd, without being perceived.

The character of Christians wrongly estimated.—I. Some of the causes of these mistakes: 1. Ignorance; 2. Religious intolerance; 3. Atheistical notions. II. How these mistakes may be remedied. III. Application—(1) Be careful how you speak; (2) Learn the true state of a matter before you venture to pronounce an opinion upon it.

Languages characterized.—

The ancient Hebrew clad with mysteries;
The learned Greek, rich in fit epithets,
Blessed in the lovely marriage of pure words;
The Roman eloquent, and Tuscan grave,
The braving Spanish, and the smooth-tongued French. *Brewer.*

The English language.—After the Norman Conquest, about the year 1066, the whole kingdom of England was divided between the Normans, who were the lords and gentry, and the Saxons, who, with a few exceptions, became the cultivators of the soil. These two races did not even enjoy the ordinary means of communication together, for the Normans spoke French, as well as the king and courtiers, the courts of law used the same language, and the common people alone used or understood the Saxon, which they employed in their own affairs. This separation of language lasted till a hundred years after the Conquest, when the English language began to be used by all the inhabitants of the kingdom. The gentlemen were in general acquainted with the French also, but every Englishman spoke the mixed language which had been gradually formed between the Norman French and the Anglo-Saxon. This is the language which has finally superseded the use of all others in England—the language of Newton and Bacon, the language of Milton and Shakespeare, in which wisdom and genius has achieved so much to instruct and delight mankind. It has been calculated that out of 100,000 words, at least 60,000 were Teutonic, 30,000 were Romaic, and 10,000 were from all other sources. It will from this be seen what a great preponderance of Anglo-Saxon there is in English.

and wishes to address the mob

d Ac. ix. 11, 30; xi. 25; xxii. 3.

e Ac. vi. 9; xxii. 3; xxiii. 34; xxvii. 5.

39, 40. Jew, no Egyptian, still less *the* E. **Tarsus,**[d] "the metropolis of Cilicia, and a city remarkable for its culture, and the zeal of its inhabitants for philosophic studies." A free city, chose its own magistrates, gov. by its own laws. Now called *Tersous*, filthy, ruinous, with 20,000 inhabs. **Cilicia,**[e] SE. prov. of A. Minor. sep. fr. Syria by Mt. Amanus. Bec. Rom. prov. in 63 B.C., when Pompey had subdued the pirates. Cicero was once pro-con. of C. **Paul . . people,** "apparently the chief captain had also been so far impressed by the conversation of his prisoner, that he allowed at least one of his hands to be released from its chain while he spake to the multitude, and this he waved to ask for silence." **Hebrew,** this

But we have only to remember that the Apostle and his interlocutor were high up above the crowd, and so away from the noise. *Cam. B.*

A.D. 58.

"It is the part of a discreet man not to enter upon any affair of consequence hastily or inconsiderately, and of a religious man not to do any holy action without preparation." *Lord Capel.*

"There is as much eloquence in the tone of voice, in the eyes, and in the air of a speaker as in his choice of words." *La Rochefoucauld.*

"Speeches cannot be made long enough for the speakers, nor short enough for the hearers." *Perry.*

alone, as soon as it was heard, would gain the speaker an audience with many. It was their own speech. For by "Hebrew" here is meant the Aramaic dialect of Palestine.

Paul's memorable sermon at Jerusalem.—I. The preacher—in chains. II. The pulpit—the stairs to the Roman camp. III. The deacons who conducted him—the soldiers. IV. The psalms which preceded the discourse—murderous outcries. V. The congregation whom he will address—an excited people. VI. The anointing which he brings along with him—the Spirit of the Lord, as a spirit of faith and love, of wisdom and strength. *Gerok.*

Beckoning with the hand.—The object of Paul in beckoning with his hand was to obtain silence. See that man who has to address a crowd, and who wishes for silence, he does not begin to bawl out, Silence; that would be an affront to them; he lifts up his hand to its extreme height, and begins to beckon with it, *i.e.*, to move it backward and forward; and then the people say to each other, "*pasathe, pasathe*," *i.e.*, be silent, be silent. *Roberts.*

The manacled Apostle.—The Rom. commander yields to the unconscious mastery of so brave and courteous a spirit and grants Paul the only liberty he asks, the liberty of speech. Tho. many strange places were occupied as a pulpit by this matchless prisoner-preacher of the Cross, none was so striking as this, the stairway betw. the Rom. quarters and the venerated area of Jewish pride and worship. And the vast auditory became strangely still. For even the mad, murderous mob was awed into a temporary quiet, as this unresisting yet undaunted, strong-hearted man, standing chained to two mailed men, stretched forth his manacled right hand to summon their attention. The whole scene is sublime beyond expression. *J. G. Butler.*

CHAPTER THE TWENTY-SECOND.

Paul's speech on the stairs

his birth and training

1—3. men, like myself. **brethren,** of the same descent. **fathers,** present high priests and elders. **Hebrew . . silence,** regard for their sacred language, their mother tongue. **man . . Jew,** one of your own nation. These first words of the Apostle would correct many wrong impressions among the crowd, for we may be sure that many, beside the chief captain, had the notion that St. Paul was one of those foreign desperadoes with which Judæa abounded at this time. **at . . feet,** as a scholar. The teacher was said to be at the *head* of the disc.[a] **Gamaliel** (*see* on Ac. v. 34), well known by report, at least, to them. Called Rabban Gamaliel the aged, son of Simeon, and grand-s. of Hillel. **taught . . manner,** instructed acc. to the strictness. **law . . fathers,**[b] the law given by Moses, observed by the great heads of our people.

The Apostle as a prisoner defending himself before the people.—(Read to *v.* 29.) Here we have—I. An autobiographic defence too genuine to be questioned. In it—1. Self is criminated; 2. Christ is honored; 3. There is manifest honesty of soul; 4. Conversion appears as the ever-memorable epoch. II. An audience too prejudiced for argument. III. Officers of law too weak to be generous or brave: 1. Fear of the people made the chief captain too timid to behave generously towards Paul; 2. Fear of the Roman power forced him to desist from his cruelties—(1) Paul's self-command; (2) His civic superiority to the Roman tribune; (3) The force of the Roman name. *Thomas.*

Jewish schools.—With respect to the schools among the Jews it should be observed, that, besides the common schools in which children were taught to read the law, they had also academies, in which their doctors gave comments on the laws, and taught the traditions to their pupils. Of this sort were the two famous schools of Hillel and Sammai, and the school of Gamaliel, who was St. Paul's tutor. In these seminaries the tutor's chair is said to have been so much raised above the level of the floor, on which the pupils sat, that his feet were even with their heads. Hence St. Paul says, that he was brought up at the feet of Gamaliel. *Burder.*

a 2 K. ii. 3.

"The teacher sits; the discs. sit in a lower place, or else stand, sometimes even prostrate themselves." *Bengel.*

"We are not equal to the eloquent oration, but we are equal to the simple recital of experience. In that may lie the most soul-converting power." *S. S. Times.*

b 2 Co. xi. 22; Phi. iii. 4—6; Ga. i. 14.

"The Hebrews drink at the fountain head; the Greeks at the stream; the Latins at the pool." *Reuchlinus.*

his career as a persecutor

4—6. this way, "on wh. I myself am going, and to wh. I would bring you." Christianity. **binding,**[c] an appropriate word, employed by one that was bound. **witness,**[d] one who would willingly be an accuser. **the high priest,** "Josephus (*Ant.* xviii. 5, 3) tells us that in A.D. 37 Theophilus, son of Ananus, was made high priest in the place of his brother Jonathan. The high priest to whom St. Paul here

c Ac. viii. 3; xxvi. 9—11; 1 Ti. i. 12, 13; Ga. i. 13; 1 Co. xv. 9.

d Ac. ix. 1, 2.

alludes was one of these two brothers." Ananias was high priest at the time of St. Paul's arrest. See xxiii. 2. **estate of the elders,** though it was now more than twenty years since St. Paul's conversion, yet it was not improbable that some members of the Sanhedrin which granted him his commission were still alive. **noon,** "at which time the heavenly brightness must have been very overpowering to shine above the glare of an Eastern sun." (*See* Ac. ix. 3.)

Paul's vision near Damascus.—I. The material and external: 1. The great light; 2. The appearance of Jesus Christ; 3. The voice that spake. II. The internal and spiritual: 1. The cardinal truth announced—"I am Jesus," etc.; 2. The solemn remonstrance—"Why persecutest thou Me?" Paul had certain qualifications to be an excellent persecutor—(1) Personal respectability; (2) Learning and youth; (3) Religious zeal. III. The appointment to a grand commission. To be—1. An Apostle; 2. A teacher. *Morris.*

A memorable conversion.—Colonel Gardiner, on the memorable day of his conversion, had spent the preceding part of the evening in gay company; and (the company having broken up at eleven) he took up a book entitled, *The Christian Soldier, or Heaven taken by Storm*, which his pious mother or aunt had slipped into his portmanteau, expecting to find something that might afford him a little diversion. While reading it, he thought he saw an unusual blaze of light fall on the book, which he at first imagined might happen by some accident in the candle. But, lifting up his eyes, he apprehended, to his extreme amazement, that there was before him, as it were, suspended in the air, a visible representation of the Lord Jesus Christ upon the cross, surrounded on all sides with a glory; and was impressed as if a voice, or something equivalent to a voice, had come to him to this effect: "Oh, sinner! did I suffer this for thee, and are these thy returns?" But whether this were an audible voice, or only a strong impression on his mind, equally striking, he did not seem very confident; "though," says his biographer, "to the best of my remembrance, he rather judged it to be the former. Struck with so amazing a phenomenon as this, there hardly remained any life in him, so that he sunk down in the arm-chair in which he sat, and continued, he knew not exactly how long, insensible (which was one circumstance that made me several times to take the liberty to suggest that he might possibly be all the while asleep); but however that were, he quickly after opened his eyes, and saw nothing more than usual."

7—9. and . . ground, *etc.* (*see* on cap. ix. 4–7). **and heard a voice,** here, and below in *v.* 9, the case of the noun is varied, so as to mark that the hearing in St. Paul's case was different from the hearing of his companions. St. Paul heard intelligible words, the others heard a sound, but it was not speech to them. *Cam. B.*

Paul converted.—I. The author of Paul's conversion reminds us of the only source of all true conversion. II. The *time* at which it occurred suggests that the conversion of a sinner may take place at any time, in any place, and does not necessarily depend upon favorable opportunities. III. The agent employed suggests the means usually employed in the conversion of the sinner.

The conversion of an infidel.—An interesting account of an infidel's conversion was given in a daily prayer-meeting in Chicago. It is said that the man, while on his way to take the cars for the East, heard a little Irish boy, who was sitting on the door-step, singing,

"There'll be no sorrow there,
There'll be no sorrow there."

"Where?" inquired the sceptic, whose mind was impressed by the words. "Where is it there'll be no sorrow?" The boy answered,

"In heaven above,
Where all is love,
There'll be no sorrow there."

The infidel hastened on to take his seat in the cars; but the simple words of that hymn or chorus had found a lodgment in his mind. He could not drive them from his thoughts. They were fixed. A world where there is *no sorrow!* This was the great idea that filled his mind. He dwelt upon it, revolved it over in his thoughts. It was the message of the Spirit that led him to the Saviour, who delivers the lost and ruined from sin here, and raises them to that world of joy and glory where sin and sorrow are unknown. *Haven.*

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"Christ saith of Himself, 'I am the way.' In the knowledge of this way Paul glorieth. 'I esteemed to know nothing, but Christ Jesus, and Him crucified;' and in the knowledge of this way the prophet desireth to be taught of God, 'Teach me Thy way, O Lord.'" *Abp. Sandys.*

"Why is there no man who confesses his vices?" It is because he has not yet laid them aside. It is a waking man only who can tell his dreams." *Seneca.*

his conversion

"That which is strictly and truly man's weal or woe, depends upon what passeth between God and a man's own soul; the terms which are between God and a man's self." *Whichcote.*

A.D. 58.

his blindness

a Ac. ix. 9.

"It is impossible to inculcate too often the momentous truth, that the character is not formed by passive impressions, but by voluntary actions; and that we shall be judged hereafter not by what we have felt, but by what we have done." *R. Hall.*

"It is a great thing to let the Lord choose our life-work for us."

"In character, in manners, in style, in all things, the supreme excellence is simplicity."

"It is not more natural for a fountain to flow, or a star to shine, or a seraph to sing, than it is for a new-born soul to work." *Shaw.*

his interview with Ananias

b Ac. ix. 10.

c Ac. ix. 10—17.

"Devotion is nothing else but right apprehensions and right affections towards God." *Wm. Law.*

"Whoso contemns fame will soon prostitute virtue; and those who care not what others say, will shortly arrive at that impudence of sinning, as not to care what they themselves do." *Bp. Hopkins.*

his mission and baptism

d Ex. iii. 16.

e Ac. vii. 52.

f Ja v. 6; *cf.* 1 Jo. ii. 1.

g Ac. ix. 15.

10, 11. appointed . . do, God explained this to Ananias (see ix 15), how Saul was a chosen vessel to bear His name before Gentiles and kings and the children of Israel. According to xxvi. 16—18 the character of the work to which he was called was from the first indicated to Saul. **and I said,** *etc.* (*see* on chap. ix. 6—8). **I . . see,** "The hist.[a] mentions simply the face or his blindness, but the Apos. states its cause, as an eye-witness would naturally do." "This explanation of the reason of the Apostle's blindness is only given in this place."

The conversion of Paul.—As reflecting the image of every converted heart:—I. The striving of the natural heart and the Lord's voice, "Why persecutest thou me?" II. The question of the obstinate heart, "Who art Thou, Lord?" and the Lord's answer, "I am Jesus, whom thou persecutest." III. The question of the humbled heart, "What shall I do?" and the Lord's answer, "Arise," etc. *Florey.—Paul led as a child.*—I. His natural strength is broken, and he yields himself willingly to this guidance. II. The false light is extinguished in him, and, hungry and thirsty, he waits in darkness for the true light. *Gerlach.*

A singular conversion.—An "Evangelical Christendom" letter from Italy says: "One man, who has since become a colporteur, was saved from the error of his ways in a very singular manner. Some time ago he was most wretched. He did not believe in God. He tried to believe in the devil, and to love him. He cherished in his heart the infernal image, and read with avidity all that related to Satan, or could recall his influence. He went the length of invoking him, asking the Evil One to reveal himself to him. One day the curé from the pulpit announced that the town of Perugia was infested with Protestants. 'And do you know, my dear brethren,' said he, 'what Protestants are? They are monsters of iniquity who have renounced Jesus Christ and who worship the devil.' 'Excellent news!' said the man of whom we are speaking, to himself; and that very day he ran to the meeting of those worshippers of the devil; and it was there that he learned to give himself to Jesus Christ, and to worship Him."

12, 13. devout, a disciple.[b] The Apos. uses a descr. suited to his audience. **good . . Jews,** a well-known, as well as good man. **came . . me,** instructed by a vision.[c] **stood,** *etc.* "We are to think of Paul as sitting there blind, and A. as standing bef. him."

How difficult the Lord makes it for a man to be lost.—I. In the Law, He threatens him with the curse. II. In the Gospel, He allures him with promises of grace. III. In the conduct of believers, He shows him the blessedness of faith. IV. In wonderful dispensations, He manifests to Him His power and goodness. V. In the ministers of the Church, He sends to him guides to life. *Spiegelhauer.*

Conversion of soldiers.—A returned soldier relates his conversion in a rebel prison at Atlanta, Ga., thus: "There were twenty-two of us in that prison, all wild boys. We suffered every kind of privation; but we spent our time in any way, playing cards, and the like. We were pretty much all at cards one day, when some rebel officers came in; and one of them read the names of eight of us, with the order for execution, and directed those whose names were called to prepare immediately for death. Their lives were to be taken in retaliation for something the rebels said our side (the Yankees) had done. Those eight of our comrades hardly had time to say good-bye, and they were led out and hung. It came upon the rest of us like a thunderbolt. Then we began to think we needed something more than we had to be ready to die. We didn't know who would have to go next. There were fourteen of us left. We got a Bible, and began to read and pray. We had prayer-meetings every day, morning and night; and there, in that prison, every one of us found Christ. One of the number is now a preacher of the Gospel. I have been able to hold on since; and my Christian experience is the sweetest remembrance I have of the army."

14—16. God . . fathers,[d] he identifies himself with his hearers as the worshippers of the God of Abraham, etc. **hath chosen thee,** the verb has the sense of committing a work into anyone's hands. So *R.V.*, "appointed." **Just One,** name app. to Christ by Stephen[e] and James.[f] **all men,** including Gentiles,[g] the mention of whom his tact leads him to avoid. **wash,** *Gk.*, "this was the Jewish as well as the Christian doc. of baptism." **name,** "P. carefully avoids mentioning to the Jews this *Name*, except where it is *unavoidable*." (*v.* 8.)

Conversion of St. Paul.—Consider this direction—I. As given to the Apostle on this occasion: 1. The particular things enjoined; 2. The connection subsisting

between them. II. As addressed to all who are convinced of their sinful state. To all such persons it says—1. Seek the remission of your sins simply through Christ; 2. Look to Him alone for all the blessings you stand in need of; 3. Confess Him openly before men; 4. Let there be no delay in this necessary work. *Simeon.*

Prompt conversion.—An Indian and a white man, at worship together, were both brought under conviction by the same sermon. The Indian was shortly after led to rejoice in the pardoning mercy. The white man, for a long time, was under distress of mind, and at times ready to despair; but he was at last brought also to a comfortable experience of forgiving love. Some time after, meeting his *red* brother, he thus addressed him: "How is it that I should be so long under conviction, when you found comfort so soon?" "O brother!" replied the Indian, "me tell you. There come along a rich prince. He propose to give you a *new coat.* You look at your coat, and say, 'I don't know; my coat pretty good. I think it will do a little longer.' He then offer me new coat. I look on my *old blanket.* I say, 'This good for nothing.' I fling it right away, and accept the beautiful garment. Just so, brother, you try to keep your own righteousness for some time; you loth to give it up; but I, poor Indian, had none; therefore I glad at once to receive the righteousness of the Lord Jesus Christ."

17—20. when I was come to Jerusalem, this refers to that visit of the Apostle recorded in Acts ix. 26 seqq. We learn from Gal. i. 18 that three years had elapsed between the conversion of Saul and this visit to Jerusalem, which period is supposed to have been consumed in Arabia (cp. Gal. i. 17). *Cam. B.* **prayed . . temple,** a hint that he did not despise the Temple. **trance,** ecstacy. Some think on the occas. named xi. 30; xii. 25. **quickly,**[a] this first visit to Jerus. lasted 15 dys. **for . . me,** time not to be wasted among rejecters of truth. **and I said,** *etc.*, he supposed that, knowing him, they would the more willingly listen. His previous character would increase the weight of his testimony. **Lord, they know,** *etc.*, the *R. V.* gives "they themselves knew" to mark that the pronoun is emphatic. *Lumby.* **and when,** *etc.*,[b] an additional reason why his sincerity should be believed in.

Paul's vision in the Temple at Jerusalem.—I. The place—"in the Temple." This shows the catholicity of the new convert. II. The season—"while he was praying." There seems to be a natural, invisible, indissoluble connection between the offering of prayer by man to God and the receiving of spiritual blessings from God; the Bible teaches this—1. By doctrines; 2. By practice. III. The form. We may become acquainted with the world of spirits by—1. Consciousness; 2. Testimony. IV. The subject. Christ's command to Paul suggests—1. That He claims authority over the ministry; 2. His spiritual providence over his own agencies and His own ministers. *Morris.*

Change in conversion.—The work of salvation is most truly a *transformation.* "Be ye transformed by the renewing of your mind." You who have been made anew in Christ Jesus, know in your own hearts how great that transformation is. The wolf, with all its bloodthirsty tendencies, feeds quietly with all the amiable gentleness of the lamb; the lion eats straw like the ox; the desert becomes a garden, and the dry land springs of water; nay, what is more wonderful still, stones of the brook become children unto Abraham. The Lord takes the man who is, like the leopard, covered with spots, and cleanses him till he is whiter than snow. He takes the Ethiopian, black as jet, and does but touch him with the matchless blood of Jesus, and he becomes altogether fair and lovely. None of the fanciful transformations of which Ovid sang of old could ever rival the matchless work of God when He displays His power upon the human mind. Oh, what a difference between a sinner and a saint, between "dead in trespasses and sins," and quickened by Divine grace! If God should speak to Niagara, and bid its floods in their tremendous leap suddenly stand still, that were a trifling demonstration of power compared with the staying of a desperate human will. If He should suddenly speak to the broad Atlantic, and bid it be wrapped in flames, we should not even then see such a manifestation of His greatness as when He commands the human heart, and makes it submissive to His love. *Spurgeon.*

21, 22. depart, God's work for him was now appointed, and would begin in His own time, but would be not among Jews or Greeks at Jerusalem, but among the Gentiles in distant places. **audience,** a patient hearing. **this word,** "Gentiles." St. Paul had kept back the word which he was sure would rouse their anger as long as ever he could, and we may well suppose from the conciliatory tone of

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"When there is question made about religion, let us learn by the example of Paul, not to devise any new God, . . . but to cling to that same God, who has revealed Himself to our fathers both in the law, and also by divers oracles." *Calvin.*

"The greatest friend of truth is time, her greatest enemy is prejudice, and her constant companion is humility." *Colton.*

his vision in the Temple

a Ga. i. 18.

b Ac. vii. 58; viii. 1.

"Stephen was slain without any precedent sentence of law, by manifest violence, as by robbers; when it was not allowed to the Jews capitally to condemn any one, even according to the laws." *Leza.*

When Melancthon had the truth opened up to him he thought he could not fail to commend it to others, but soon he had to make the confession that "old Adam was too strong for young Melancthon!"

"A man should never be ashamed to own he has been in the wrong, which is but saying in other words, that he is wiser to-day than he was yesterday." *Pope.*

interruption of his speech by the mob

"P. relates this vision to show that his own inclination and

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prayer had been, that *he might preach the Gospel to his own people;* but that it was by the imperative command of the Lord Himself that He went to the Gentiles." *Alford.*

How many of us sympathize with a young Christian lady who, when a friend remarked that it was a far way to go to Japan, replied, "Yes, very far, if it was only to make money; but not too far to tell the heathen about Jesus." *Wilson.*

"It was a good method observed by Socrates, when he found in himself any disposition to anger, he would check it by speaking low, in opposition to the motions of his displeasure." *Palmer.*

much of his speech that the attention of the crowd had been enlisted, for the speaker was a man of culture and spake their own tongue.

To a missionary about to depart on his work.—I. By whom are you sent? Who speaks in the text? II. Whither are you sent? "I will send thee far hence." III. To whom are you sent? "To the Gentiles." IV. For what end are you sent? A missionary's errand is not one of—1. Science: 2. Politics; 3. Civilization; but—4. It is a work for the spread of the Gospel. V. With what encouragement are you sent? The Lord commands it. That is sufficient encouragement. *Wardlaw.*

Jealous fanatics.—To the story of the Apostle's life and conversion the vast throng had listened silently and intently. They seem to have felt the man's sincerity. But when he spoke "this word," then instantly was aroused the old, deep-seated and incurable jealousy at the thought th. the Gentiles cd. be fellow-heirs w. them of Jehovah's promised mercy, and subjects of their glorious Messiah. Then, on the instant, reason and reverence were forgotten; all sense of right and justice was overborne in a great outburst of mad rage. *Bib. Readers' Com.*

23, 24. cast . . clothes, *i.e.*, "the loose upper robe which could easily be laid aside, and which in such an excitement would interfere with their movements." *Lumby.* As a threat or preparation for stoning; or an impetuous movement of rage and execration. **dust . . air,** with violent agitation of mind. **bade . . scourging,** put to the torture. **that . . know,** ignorant of Heb., he knew not what P. had said; to him it seemed clear that P.'s defence had not satisfied the people.

The danger and the rescue.—I. The Apostle's danger: 1. Founded on his testimony to the truth; 2. Caused by the obstinate pride of the Jews; 3. Threatening a fatal issue. II. The Apostle's rescue: 1. Effected by the feeling of justice in the Roman commander; 2. By the Apostle's privilege of citizenship; 3. By the new opportunity accorded to him for his justification. *Lisco.*

Throwing dust into the air.—A great similarity appears between the conduct of the Jews, when the chief captain of the Roman garrison at Jerusalem presented himself in the Temple, and the behavior of the Persian peasants, when they go to court to complain of the governors under whom they live, upon their oppressions becoming intolerable. Sir John Chardin tells us respecting them, that they carry their complaints against the governors by companies, consisting of several hundreds, and sometimes of a thousand; they repair to that gate of the palace near to which their prince is most likely to be, where they begin to make the most horrid cries, tearing their garments, and throwing dust into the air, at the same time demanding justice. The king, upon hearing these cries, sends to know the occasion of them. The people deliver their complaint in writing, upon which he lets them know that he will commit the cognizance of the affair to some one by whom justice is usually done them. *Paxton.*

he is ordered to be scourged

25—28. thongs,[a] to a block or pillar. **centurion,** who had the execution of the torture. **lawful,** *etc.*[b] **Roman,** the peril of such an assertion, if it were not true, convinces the centurion at once, and though we are not told so expressly we may feel sure that the operation of "tying up" was stopped. **tell me,** confirm if thou canst what I have heard. **great sum . . freedom,** it was sold at diff. times for various sums; and at a high rate in the early part of reign of Claudius. **Paul said,** his citizenship an inheritance. Not because Tarsus was a free city. "How St. Paul came to be a Roman citizen by birth we cannot tell, probably some ancestor for meritorious conduct had been rewarded with enfranchisement."

he claims his right as a free-born Roman

a Ac. xvi. 23.

b Ac. xvi. 37.

Cicero, against Verres, says, "It is a heinous sin to bind a Roman citizen: it is wickedness to beat him; it is next to parricide to kill him; and what shall I say to crucify him?"

"When our hatred is too keen, it places us beneath those we hate." *La Rochefoucauld.*

The privileges of birth.—I. The privileges of birth are not to be despised by Christians. II. A wrong use of them, however, is worse than contempt for them. III. There are times when they may be used as weapons of defence by believers. *The imperishable nobleness of the children of God.*—I. Obtained by regeneration. II. Pledged by the Spirit of God, who bears witness with our spirits that we are the children of God. III. Proved in trial and temptation. IV. Renewed in heaven, where they shall appear with Christ in glory. *Gerok.*

Scourging.—Scourging was a very common punishment among the Jews. It was inflicted in two ways: with thongs or whips made of ropes or straps of leather, or with rods, twigs, or branches of some tree. The offender was stripped from his shoulders to his middle, and tied by his arms to a low pillar, that his back might be more fully exposed to the lash of the executioner, who stood behind him upon a stone, to have more power over him, and scourge him both on the back and breast, in open

court, before the face of his judges. *Paxton. The prevailing plea.*—A man was captured in Cuba, in 1869, by the Spanish troops under suspicious circumstances, and he was condemned to be shot. English by birth and American by naturalization, the consuls of these two nations interfered for his life, but in vain. The condemned man was brought out to be shot. The soldiers were drawn up in file with loaded guns, when the English and American consuls threw over the man their national flags; the Spanish authorities did not dare to fire upon the Cross of St. George or the Stars and Stripes, and the man was saved. "Take heed," the consuls said, "this man is English, this man is an American." *Christian Age.*

29, 30. then . . examined,[a] this is old English for "which were about to examine him" which the *R. V.* gives. **accused,** he had not yet heard even the accusation. **commanded . . appear,** some acc. for this power to summon the Sanhedrin by assuming the chiliarch (Claudius Lycias) was the delegate of the procurator; "he had discovered thus much, that the offence charged against his prisoner was concerning the religion of the Jews. He therefore summons the chief religious authorities as those who were best able to decide whether any wrong had been done." **brought . . them,** trad. (Jewish) says their place of meeting was on Mt. Zion, nr. the bridge over the Tyropœon.

Anxious and prudential fear.—We may distinguish a twofold fear:—1. A fear of solicitious anxiety, such as makes us let go our confidence in God's providence, causing our thoughts so to dwell upon the dreadfulness of the thing feared as to despair of a deliverance. And with such a kind of fear Christ absolutely forbids us to fear those that kill the body; it being very derogatory to God, as if His mercy did not afford as great arguments for our hope as the cruelty of man for our fears. 2. The second sort of fear is a fear of prudential caution, whereby a man, from the due estimate of an approaching evil, endeavors his own security. And this kind of fear is not only lawful, but also laudable. For to what purpose should God have naturally implanted in the heart of man a passion of fear, if it might not be exercised and affected with suitable objects; that is, things to be feared? Now under this sort of fear we may reckon that to which Christ advises His disciples in these expressions, "Beware of men," and "Flee from one city into another." *South.*

CHAPTER THE TWENTY-THIRD.

1–3. earnestly beholding, looked his enemies in the face, calmly, without fear. **conscience,**[b] sense of integrity. **Ananias** (not Annas), s. of Nebedæus; succ. Camydus or Camithus,[c] A.D. 48, Tiberius Alex. being procurator; sent to Ro., A.D. 52, to defend himself bef. Claudius, and was prob. acquitted.[d] **smite . . mouth,** it was not to be permitted that he should assert his innocence. **smite thee,** A. was aft. assassinated.[e] **thou . . wall,** St. Paul calls him "whited wall" because he bore the semblance of a minister of justice, but was not what he seemed. Cp. "whited sepulchres" (Ma. xxiii. 27). **judge . . law,** I am to be tried concerning the law, and according to law. **and . . law?** which A. should have observed.[f]

An outrage of justice by a judge.—I. It was most unprovoked. II. It was nobly met—1. With manly courage; 2. By commendable candor. The best men on earth are liable to be overtaken by temper, and the candor which like Paul's hastens to acknowledge the defect is a rare attribute of excellence. *Thomas.*

Smiting on the mouth.—The Persians smote the criminals who attempted to speak in their own defence with a shoe, the heel of which was shod with iron; which is quite characteristic of the Eastern manners, as described in the Sacred Volume. The shoe was also considered as vile, and never allowed to enter sacred or respected places; and to be smitten with it is to be subjected to the last ignominy. Paul was smitten on the mouth by the orders of Ananias; and the warmth with which the Apostle resented the injury shows his deep sense of the dishonor. *Paxton.* To smite one on the mouth is considered in most countries a mark of contempt. In the East it is often inflicted as a degrading form of punishment. "As soon as the ambassador came in, he punished the principal offenders by causing them to be beaten before him; and those who had spoken their minds a little too unreservedly he smote upon the mouth with a shoe." "By far the greatest of all indignities, and the most insupportable, is to be hit with a shoe, or one of the pandoufles, which the Hindoos

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he is brought before the council

[a] "That declaration and appeal, 'I am a Roman citizen' (*Civis Romanus sum*), which has often brought to many, in remotest lands, aid and deliverance among the most uncivilized of men." *Cicero, in Verr.*

"The Roman captain tells Paul that he obtained the immunities of a Roman with a great sum; and shall we expect so much a nobler and more advantageous adoption perfectly gratis? Look that God should change His whole economy for our ease, give us an eternal inheritance discharged of those temporal incumbrances Himself has annexed to it? This were, sure, as unjust a hope as it would be a vain one." *Art of Content.*

he asserts his innocence

[b] 2 Ti. i. 3; Ac. xxiv. 16; 2 Co. i. 12; He. xiii. 18; 1 Pe. iii. 15, 16.

[c] *Jos. Ant.* xx. 5. 2.

[d] *Jos. Ant.* xx. 6. 3.

[e] *Jos. Wars* ii. 17. 9.

[f] Le. xix. 35; De xxv. 1.

"P. here spake 'unadvisedly with his lips,' yet this was a true prophecy. A. was guilty of many crimes, his house was burnt in a sedition raised by his own son, and he himself was drawn out fr. a place of concealment by the *sicarii*, and slain. A remark'ble retribution; he who connived at the

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conspiracy of assassins against P. died by the hands of an assassin." *Wordsworth.*

he is reproved for reviling the high priest

"It is the precept of Solomon, that the rulers be not reproached no, not in our thoughts, but that we draw our very conceit into a modest interpretation of the rdo ngs. The holy angel would give no sentence of blasphemy against the common slanderer, but said, 'The Lord rebuke thee.'" *Bacon.*

the council is divided

a Ac. xxvi. 5.

b Ac. xxviii. 20.

c Ma. xxii. 23; Mk. xii. 18; Lu. xx. 27.

"P. did not use craft of reason or dialectical strategem, but simply invites to his defence those who were less far removed from the truth." *Bengel.*

"In Christian prudence, we are so to look at everlasting life hereafter as not to neglect this here: but may contrive for the conveniences of this life to avoid what may be dangerous, or incommode us, provided we do nothing that is against the other." *Allestry.*

Divine consolation

"The Apostle could hardly be otherwise than downcast with the events of the previous day. He had entered

commonly wear on their feet. To receive a kick from any foot, with a slipper on it, is an injury of so unpardonable a nature, that a man would suffer exclusion from his caste who could submit to it without receiving some adequate satisfaction. Even to threaten one with the stroke of a slipper is held to be criminal, and to call for animadversion." *Dubois' Description of the People of India.*

4, 5. revilest . . priest? So styled because he sat on the judgment-seat as God's representative, cp. De. xvii. 8—13. In the Old Test. the priestly, and even other, judges are sometimes called by God's own name "Elohim." (See Ex. xxi. 6, xxii. 8, 9, and cp. Ps. lxxxii. 1.) **wist not,** "It is most consonant with St. Paul's character to believe that either his own physical deficiency (imperfect sight), or some lack of the usual formalities or insignia, made him unable to distinguish that he who had given the order was really the high priest." **for . . written,** and he gracefully acknowledges that he should have remembered the law.

Paul's admission of error.—Even in the vehemence of carnal zeal, a servant of God does not belie of whose Spirit he is the child. I. The cause of his vehemence; it is the evil that excites him, the right for which he is jealous. II. The manner in which it is expressed; even in anger he does not forget his own dignity nor his reverence for God. III. The victory which he obtains over his passion, whilst he ingenuously confesses it with calm composure, and manfully masters it. *Gerok.*

Paul answering the high priest.—The pungency of the Apostle's reproof needs no other justification than the one he gave. Luther was wont to launch such thunderbolts, and great and earnest men in all ages have brought their unjust judges suddenly to the bar. Ananias seems to have been struck dumb, and some courtiers or aspirants for favor endeavored to shield their astonished patron by flinging his official dignity over the ermined culprit whose conduct they dare not excuse. For Paul there is no need for apology. He had cause to be angry, and in his apology made clear an important distinction between the office and the man. He respects the priesthood while he denounces the criminal. *Arnot.*

6—8. part . . Pharisees, and all against him. **he cried out,**[a] *etc.*, thus identified himself with the strongest and most reverenced party. **hope . . question,**[b] the true reason of my position is my advocacy of the prominent doctrine of the Pharisees. **divided,** "Here the saying held good, in a good sense, 'Divide, et impera,' *divide, and you will thereby command.*" His judges now took opposite sides. **for,** *etc.*,[c] notes, Mk. xii. 18—23.

The creed of the Sadducees.—I. Unbelief in immortality, a radical error: 1. A positive confusion; 2. A positive mistake. II. Ignorance the main source of this unbelief: 1. Want of Scriptural knowledge, or of honest perseverance in seeking it; 2. Want of spiritual experience; 3. Want of sincerity of purpose. *The beautiful idea of the future life.*—I. Elevated above temporal transitoriness. II. Like the angels of God. III. A life in heaven. *Lange.*

Nae strife up here.—It is related that an old Scotch Elder had once a dispute with his minister at an Elders' meeting. He said some hard things, and almost broke the minister's heart. Afterward he went home and the minister went home too. The next morning the Elder came down, and his wife said to him: "Ye look sad, Jan, what is the matter with ye?" "Ah!" he replied, "you would look sad too, if you had such a dream as I have. I dreamed I had been at the Elders' meeting, and had said some hard things, and had grieved the minister; and when he went home I thought he died, and went to heaven; and thought afterward I died too, and went to heaven; and when I got to the gates of heaven, out came the minister, and put out his hands to take me, saying, 'Come along, Jan, there's nae strife up here—I am happy to see ye.'" The Elder went to his minister directly to beg his pardon, and found he was dead. The Elder was so stricken with the blow, that two weeks after he also departed: "And I should not wonder," said he who related the incident, "if he met the minister at heaven's gate, and heard him say, 'Come along, Jan, there's nae strife up here.'" *Presbyter.*

9—11. cry, confused babble of many voices. **scribes,** learned men of Pharisees. **strove,** violently contended. **let . . God,** these words are not found in the oldest MSS., and it may be that St. Luke left the sentence as an incomplete exclamation. This the *R. V.* has endeavored to represent by rendering the preceding clause, "And what if a spirit hath spoken to him, or an angel." *Cam. B.* **when . . them,** what a scene in a court of justice, the judges fighting over a

prisoner! This was the court in wh. Jesus had been condemned. **bring . . castle,** for his personal safety. **Lord . . him,** appearing in a vision as before at Corinth, chap. xviii. 9. **must . . Rome,** a desire which he had long entertained.[a]

The Divine encouragement given to us in the accomplishment of the great purposes of life.—I. The difficulties and dangers which surrounded Paul: 1. The conspiracy, secretly formed against his life: (1) It was sufficiently strong to render its success morally certain; (2) It was not in itself improbable that Lysias would grant their request; 2. The trials before the Roman governors, through which Paul was to pass before he could arrive at Rome; 3. He would again be placed in circumstances where the recollection of this promise would come to him. II. The assurance given in this vision, as an illustration of what may occur in our lives, of the arrangements which God has made to keep us from despondency and despair. *Barnes.*

Consolation in trial.—A poor but worthy inhabitant of Paris once went to the bishop with a heart almost overwhelmed. "Father," said he, with the most profound humility, "I am a sinner; I feel that I am a sinner; but it is against my will. Every hour I ask for light, and humbly pray for faith; but still I am overwhelmed with doubts. Surely, if I were not despised of God, He would not leave me thus to struggle with the Adversary of souls." The bishop thus consoled his sorrowing son: "The King of France has two castles, in different situations, and sends a commander to each of them. The Castle of Montleberry stands in a place remote from danger, far inland; but the Castle of La Rochelle is on the coast, where it is liable to continual sieges. Now, which of the two commanders, think you, stands the highest in the estimation of the king, the commander of La Rochelle, or he of Montleberry?" "Doubtless," said the poor man "the king values him the most who has the hardest task, and braves the greatest dangers." "Thou art right," replied the bishop. "And now apply this matter to thy case and mine; for my heart is like the Castle of Montleberry, and thine like that of La Rochelle."

12—15. Jews, the men who banded themselves thus together were probably belonging to the Zealots of whose fanaticism Josephus gives several instances. **curse,** it was an invocation of God's vengeance upon themselves, if they failed to do the work which they undertook. **eat . . drink,** so that there was no time to be lost; their work must be promptly executed. **forty,** number and craft, etc., against one. **came . . elders,** "who were most likely of the Sadducees' part, and who therefore would have no wish to save St. Paul's life." **now therefore,** *etc.*, man proposes, God disposes.[b] **near,** to the place of meeting. Hence the council would appear to be free fr. all complicity.

Paul in the castle at Jerusalem.—I. A visit from Christ (*v.* ii). This visit was—1. Timely; 2. Cheering. In Christ's words we observe: (1) Commendation; (2) Information. II. A conspiracy of enemies. This was—1. Malignant; 2. Determined; 3. Strong; 4. Cunning. III. The interposition of Providence. We find Providence—1. Thwarting the evil; 2. Delivering the good. *Thomas.*

The plot discovered.—The name of Wishart is well known in Scotland, where he acted a distinguished part in the reformation of religion, which rendered him a constant object of the hatred of the Popish party. Cardinal Beaton frequently formed plans to take away his life. At one time he procured a letter to be sent to him as from an intimate friend, the Laird of Kinnier, in which he was requested to come to him without delay, as he had been seized with sudden illness. In the meantime, the cardinal had provided sixty men to waylay him, and deprive him of life. The letter having been delivered by a boy, who also brought a horse to convey him on his journey, Wishart set out, but suddenly stopping by the way, avowed to the friends who had accompanied him his strong conviction that God did not will that he should proceed; for that there was treachery in this business. They went forward without him, and discovered the whole plot, by which means his life was preserved.

Failure of a wicked design.—Mr. Thorowgood, a minister of the seventeenth century, having reproved the sin of swearing, one of his hearers, sensible of his guilt, and thinking he was the person particularly intended, resolved to kill him; and in order to do it, he hid himself behind a hedge, which he knew Mr. Thorowgood would ride by when he went to preach his weekly lecture. When Mr. T. came to the place, he prepared to shoot him, but his piece failed, and only flashed in the pan. The next week he lay in the same place with the same design. When Mr. T. came up, the wretched man attempted to fire again, but the piece would not go off. Upon this, his conscience accusing him for such wickedness, he went after him, and, falling

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the Temple and undertaken the Nazarite vow with a view of conciliating the Jews and he had only been saved from being torn in pieces of them through the interference of the Roman commander." *Lumby.*

a Ac. xix. 21; Ro. i. 13.

"False religions brook no contradiction: and what is wanting in argument is made up by force." *Manton.*

"A wise man is out of the reach of fortune; and all attempts upon him are no more than Xerxes' arrows, they may darken the day, but they cannot obscure the sun."

the forty plotters and their vow

b Ps. xxxvii. 32, 33; Pr. xxi. 30; Is. viii. 10.

"Truth and righteousness may be found and practised with half the pains that are often employed to 'search out iniquity' and establish error." *Bp. Horne.*

"Other sinners serve the devil for pay; but cursers and swearers are volunteers, who get nothing for their pains." *T. Boston.*

"God is heaping up so many gains for you in heaven, as your enemy is curses on earth." *Augustine.*

"The qualities of your friends will be those of your enemies: cold friends, cold enemies; half friends, half enemies; fervid

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friends, warm enemies." *Lavater.*

Paul is warned by his nephew

"Some of those Christian 'kinsmen' whose names are handed down to us (Ro. xvi. 7, 11, 21); possibly his sister, the playmate of his childhood, and his sister's son, who afterwards saved his life, may have been gathered by his exertions into the fold of Christ." *Cony. and How.* i. 116.

"Every creature is that to us wh. God makes it, and no more." *P. Henry.*

"The moral certainty, however great, of an end wh. rests in other hands, does not dispense with the diligent employment of such righte'us means, conducive to it, as are entrusted to our own." *J. Miller.*

Paul sends his nephew to Lysias

"If you have promised what is wrong, be unfaithful to your promise; if your vow be evil, abandon your determination; for that promise must needs be impious which can only be performed by your acting wickedly. . . . Unlawful oaths are laudably broken, and damnably kept." *Isidore.*

"Real friendship is a slow grower, and never thrives, unless engrafted upon a stock of known and reciprocal merit." *Chesterfield.*

Lysias resolves to send Paul to Cæsarea

down on his knees, with tears in his eyes related the whole to him, and begged his pardon. This providence was the means of his conversion, and he became, from that time, a serious Christian.

16—18. Paul's . . son, very often but little is known of the kindred of great men. **heard . . wait,** "murder will out," says the prov. **went . . Paul,** either this visit was by special favor, or indicates mild treatment, or shows that P. was rather a man under protection than a prisoner in custody. **centurions,** to whose care he had been confided. **chief captain,** who had power to dispose of the business, and in whose integrity P. had confidence. **prisoner,** *Gk.*, the chained one.

The conspiracy discovered and revealed to Paul and the governor.—There is nothing so finely spun which will not at length come to light—I. For the protection of the righteous; II. To the confusion of the wicked. *Starcke.*

Occasions of friendship.—There is such a natural principle of attraction in man towards man, that having trod the same tract of land, having breathed in the same climate, barely having been born in the same artificial district or division, becomes the occasion of contracting acquaintances and familiarities many years after: for anything may serve the purpose. Thus, relations merely nominal are sought and invented, not by governors, but by the lowest of the people, which are found sufficient to hold mankind together in little fraternities and copartnerships; weak ties, indeed, and what may afford fund enough for ridicule, if they are absurdly considered as the *real principles* of that union; but they are, in truth, merely the *occasions*, as anything may be, of anything to which our nature carries us on, according to its own previous bent and bias: which occasion, therefore, would be nothing at all, were there not this prior bias or disposition of nature. *Butler.—Friendship in adversity.*—Many will court you while you have much to give; when you need to receive, the number of your friends will be diminished, but their quality will be improved. Your misfortune, like a blast of wind upon the threshed corn, will drive the chaff away, but the wheat will remain where it was. How very sweet sometimes is the human friendship that remains when sore adversity has sifted it! *Arnot.*

19—21. took . . hand, "The chief captain would naturally incline to favor Paul after his conversation with him, rather than his Jewish accusers. We can gather this from the tone of the letter which he subsequently sent to Cæsarea." **privately,** fr. the centurion's ignorance he deemed this a private matter. **and . . said,** *etc.* (*see* on *vv.* 12—15). **for . . wait,** they were then carrying out their plot, and were bound to execute it speedily to shorten their fast. **promise,** *i.e.*, the prom. to the council to bring P. down.

The Lord protects His people.—I. They require His protection against the crafty designs of enemies, who—1. Unite against the righteous; 2. Disguise themselves under a pious appearance. II. They experience such a protection from the Lord, who—1. Brings the wickedness to light; 2. Directs the hearts of men for the good of the righteous. *Lisco.*

Sympathy of friendship.—Friendship is one of the greatest boons God can bestow on man. It is a union of our finest feelings; an uninterested binding of hearts, and a sympathy between two souls. It is an indefinable trust we repose in one another, a constant communication between two minds, and an unremitting anxiety for each other's souls. What, then, is the root, the cause, of friendship? Sympathy. Sympathy conceives friendship; friendship, love. Love is friendship. The tree that bears love, bears also friendship. Where friendship exists between two persons, there is also, always, hope; in adversity there is always a support, a refuge, a knowledge of there still remaining some succor; and as a babe cries for its mother for nourishment, so do we in adversity run to friendship for advice, fully relying on some means by which it may release us from the troubles of the world. And in true friendship there is cultivated such a love of God, such a devotion for the Creator of the world, that the chains become adamant. Friendship having thus a righteous appreciation of the Almighty's goodness and power, and a knowledge of His injunctions to the righteous, and the reward they may expect hereafter, it spreads around, everywhere, joy and happiness, causing not only fresh unions, but, with praiseworthy Christian exertion and love, rendering them inflexible. *Hill.*

22—24. see . . me, or his purpose to save P. might be thwarted by the the craft of *hungry* plotters. **two,** less not suf. to command so large a force. **spearmen,** lancers, light-armed troops. **third hour,** ab. 9 P.M. **beasts,** of

burden, for P. and luggage. **Felix,**[a] app. gov. of Judæa by Claudius, A.D. 52. Originally a slave, he was a "man of energy and talent, but avaricious, cruel, and licentious."

The murderous covenant of the enemies and the gracious covenant of the Lord.—I. The murderous covenant of the enemies against Paul is powerful—1. By their number—forty against one; 2. By their design—sworn to kill him; 3. By their means—craft and dissimulation. II. But the gracious covenant of the Lord with His servant is more powerful: 1. He discloses the designs of the wicked; 2. Against powerful enemies he stirs up yet more powerful protectors—(1) Against the chief priests, the Roman chief captain; (2) Against forty conspirators, more than four hundred soldiers; (3) He brings him uninjured out of the den of murderers. *Gerok.*

The conspiracy made to further God's plans.—God had promised that Paul should preach the Gospel in Rome. This conspiracy was one part of the means by which that plan was carried out, and Paul enabled to realize his hopes and desires. It was the way to Rome, though he, at the time, could not see how. During the siege of Sebastopol, a Russian shell buried itself in the side of a hill without the city, and opened a spring. A little fountain bubbled forth where the cannon shot had fallen, and during the remainder of the siege afforded to the thirsty troops, who were stationed in that vicinity, an abundant supply of pure cold water. Thus the missile of death from an enemy, under the direction of an overruling Providence, proved an almoner of mercy to the parched and weary soldiery of the allies. *Congregationalist.* An old Persian fable reads thus: God created the earth a vast, level, barren plain, with not a green thing on it to be seen—not a flower, not a bush, not a tree on it. He came forth to view His new creation, and determined to adorn it with beauty; and He sent his angel to sow broadcast over the world the choicest seeds. In one place they dropped the magnolia; in another the orange; all over the world they scattered the seed that should spring up in beauty. Satan, on his dark, black wing, followed, and saw the unburied seed lying all over the earth, and he said: "This is the work of the Almighty, and I will destroy it." So he went to work, and every seed that could be found he buried out of sight in the soil, and as if to make this work complete he summoned the rains of heaven, and they fell upon the earth and saturated it that the seed might rot away. Then, with his arms folded, and a malignant smile of satisfied pride, he looked to see the chagrin of the Almighty when He should behold His work destroyed. But as he gazed the seed germinated; it broke through the shock, shot through the ground, and came up in forms of beauty everywhere; and the apparent ruin had become an Eden of loveliness, of beauty. *Dr. Eddy.*

25—29. manner, form, to this effect. "As both the writer and receiver of the letter were Romans, it is most likely that Latin would be the language of the original." **Claudius Lysias,** thus we learn the name of the chiliarch. **most excellent,** most noble, an honorary title. **governor,** procurator, or viceroy. **greeting,** salutation. **with . . army,** with my soldiery. **understood . . Roman,** the chief captain put this in such wise as to claim credit for interference on behalf of a Roman citizen, and in so doing omits to state that it was only when Paul was about to be scourged and protested against it, that he was discovered to be a citizen of Rome by birth. **law,** Jewish customs with wh. we Roms. do not meddle. **worthy,** deserving in a Rom. sense. **death,** the Roms. alone having the power to inflict cap. punishment.

The letter of Lysias to Felix.—I. The title given to the Roman governor. II. The injustice done to the Apostle by Lysias. III. The trifling manner in which he speaks of the great things in question concerning Christ. IV. How this very slighting of the controversies in dispute is overruled by God for the Apostle's good. *Burkitt.*

The commandant's letter.—A letter wh., in its obvious genuineness, exhibits a very dexterous mixture of truth and falsehood, It was one of those abstracts of criminal charges called *elogia* wh. it was the custom to write in submitting a prisoner to the cognizance of a superior judge; and it was ingeniously framed w. a view to obviate beforehand any possible charge of illegal conduct toward a Roman citizen. *Farrar's St. Paul.*

30—33. when . . man, to kill him—a Roman. **sent . . thee,** for his protection, and final trial at the highest Rom. civil tribunal in Judæa. **gave . . him,** in place of hearing fr. the plotters of P.'s death, they receive the news of

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a "In every form of cruelty and lust, he exercised the prerogative of a king in the spirit of a slave." *Tacitus, Hist.* 5. 9.

Felix was the bro. of Pallas, the favorite of Claudius, and freedman of Antonia, the mo. of Claudius.

"It is rarely seen, in the events of life, that the designs of man accord with those of God. That of Lysias here was to place the person of Paul out of danger; that of God, to preserve Paul, and send him afterwards to Rome." *Quesnel.*

Lysias' letter to Felix

"Paul, having understood the Jews' plot ag'nst him, willed it to be revealed to the chief capt'n, and when the chief captain gave him a guard of soldiers to secure his journey, he accepted it, making never a word to the captain or the soldiers that God was not pleased with resisting of force by force; and yet Paul was a man who would himself omit no occasion of teaching men their duty This is another proof that the right of war is not wholly taken away by the law of Christ." *Grotius.*

Paul is conducted to Cæsarea

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P.'s escape, and a command to go themselves all the way to Cæsarea. **Antipatris,** 38 ms. fr. Jerus., built by Herod Gt., on site of anc. *Caphar Saba*, and named aft. his fa. Antipater.[a] **on . . castle,** now that he was out of danger, the footmen returned. **Cæsarea,** ab. 25 ms. farther. By the time the footmen returned to Jerus., the horsemen with P. would be in C. **epistle,** the *letter* of Lysias.

Paul's last departure from Jerusalem.—I. The mournful departure of a witness of the truth, whose message of salvation his blinded people have rejected. II. The glorious triumphant march of an anointed servant of God, whom the Lord leads victoriously through the midst of enemies. III. The solemn homeward journey of a warrior of Christ, who goes to meet his last fight, his last victory, and his last reward. *Gerok.*

The site of Antipatris.—It is a Moslem village, of considerable size, and wholly like the most common villages of the plain, being built of mud. We saw but one stone building, which was apparently a mosque, but without a minaret. No old ruins, nor the least relic of antiquity did we discover anywhere. A well by which we stopped, a few rods east of the houses, exhibits more signs of careful workmanship than anything else. It is walled with hewn stone, and is fifty-seven feet deep to the water. The village stands upon a slight circular eminence, near the western hills, from which it is actually separated, however, by a branch of the plain. *Dr. Smith in Bib. Sac.*

34, 35. province, with an eye, prob., to the proof of his citizenship; or, lest he should trespass on the authority of some other Rom. official.[b] **accusers . . come,** who were ref. to in the letter (*v.* 30). **Herod's . . hall,** prætorium, *i.e.*, his palace built by him. Here some apartment was assigned to him.

Paul in Herod's judgment hall.—I. The prison—a palace : 1. Palaces are not always scenes of pleasure; 2. They have not often opened their doors to so illustrious a guest; 3. Palace patronage sometimes limits Gospel influences; 4. A palace interfering with the spread of truth. Sometimes fetters of iron, sometimes of silk. II. The prisoner—Paul: 1. Truth in bonds; 2. The manacled prisoner, the freedman of the Lord; 3. His prisonhood a Divine intervention for the avoidance of greater dangers; 4. Great trials are sometimes sent as Divine modes of deliverance from greater.

Happiness in a prison.—Samuel Rutherford, in prison, used to date his letters Christ's Palace, Aberdeen. He wrote to a friend, "The Lord is with me: I care not what man can do. I burden no man. I want nothing. No king is better provided than I am. Sweet, sweet, and easy is the cross of my Lord. All men I look in the face, of whatsoever rank, nobles and poor. Acquaintance and strangers are friendly to me. My Well-beloved is kinder and more warm than ordinary, and cometh and visiteth my soul. My chains are overgilded with gold. No pen, no words, no engine, can express to you the loveliness of my only Lord Jesus. Thus in haste I make for my *palace* at Aberdeen."

CHAPTER THE TWENTY-FOURTH.

1—3. five days, "Most naturally this means after St. Paul's arrival in Cæsarea, and the events narrated at the end of chap. xxiii. But it may mean five days after the departure of the Apostle from Jerusalem." **Ananias,** he would be sure to be hot against the Apostle after that speech about the "whited wall." **descended,** *R. V.*, "came down," *i.e.*, from the capital to the sea-coast city of Cæsarea. **with the elders,** "The best MSS. have '*with* certain *elders*.' It is not likely that all of the elders came. Those who came would be Sadducees, and so only a portion of the Council." **orator,** advocate: to plead for them, they being ignorant of the forms of Rom. law.[c] **Tertullus,** prob. a Rom. **informed,** formal declaration of grounds of prosecution. **when he was called,** "The calling referred to is that of the crier of the court calling on the case." **accuse,** three charges in his indictment—(1) sedition (2) heresy, (3) profanation of Temple. "St. Luke has given us but the digest of the advocate's speech." **seeing . . quietness,** flattery.[d] Felix had vigorously suppressed robber-bands, though we learn from Tacitus that his severity in the end bore evil fruit, and it seems probable that his main motive in suppressing other

a Jos. Ant. xvi. 5. 2; *Wars* i. 21. 9.

Now that they were far away from Jerusalem and in no fear of a surprise, seventy horsemen were guard enough for the remainder of the way. But it may give us some idea of the dangerous state of the country at this time when we consider that the chief captain thought it needful to send with this one prisoner a guard of 470 soldiers. We may also form some idea of what the garrison in Jerusalem must have been when so many men could be detached at a moment's notice. *Lumby.*

Paul imprisoned in Herod's palace

b Lu. xxiii. 7; see also *Cony and How.* ii. 335.

"The most natural beauty in the world is honesty and moral truth. For all beauty is truth. True features make the beauty of a face, and true proportions the beauty of architecture, as true measures that of harmony and music." *Shaftesbury.*

"I learn several great truths: as that it is impossible to see into the ways of futurity that punishment always attends the villain; that love is the fond soother of the human breast." *Goldsmith.*

Tertullus the orator

c Lewin, ii. 684.

d Tacitus, Hist v. 9; *Ann.* xii. 54; *Suetonius, Claud.* 28.

plunderers was that there might be the more left for himself. **providence,** care, oversight, rule.

A picture of barristerial depravity.—Tertullus—I. Venally adopting a bad cause: 1. It was the cause of the strong against the weak; 2. Of the wrong against the right. II. Wickedly advocating a bad cause: 1. Base flattery; 2. Flagrant falsehood; 3. Suppressed truth. *Thomas.*

Roman pleaders.—The Jews, being subjected to the Roman Empire, were obliged to transact their law affairs after the Roman manner; but being little conversant with the Roman laws and the forms of the Jurists, it was necessary for them, in pleading a cause before a Roman magistrate, to employ the assistance of some Roman lawyer and advocate, as this Tertullus, who was well versed in Greek and Latin. *Lawyers without a perception of justice.*—Lawyers generally know too much of law to have a very clear perception of justice, just as divines are often too deeply read in theology to appreciate the full grandeur and the proper tendencies of religion. Losing the abstract in the concrete, the comprehensive in the technical, the principal in its accessories, both are in the predicament of the rustic who could not see London for the houses. *Bib. Ill.*

4—6. notwithstanding, though I might say much to the same effect. **tedious,** the notion in the verb is that of stopping a person's way and so hindering him. Tertullus would imply that Felix was so deeply engaged in his public duties that every moment was precious. **found,** proof would have been better than assertion. **pestilent,**[a] a plague-breeder. Paul, a preacher of the Gospel of life and health. **throughout the world,** we must bear in mind that Paul had been assailed at a time when Jerusalem was full of strangers come to the feast. It is not improbable that from some of the Jewish visitors particulars had been gathered about the Apostle's troubles at Philippi, Corinth, Ephesus, and elsewhere. "The world" at this time meant "the whole Roman Empire." Cp. Cæsar's decree (Luke ii. 1) that "all the world" should be taxed. *Lumby.* **ringleader . . Nazarenes,** chief among the followers of Jesus of N. **profane . . temple,** those who advised Paul to that act[b] little thought what would come of it. **and would have judged,** *R. V.* omits the passage beginning w. these words and ending, "to come unto thee" (*v.* 8). Alford would retain the passage. **judged . . law,** in truth, they would have *condemned* him without law or justice.

Are true Christians sectarians, as the world upbraids them?—No; for—I. The Chief whom they follow is not the head of a sect. II. The communion which they renounce is not the Church of the Lord, but only the ungodly world inside and outside of the Church. III. The way which they take is not self-chosen worship, but the old way of salvation, as the Word of God points it out. IV. The praise which they follow after is not empty honor, but to have a conscience void of offence towards God and men. *Gerok.*

Paul was the prince of revolutionists.—Every Christian is a revolutionist. Christianity tears up the foundation, and, after this, begins to build for eternity. Paul was "a ringleader of the sect of the Nazarenes." So the prisoner is not made into a little man even by the paid accuser. Paul never could be held in contempt. Put him where you will, he becomes the principal man in that company. A rich banker said, when some one asked him questions regarding his fortune, "I cannot help it; if I were to-night stripped and turned into the streets of Copenhagen, I would be as rich in ten years as I am now—I cannot help it." Paul could not help being the first man of every company. *Parker.*

7—9. Lysias . . violence,[c] not only an error, but a dangerous one. **commanding . . thee,** giving us much trouble: and, he might have added, when we would much rather have remained at Jerus., and had P. murdered—*according to law.* **whom,** would refer to Paul if we omit the doubtful passage; to Lysias if we retain it. (Comp. *v.* 22.) **assented,** *R. V.*, "joined in the charge." The verb implies much more than assent. They made common cause with their representative, and by their own language reiterated the accusation.

The accusation of Paul before Felix.—We have here a threefold accusation brought against him—I. That he was a mover of sedition; II. A profaner of the Temple; III. A ringleader of the sect of the Nazarenes. What foul aspersions hath malice cast upon innocency! *Burkitt.*

Prejudice in authority.—On the occasion of some visits to Ireland, when Charles Wesley and other preachers were furiously assaulted by the mob, the depositions of

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In two years aft. this panegyric Felix was recalled, was accused by the Jews at Rome, and would have been punished, but for the intercession of his bro. Pallas, then in favor with Nero. *Jos.* xx. 8. 10.

the false charge against Paul

a Ma. x. 25.

Ringleader, the *leader of a ring,* or riotous body; ring still means a circular group of persons of an indefinite number.

b Ac. xxi. 23, 24.

When they say "we have found" it is implied that they have already spent some pains in detecting the evil ways of the prisoner. *Lumby.*

If you follow Christ fully you will be sure to be called by some ill name. They will say—How singular you are. "Mine inheritance," says God, "is unto Me as a speckled bird. The birds round about her are against her." *Spurgeon.*

"The mind's eye is perhaps no better fitted for the full radiance of the truth, than is the body's for that of the sun." *Greville.*

the Jews assent to the charge

c Ac. xxi. 33.

"Personal slanders and contempts are to a minister but as to another man, because his person is as another's person; but slanders and contempts done

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to him, as a minister, *i.e.*, with ref. either to his calling or doctrine, are much greater than to another man, as reaching unto God Himself, whose person the minister represents in his calling, and whose errand he delivereth in his doctrine." *Bp. Sanderson.*

Paul's defence

his denial of the charge

a 1 Pe. iii. 13—17.

"One who undertook a long journey to worship in the Temple was not likely to profane it." *Cook.*

"A defence wh. is over anxious makes a good cause suspicious." *Bishop Hackett.*

he asserts the innocence of his conscience

Heresy, *the taking* and holding of an opinion contrary to the usual belief.

b Ac. xxvi. 22, 23.

c Da. xii. 2; Jo. v. 28, 29.

d Ac. xxiii. 1; 1 Ti. i. 19.

"Conscience" is not so much a faculty, a law, or a function of the soul, as its very essence, the moral self. As is a man's conscience, so is he. The New Testament attaches immense importance to conscience: no less than thirty times is it mentioned. Wherever he went Paul sought to commend himself to "every man's conscience in the sight of God." *Thomas.*

the victims were laid before a grand jury. That body, after considering them, came to the following conclusion: "We find and present Charles Wesley to be a person of ill fame, a vagabond, and a common disturber of His Majesty's peace; and we pray he may be transported." *Tinling.*

Avoid all exaggeration, and be sober, modest, and truthful in all your observations. A whining beggar, who took up his stand at the corner of a street, accosted a Quaker, who was in the habit of passing that way. "Have pity upon me!" said he, "and give me a half-penny to buy a bit of bread; for I have not broken my fast to-day."—"I should pity thee," replied the Quaker, "if I believed thee; but, as thou hast said exactly the same thing every day for the last fortnight, I do not believe there is a word of truth in thy story." *Mogridge.*

10—13. many . . judge, no flattery here; but a hint that justice is expected. We have arrived in the history at about A.D. 58 or 59, and Felix had been made procurator in A.D. 52. So that "many years" is about six or seven. *Cam. B.* **nation,** acquainted therefore with Jewish customs as well as Rom. law. **myself,**[a] asking simply for justice. **twelve,** "The Apostle means that it was easy to find evidence about all that had happened in such a short space of time. Beside which Felix's knowledge of Jewish customs would tell him that this was just the time at which foreign Jews came to Jerusalem." **went . . to worship,** he went on purpose to worship. Was it likely that he would try to profane the Temple? And the verb which he uses expresses all the lowly adoration common among Orientals. He would have Felix know that it was in a most reverent frame of mind that he came to the feast. **disputing,** he was there, indeed, but not teaching. **raising . . people,** not guilty of sedition. Two charges are disposed of. **neither . . prove,** the burden of proof lay on them—the accusers.

Paul's accusation and defence before Felix.—I. The malice of religious bigotry. II. The prostitution of distinguished talent. III. The Christianity of old Judaism. Paul believed in the Jews'—1. God; 2. Scriptures; 3. Resurrection. Christianity is Judaism brightened into noon. IV. The characteristics of a great man: 1. He is not ashamed of an unpopular cause; 2. His highest aim is moral rectitude; 3. He is not afraid to reprove iniquity in the great. *Thomas.*

"*Be not afraid of them that kill the body.*"—The example of Paul in the circumstances before us ought to impel us to the active virtues, courage, self-reliance, zeal. We cannot but admire it, and we ought to be moved to imitate what we admire. 1. There is pressing need of such virtues. Sin is about us in force: it must be resisted and put down. Are we to wait motionless for a deliverer? We do ourselves and others a deep wrong when we represent the power of sin, strong as it is, as so great that the soul is helpless before it. Besides this personal struggle against evil, there is an arduous positive work to be done for righteousness on earth. The conflict between good and evil is continually at full heat. Here is the Gospel: it must be lived and preached. Multitudes around us wait to be won to God. Earnestness and self-sacrifice must be had for their salvation. What labor, demanding zeal and persistency, is called for to evangelize the world! *Bartlett.*

14—16. way . . heresy, better (with *R. V.*), "after the way which they call a sect." St. Paul employs the expression "the way," in that sense in which it soon became well known, to signify "the Christian religion." **God . . fathers,** as the Roms. did, and allowed others to do. **believing . . prophets,**[b] as they profess to. **hope . . God,** hope founded on His Word. **just . . unjust,**[c] not of righteous alone, as some teach. Speaking in the presence of Felix, the Apostle seems to have chosen words to touch the conscience of the Procurator. **exercise,** strive, endeavor after. **void . . offence,**[d] *Gk.*, not made to stumble.

Conscience.—I. The key-note of the whole sentence is that word conscience: 1. It is to man's conscience that Paul says he addresses his Gospel; 2. To his own conscience he appeals for testimony; 3. He speaks of different kinds of consciences: (1) Good; (2) Weak; (3) Evil; (4) Defiled; (5) A conscience branded with sin. II. The conscience which Paul describes himself as striving after is one "void of offence"—an unstumbling conscience. Void of offence, toward—1. God; 2. Men. III. His account of his own effort after the attainment of this clear conscience. *Vaughan.*

Temptation and conscience.—Every one, even a child, has a conscience within him. It is like a candle shining within his heart; like the light in the little grotto;

and this light searches the very inside of the heart, for God has placed it there (Prov. xx. 27). Solomon calls it the candle of the Lord. Happy is he that obtains forgiveness from God for what conscience tells him he has done wrong, and gets grace to act always according to God's Word and a good conscience. I read the other day of a little Sunday-school boy who had gone out to a place, and one Saturday his master gave him a sovereign among his money by mistake for a shilling. Now the boy had a battle about that sovereign. "The sovereign must go back to your master," says Conscience; "it is not yours." "Your master gave it to you," says Temptation. "Keep it, Willie; perhaps it was not a mistake; and if it was, it will never be found out." "You are wrong, Willie, to listen to what Temptation is saying. Listen to what the Bible says, Willie, 'Resist the devil, and he will flee from you,'" says Conscience. "I say, Willie, you will be a blockhead," says Temptation, "if you don't keep the sovereign." "It will be a curse to you as long as you live," says Conscience, "if you do; and then there is another world, Willie. Take it back at once." Poor Willie! It was a sad fight, but Conscience had something more to say yet. "What did the teacher at the Sunday-school talk about last Sunday, Willie? What was the text? 'Thou God seest me.'" "Oh," cried Willie, "*Thou God seest me!*" In a few minutes Willie was at his master's house. The master received the sovereign back: it *was* a mistake. The master said little at the time, but soon after Willie was placed in a better situation, where confidence was required, and from which, by good conduct, he rose to a position of comfort and respectability. He found that, even as respects this world, honesty is the best policy. So Paul says he lived in "good conscience *before God.*" *Gover.*

17—19. after . . years, several, four or five. **alms,** collected, for poor Christians in Jerus., in Macedonia, and Achaia.[a] "It is noticeable that he describes the alms as not for the Christians only, but for his nation, conveying by the word the impression of his great regard for all the Jews." **and offerings,** "These were the sacrifices connected with the vow which he had undertaken. They must be offered in the Temple, and the offerer was not likely to be one who thought of profaning the holy place." **whereupon,** read (with *R. V.*) "amidst which," *i.e.*, engaged in offering which oblations. **purified . . temple,** separated or sanctified as a Nazarite. Very dif. fr. heading a mob. **who . . thee,** they were the real accusers;[b] their absence suspicious. "It was from the Asiatic Jews, perhaps those from Ephesus, that the uproar had at first originated. They were probably on their way home, now that the feast was over."

Paul before Felix.—I. His conduct before the Roman governor—1. The subjects on which he insisted; 2. The deference and respect he showed to his official character; 3. His wisdom in relation to his own position and the vindication of his principles. II. Some observations on the narrative: 1. Preaching of moral subjects is a part of the Gospel; 2. Such subjects only should be dwelt upon as are enforced by principles and motives properly Christian. *Chandler.*

Who ought to have been here.—This also is a skilful argument on the part of the Apostle, it being the custom of the Romans not to judge a prisoner without the accusers face to face. They were not here for two reasons. (1) They would be afraid of the consequences of their actions. They had made themselves liable to punishment for attempting to kill, and for inciting a tumult. *Peloubet.* (2) The policy and interest of the Sanhedrin forbade the presence of the Jews from Asia. Any examination of them in a court of law must have proved that they were the authors of the disturbance, and that it had its origin in circumstances not connected with Palestine, and beyond the cognizance of Roman law. *Schaff.*

20, 21. else, in the absence of the proper witnesses. "The assailants of St. Paul were of two classes, first the Asiatic Jews, who were furious against him because of his preaching among the Gentiles in their cities, then those in Jerusalem who hated him for preaching the resurrection. He challenges them both, and when the former do not appear, he turns to the other." **except . . voice,** "*i.e.*, this exclamation or cry. From xxiii. 6 we see that St. Paul lifted up his voice, when he mentioned the resurrection."

Paul's speech before Felix.—His whole speech shows the composure of a heart which is strengthened by the Lord. Observe—I. The temperateness with which he listens to the accusations of Tertullus. II. The uprightness with which he avoids all flattery toward Felix, although he honors his office. III. The fearlessness with which he wards off unrighteous accusations. IV. The simplicity with which he gives an unvarnished statement of the circumstances of the case. V. The boldness with which

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"The world will never be in any manner of order or tranquillity, until men are firmly convinced that conscience, honor, and credit are all in one interest, and that without the concurrence of the former, the latter are but impositions upon ourselves and others." *Steele.*

demands the presence of his original accusers

a Ro. xv. 25, 26; 1 Co. xvi. 1—4; 2 Co. viii. 1—4.

b Ac. xxi. 26.

"He is good that does good to others. If he suffers for the good he does, he is better still: and if he suffers from them to whom he did good, he is arrived to that height of goodness, that nothing but an increase of his suffering can add to it: if it proves his death, his virtue is at its summit; it is heroism complete." *La Bruyère.*

"The history of all the world tells us that immoral means will ever intercept good ends." *Coleridge.*

and vindicates his conduct before the council

"Here is the blackest calumny, to accuse Paul of violating the law and profaning the Temple at the very time when he is engaged in honoring both. But Paul does not fail to make use of the advantage of his own position; for grace sharpens the wits on such occasions,

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and suggests means of self-defence to those who suffer in the cause of God." *Quesnel.*

Felix adjourns the trial

"Simon Magus is said to have been a friend of Felix; hence, perhaps, his information." *Lewin.*

a "Whether L. was expected or summoned, or ever came to be heard, is very doubtful." *Alford.*

b Ac. xxvii. 3; xxviii. 16.

"It was during these two years probably th. the Gospel of Luke was written. The author had Paul ever near him. Philip the Evangelist was in the same city." *Peloubet.*

Felix sends for Paul, hears him and trembles

c Ac. xii. 1.

d Ac. xxv. 13.

"Though Drusilla was only six years old when her father died, she might have heard of the death of James, the brother of John, and the imprisonment and deliverance of Peter."

e Relying upon the influence of his bro. at court, the infamous Pallas, this man acted as if he had a license to commit every crime with impunity." *Tacitus, Ann.* xii. 54.

"What is faith but obedience to the commands of Christ?" *Salvianus.*

he makes a joyful confession of his faith, hope, and love toward God and man, in short of his true and living religion.

Persecuted innocence.—Then the Shepherds had the Pilgrims to another place, called Mount Innocence, and there they saw a man clothed all in white; and two men, Prejudice and Ill-will, continually casting dirt upon him. Now, behold, the dirt, whatsoever they cast at him, would in a little time fall off again, and his garment would look as clear as if no dirt had been cast thereat. Then said the Pilgrims, What means this? The Shepherds answer, This man is named Godly-man, and this garment is to show the innocency of his life. Now, those that throw dirt at him are such as hate his well-doing; but, as you see, the dirt will not stick upon his clothes; so it shall be with him that liveth innocently in the world. Whoever they be that would make such men dirty, they labor all in vain; for God, by that a little time is spent, will cause that their innocence shall break forth as the light, and their righteousness as the noon-day. *Bunyan.*

22, 23. perfect . . way, better, "the way," *i.e.*, the Christian religion, for which this soon became the accepted name. Felix was more likely to understand something of the relations between Judaism and Christianity, because he had a Jewish wife, Drusilla, daughter of Herod Agrippa I., one who had been brought by her position into connection with the movements of the time. **deferred,** adjourned the trial; put off both parties. **Lysias . . come,** "No doubt he went often between Jerusalem and the residence of the governor."[a] **liberty,**[b] *R. V.*, "indulgence." "That is, there should be relaxation of prison rules in his case." His imprisonment was not to be severe.

The conduct of Felix to Paul.—It was marked by—I. Equity. He would not pronounce sentence before he had thoroughly and fully understood the case. II. Clemency: 1. He suffered the Apostle to be a prisoner at large; 2. He allowed his friends and acquaintances liberty to come and visit him. *Burkitt.*

The benefit of trials.—Stars shine brightest in the darkest night; torches are the better for beating; grapes come not to the proof till they come to the press; spices smell sweetest when pounded; young trees root the faster for shaking; vines are the better for bleeding; gold looks the brighter for scouring; glow-worms glisten best in the dark; juniper smells sweetest in the fire; pomander becomes most fragrant for chasing; the palm tree proves the better for pressing; camomile, the more you tread it, the more you spread it. Such is the condition of all God's children; they are the most triumphant when most tempted, most glorious when most afflicted, most in the favor of God when least in man's; as their conflicts, so their conquests; as their tribulations, so their triumphs. True salamanders, that live best in the furnace of persecution; so that heavy afflictions are the best benefactors to heavenly affections. And where afflictions hang heaviest, corruptions hang loosest; and grace that is hid in Nature, as sweet-water in rose-leaves, is then most fragrant when the fire of affliction is put under to distil it out." *Spencer.* Bunyan in his prison could not understand why God should thus allow him to be shut out from his work for the best twelve years of his life, his soul longing to preach the Gospel, and thousands waiting to hear him. He could not then see, what now is plain, that by the *Pilgrim's Progress* he there wrote, he has been preaching to millions instead of thousands, and for centuries instead of years. *Peloubet.*

24, 25. Drusilla, younger dau. of Agrippa I.,[c] sister of Agrippa II.;[d] mar. to Azizus, king of the Emesenes, whom F. persuaded her to leave, and mar. him. She had a son by F., and with her son was among those who were destroyed by the eruption of Mt. Vesuvius, A.D. 79. **sent . . Paul,** perh. to give Drusilla an opp. of seeing so noted a man. **righteousness,** justice.[e] **temperance,** self-control, esp. chastity. **judgment . . come,** where would then the unrighteous and the intemperate be? **trembled,** the expression is much stronger. It implies that he was filled with fear. Therefore the *R. V.* gives "was terrified." It can hardly be conceived that St. Paul was ignorant of the character of those to whom he was speaking. And the Apostle's themes were exactly those by which he could find the joints in the governor's harness. Of "righteousness" his life's history shows no trace, and for temperance, *i.e.*, self-control, the presence of Drusilla by his side proved that he had no regard. *Cam. B.* **convenient,** this very time should have been the *convenient* season. "The convenient season apparently never arrived."

The contact of Christianity with a heart of corruption and a life of guilt.—I. The truths which Christianity has to address to such a man: 1. Righteousness; 2.

Temperance; 3. Judgment to come. II. The natural and proper effect of such truths on the mind. A feeling of guilt. The design of this is not difficult to understand: 1. No one can explain it, except on the supposition that there is a God who rules over mankind; 2. It is designed to reveal the knowledge of our sin to others; 2. Also, not only to put others on their guard, but to restrain us from sin as well. III. The manner in which these impressions are often met and warded off. *Barnes.—Persuasives to immediate repentance.*—I. Nothing is gained by delay. Do you expect that hereafter you will—1. Be more able? 2. More willing, to repent? or—3. Have fewer and less powerful temptations to encounter? or—4. Fewer crosses to take up? 5. Find stronger inducements to repent? 6. Be more acceptable to God? II. Much is lost by delay. All—1. The present; 2. The future, joys of religion. III. By delay you hazard everything. *Tyler.*

Danger of delay.—There was a man in Chicago who twice determined to give his heart to God, but never had the courage to acknowledge Christ before his ungodly companions. When recovering from a long sickness, he still refused to come out boldly on the side of Christ, saying, "Not yet; I have got a fresh lease of life. I can't be a Christian in Chicago. I am going to take a farm in Michigan, and then I will profess Christ." I asked him, "How dare you take the risk?" He said, "I will risk it; don't you trouble yourself any more about my soul. I have made up my mind." The next week he was stricken down with the same disease. His wife sent for me, and said, "He don't want to see you, but I can't bear that he should die in such an awful state of mind. He says, 'My damnation is sealed, and I shall be in hell in a week.'" I tried to talk and pray with him, but it was no use; he said his heart was as hard as stone. "Pray for my wife and children, but don't waste your time praying for me." His last words were, "The harvest is past," &c. *D. L. Moody.*

To-morrow and to-morrow
Creeps in this petty pace from day to day,
To the last syllable of recorded time;
And all our yesterdays have lighted fools
The way to dusty death."
Shakespeare, Macbeth.

"Procrastination is the thief of time.
Year after year it steals till all are fled,
And to the mercies of a moment leaves
The vast concern of an eternal time."
Young.

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"He reasoned, not of unrighteousness, but of righteousness and chastity; and by holding forth a beautiful picture of these necessary virtues, he left it to Felix to form the contrast and to infer the blackness of his own vices. A masterly stroke! and it effectually succeeded; for, as the prisoner spoke, the judge trembled." *T. H. Horne.*

"The devil cozens us of all our time by cozening us out of the present time." *P. Henry.*

26, 27. money . . Paul,[a] as a bribe to release him. "He had heard the Apostle speak of the contributions which he had gathered for the Jews in Jerusalem. His thought would naturally be that if he could raise money for the needs of others, he could do so for his own release." **after . . years,** since P. first bec. a prisoner at Cæsarea. **Porcius Festus** (*see* xxv. 1). "Josephus (*B. J.* 11. 14. 1) gives him a far better character than his predecessor." **willing . . pleasure,** to make himself popular among them. **bound,** loaded P. again with the chains wh. he had removed.

Felix remands Paul, hoping for a bribe

a Ex. xxiii. 8.

The character, conduct, and destiny of the gaoler and Felix contrasted (comp. with Ac. xvi. 29—34).—They were both—I. Sinners; II. Brought in an interesting manner within the reach of religious instructions; III. Convicted of sin under the instructions which they received; IV. Resolved to engage in the concerns of their salvation. The gaoler—V. Resolved no longer to delay his immortal interests, while Felix put off the subject to a future period; VI. Soon gave evidence of piety, while Felix afforded evidence of increasing hardness of heart. *Calhoun.*

A bribe offered to a judge.—A case was tried before a young Cadi at Smyrna, the merits of which were as follows:—A poor man claimed a house which a rich man usurped. The former held his deeds and documents to prove his right; but the latter had provided a number of witnesses to invalidate his title. In order to support their evidence effectually, he presented the Cadi with a bag containing 500 ducats. When the day arrived for hearing the cause, the poor man told his story, and produced his writings, but could not support his case by witnesses; the other rested the whole case on his witnesses, and on his adversary's defect in law, who could produce none; he urged the Cadi, therefore, to give sentence in his favor. After the most pressing solicitations, the judge calmly drew out from under his sofa the bag of ducats which the rich man had given him as a bribe, saying to him very gravely, "You have been much mistaken in the suit, for if the poor man could produce no witnesses in confirmation of his right, I myself can produce at least five hundred." He then threw away the bag with reproach and indignation, and decreed the house to the poor plaintiff. Such was the noble decision of a Turkish judge, whose disinterested conduct was the reverse of the unjust, time-serving Felix.

"Felix trembled before Paul; for all that he could not leave his covetousness, but even then he sought for a bribe." *W. Perkins.*

"We take cunning for a crooked or sinister wisdom, and certainly there is a great difference between a cunning and a wise man, not only in point of honesty, but in point of ability." *Bacon.*

"Knowledge without justice ought to be called cunning rather than wisdom." *Plato.*

"When a man's life is in debate,
The judge can ne'er too long deliberate."
Dryden.

A.D. 60.

CHAPTER THE TWENTY-FIFTH.

Festus succeeds Felix and visits Jerusalem

1—3. **Festus,** appointed by Nero to succeed Felix,[a] ab. A.D. 60 or 61, died in Judæa in less than two years after. **high priest,** Ishmael, son of Phabi, who succ. Ananias.[b] **desired favour,** wh., as a new governor wishing to propitiate the people, he might be willing to grant. **laying . . him,** anticipating a favorable reply, they already prepared their ambush.

Paul at Cæsarea.—I. The arrival of Festus, and his visit to Jerusalem. II. The appeal of the Jews in Jerusalem to Festus concerning Paul: 1. The national importance attached by the Sanhedrin to Paul; 2. The miserable servility of religious bigotry. III. The reply of Festus—a refusal. Had he not refused, in all human probability, Paul would have been murdered. *Thomas.*

Sadducean malignity.—Two years had passed, yet the hatred of the Sadducaic members of the Sanhedrin remained as bitter and their purpose of assassination as determined as ever. Their malevolent feeling had originated in the vast Christian work Paul had wrought. It had been fostered and intensified by the effective use he had made of his prison liberty at Cæsarea, in still further spreading the Christian truth almost before their very eyes. In all his labor, perhaps most of all in this Cæsarean ministry, he had been undermining their prestige and destroying their power as leaders of the Jewish people. *Butler.*

a *Jos. Ant.* xx. 8. 9.

b *Ibid.* xx. 8. 8.

"Good men have been engaged in the way to their own ruin, and knew it not; but Providence 'met them in the way,' and preserved them by strange diversions, the meaning of which they understood not until the event discovered it." *Flavel.*

Festus returns to Cæsarea and examines Paul

4—6. **answered . . Cæsarea,**[c] "The governor's position was that the prisoner had been placed by his predecessor in a certain state of custody, and that this could not be interfered with." **able,** "The words of Festus to the character of those who should go down, that they should be men of influence such as would fitly represent the powerful body who appealed to him;" *see Gk.*, those in authority. **ten,** *R. V.*, "not more than eight or ten days." **next day,** the accusers of Paul having meanwhile gone down.

Paul before Festus, an instructive example.—Showing how both the children of the world and of the light remain the same. I. The children of the world:—1. Paul's accusers; they have learned nothing and forgotten nothing; they bring forward the old lies, which were brought forward before Pilate against Christ, and before Felix against Paul. 2. His judges; Festus soon, like Felix, surrendered righteousness from a desire to please men. II. The children of God. Paul is the same:—1. In undaunted courage; notwithstanding two years' imprisonment. 2. In meekness and patience; he calmly submits to human law, and confidingly trusts in Divine protection. *Gerok.*

An indefatigable judge.—Lord Burleigh, one of Queen Elizabeth's ministers, on account of his great abilities, indefatigable application, amazing capacity for business, and immovable integrity, is deservedly placed at the head of our English statesmen. His capacity for business appears from the following passage in his life: "Besides all business in council, or other weighty causes, and such as were answered by word of mouth, there was not a day in term wherein he received not threescore, fourscore, or a hundred petitions, which he commonly read that night, and gave every man an answer the next morning, as he went to the hall. Hence the excellence of his memory was greatly admired; for when any of these petitioners told him their names, or what countrymen they were, he presently entered into the merit of his request, and having discussed it, gave him his answer." This was his practice towards persons in all circumstances. He would answer the *poorest*, as well as others, from his own mouth. When at any time he was forced to keep his chamber, or his bed, he ordered that poor suitors should send in their petitions sealed; and upon every petition he caused his answer to be written, and subscribed it with his own hand. "He was prayed for by the poor, honored by the rich, feared by the bad, and loved by the good."

c Ps. xxxvii. 32, 33; Is. viii. 10.

"Horace observes, that pureness and integrity of life was a better safeguard to a traveller than all the arms offensive and defensive which he could put on; and that the lions of the Libyan desert, the serpents of Mauritania, the wolves of Apulia, would suffer a naked virtue to pass by them unmolested. The meaning of all which is this: good angels attend the innocent, the Divine image shines in them, 'The Lord is with them.'" *W. Reading.*

unproved accusations

7, 8. **round,** *i.e.*, round about Paul. **complaints,**[d] heresy, impiety, treason (*v.* 8). **which . . prove,**[e] absence of proof a serious defect in that court.

Paul's appearance before Festus.—I. The charges of Paul's enemies: 1. Heresy; 2. Sacrilege; 3. Treason. II. Paul's denial of them. III. Festus' request of Paul. IV. Paul's refusal of it: 1. His demand for political justice; 2. His consciousness of moral rectitude; 3. His sublime heroism of soul. *Thomas.*

d Ac. xxiv. 5, 6.

e Ma. v. 11, 12.

Complaints answered.—When the first missionaries from America reached the Sandwich Islands, in the spring of 1820, an effort was made by some of the foreigners to have their landing and establishment at the islands forbidden by the government. With this view, their motives were misrepresented by them to the king and chiefs. It was asserted, that while the ostensible object of the mission was good, the secret and ultimate design was the subjugation of the islands, and the enslavement of the people, and, by way of corroboration, the treatment of the Mexicans and aborigines of South America and the West Indies by the Spaniards, and the possession of Hindostan by the British, were gravely related. It was in consequence of this misrepresentation that a delay of eight days occurred before the missionaries could secure permission to disembark. In answer to these allegations, the more intelligent of the chiefs remarked, "The missionaries speak well; they say they have come from America only to do us good; if they intend to seize our islands, why are they so few in number? where are their guns? and why have they brought their wives?" To this it was replied, "It is true their number is small; a few only have come now, the more fully to deceive. But soon many more will arrive, and your islands will be lost." The chiefs again answered, "They say that they will do us good; they are few in number; we will try them for one year, and if we find they deceive us, it will then be time enough to send them away." Permission to land was accordingly granted. Mr. Young, it is said, was the only foreigner who advocated their reception.

9—12. willing . . pleasure, the astute Rom. would find favor with the people he came to rule. **wilt thou,** *etc.*, as a Rom., P. would have a voice in this. **me?** not bef. the Jews. **said Paul,** seeing that Festus would favor his enemies, and doubting how far that favor might go. **I . . seat,** the original implies, "I have been and am standing." The Roman authorities had taken charge of him and had kept him in custody for two years. **where . . judged,** *i.e.*, here, and before thee. **Jews . . knowest,**[a] and am therefore entitled to freedom, rather than to even a fair trial. **refuse . . die,** a Rom. is *willing* to die, a Christian is always *ready*. **I . . Cæsar,**[b] by wh. appeal the Jews were robbed of their prey. **council,**[c] *assessors*, judges chosen by the proconsul to assist him in administering justice. **appealed,** "the Rom. law did not require any written appeal to be lodged in the hands of the court; pronunciation of the single word *Appello* was suff. to suspend all further proceedings."[d] **Cæsar . . go,** thus his visit to Rome was secured.

To Cæsar shalt thou go.—I. Whence this decisive sentence proceeded—1. From Festus as the speaker; 2. From Paul, as the wisher of it; 3. From the Lord, as the designer and confirmer of it. II. To whom it related—1. To Paul, as its subject; 2. To the Romans, as those who should soon be affected by it—many were there converted by Paul; 3. To the world in general. III. The results which followed it: 1. The plans of the Jews for Paul's murder were frustrated; 2. Paul's wish to go to Rome was fulfilled.[e]

"*I appeal unto Cæsar.*"—St. Paul left in all these cases a healthy example which the Church urgently required in subsequent years. He had no morbid craving after suffering or death. No man ever lived in a closer communion with his God, or in a more steadfast readiness to depart and be with Christ. But he knew that it was his duty to remain at his post till the Captain of his salvation gave a clear note of withdrawal, and that clear note was only given when every avenue of escape was cut off. St. Paul therefore used his knowledge and his tact in order to ascertain the Master's will and discover whether it was His wish that His faithful servant should depart or tarry yet awhile for the discharge of his earthly duties. This was an example necessary for the Church in subsequent ages. *Stokes.*

13—15. Agrippa, that is the second son of Herod A. I.,[f] was 17 years old, and at Ro., when his fa. died (A.D. 50).[g] Soon aft. Claudius gave him the principality of Chalcis, etc.:[h] and aft. added the tetrarchy of Philip (A.D. 53), etc.,[i] with title of king.[j] Nero (A.D. 55) aft. enlarged his kingdom.[k] He built a large palace at Jerus.[l] He died (A.D. 100) in the third year of Trajan; fifty-first of his reign, aged ab. 70. **Bernice,** noted for beauty and profligacy, dau. of Agrippa I., sister of Drusilla.[m] Mar. first her uncle Herod, k. of Chalcis; then lived, not without suspicion, with her bro. Agrippa II.; then mar. to Polemon, k. of Cilicia: soon divorced, and after living again with her bro., bec. the mistress first of Vespasian and then of Titus. **came . . Festus,** visit of ceremony to the new Rom. Proconsul. **declared . . cause,** Agrippa was governor of the Temple,[n] wh. P. was said to have profaned. **judgement,** sentence, condemnation.

A.D. 60.

"Justice consists in doing no injury to men; decency, in giving them no offence." *Tully.*

Paul appeals to Cæsar

a Ac. xxvi. 30—32; xxviii. 17—19.

b "This power of appeal having existed in very early times (*e.g.*, the case of Horatius, *Livy*, i. 26), was ensured to Rom. citizens by the *lex Valeria* (*Livy*, ii. 8, U. C. 245), suspended by the Decemviri, but solemnly re-established aft. their deposition (*Livy*, iii. 55, U. C. 305), when it was decreed that it should be unlawf'l to make any magistrate fr. whom there did not lie an appeal." *Alford.*

c A certain number of the citizens of provs. were chos'n as judices for the particul'r cases; and these were called "consiliarii" (*Suet. Tib.* 33) or "assessores" (*Suet. Galb.* 19). *Alford.* See *Jos. Wars*, ii. 16. 1; also *Lewin*, 703 *ff.*

d Cony. and How. ii. 359.

e J. H. Tasson.

Agrippa and Bernice visit Festus

f Ac. xii. 1.

g Jos. Ant. xix. 9. 1.

h Jos. Ant. xx. 1. 3; 5. 2.

i Jos. Ant. xx. 8. 4.

j Jos. Wars, ii. 12. 8.

k Jos. Ant. xx. 8. 4.

l Jos. Ant. xx. 8. 11.

m Ac. xxiv. 24.

n Jos. Ant. xx. 1. 8

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"After some time was spent, they wanted some matter of talk, as idle people employ their invention for this purpose; and so mention came to be made of Paul." *Calvin.*

"The court's a golden but a fatal circle, upon whose magic skirts a thousand devils in crystal forms sit tempting innocence, and beckon early virtue from its centre." *Lee.*

The judgment of worldly men concerning matters of faith.—I. Their highest stand-point is that of civility, as here with Festus. II. Their judgment concerning matters of faith is depreciatory; they reckon them as belonging to the domain of superstition, and pride themselves on not understanding such questions. III. Their sympathy is in such matters, as with Agrippa, an affair of curiosity and fashion. *Lisco.*

The upper classes.—Years ago an attached domestic, presuming on the privilege accorded to his class, roundly reproved his master for the sin of swearing, and gave a broad hint about the judgment to come. The laird, feeling that he had not a leg to stand on, cut the matter short by the remark, "It has pleased Providence to place our family in a superior position in this world, and I trust He will do the same in the next." This is a real case, but in our day a rare one. On the other side there are everywhere many who wear coronets and pray. But between the two extremes of good and evil in the upper ten thousand, how many diversities there are in character and circumstances. *Bib. Ill.*

to whom Festus states the case of Paul

16—19. manner, custom, law. **deliver . . die,** a result the Jews would have attained without even proof of crime (*v.* 7). **license to answer,** *R. V.*, "have had opportunity to make his defence." **delay,** the object of Festus being to show Agrippa that his co-religionists had been courteously treated, and their desire for a trial promptly met. **things . . supposed,** as treason, wh. would have rendered him amenable to Rom. law. **superstition,** *see Gk.*, religion. **one Jesus,**[a] spoken contemptuously. **Paul . . alive,** it is clear that not only had Paul stated the doctrine of the resurrection generally, which the Pharisees accepted, but had also asserted in proof of it that Jesus had risen and "become the first-fruits of them that sleep."

[a] 1 Co. i. 23.

"How will this maxim of the Romans, who had only the light of natural reason to guide them, condemn our hasty judgments! A heathen exactly adheres to the law and custom; and a Christian will neglect the rules of truth, justice, and charity, when he sits in judgment upon his brother." *Quesnel.*

Christ alive, the subject of debate.—I. Why was Christ of all persons the subject of so much observation and debate? 1. Because He claimed the very highest descent; 2. There were proofs embodied in His circumstances and character, which none could or can deny, that were equal to His claims and secured unparalleled notableness to His name; 3. Because of the strange circumstances connected with His earthly history. II. Why was there such emphasis laid upon the fact of His being "alive?" If alive—1. The truthfulness of His character is confirmed; 2. The whole of His sayings were truths of vital importance; 3. The work that He came to do was accomplished; 4. His cause must and will prosper. *D. S. Jones.*

An upright judge.—It is said of Sir John Fitz-James, that the instant he was seated on the bench, he lost all recollection of his best friends that would in the least degree have interfered with the administration of justice. A relation once solicited a favor of him. "Come to my house," said he, "and I will deny you nothing; but in the king's court I must do you justice." The Attorney-General was weak and criminal enough to request his interest on the part of the king in a cause to be tried before him. "I will do the king right," he replied. A verdict was given against the Crown; and the Attorney-General expostulated with Fitz-James, who dismissed the subject by adding, "I could not do His Majesty right, if I had not done justice."

Agrippa desires to hear Paul

20—22. because . . questions, "he did not himself know how to conduct an inquiry on such a subject, and yet the Jews' religion, being now allowed by the Empire, must have its causes adjudicated on." **Augustus,** a title first conferred upon Octavius, now borne by Nero. **Cæsar,** dynastic title of Nero. Opportunity only was wanting. Festus was waiting prob. for a ship bound for Italy. **I . . myself,** unknowingly aiding in fulfilment of prophecy.[b]

[b] Ac. ix. 15.

Augustus, August, worthy of *awe* or honor, majestic. The eighth month of the year, August, was so named in honor of Octavius Augustus.

Why Agrippa wished to see and hear Paul.—I. He himself was born and bred up among the Jews. II. He probably understood something about the Christian religion, and wished to know more. III. Having most likely heard much about Paul, like Herod, who wished to see Christ, he desired to see him from mere curiosity. *Burkitt.*

"There are two excellent sayings of old, bearing upon this point of self-interested partisanship,—our affections are a ready mo'ld to our opinions—our right judgment is soon perverted when we allow it to yield to private feelings." *Ford.*

A legend of Trajan.—It happened on a time, as Trajan was hastening to battle at the head of his legions, that a poor widow flung herself in his path, and cried aloud for justice, and the emperor stayed to listen to her; and she demanded vengeance for the innocent blood of her son, killed by the son of the emperor. Trajan promised to do her justice when he returned from his expedition. "But, sire," answered the widow, "should you be killed in battle, who then will do me justice?" "My successor," replied Trajan. And she said, "What will it signify to you, great

emperor, that any other than yourself should do me justice? Is it not better that you should do this good action yourself, than leave another to do it?" And Trajan alighted; and, having examined into the affair, he gave up his own son to her in place of him she had lost, and bestowed on her, likewise, a rich dowry. Now it came to pass, that, as Gregory was one day meditating in his daily walk, this action of the Emperor Trajan came into his mind, and he wept bitterly to think that a man so just should be condemned as a heathen to eternal punishment; and, entering into a church, he prayed most fervently that the soul of the good emperor might be released from torment. And a voice said to him, "I have granted thy prayer, and I have spared the soul of Trajan for thy sake; but, because thou hast supplicated for one whom the justice of God had already condemned, thou shalt choose one of two things,—either thou shalt endure for two days the fires of purgatory, or thou shalt be sick and infirm for the remainder of thy life." Gregory chose the latter; which sufficiently accounts for the grievous pains and infirmities to which this great man was subjected even to the day of his death. *Legenda Aurea.*

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23, 24. pomp, personal appearance, royal insignia, retinue. **place . . hearing,** hall in Prætorium. **chief captains . . men,** principal military and civil officers. There were 5 cohorts at Cæsarea.[a] **Paul . . forth,** he was led forward by his guards in fetters. **Festus said,** formally opening the proceedings. **multitude . . me,**[b] by their representatives, who demanded his death.

The audience-chamber of the governor at Cæsarea.—I. A drawing-room of worldly glory, by the splendor of the assembled nobility. II. A lecture-room of holy doctrine, by the testimony of the Apostle. III. And lastly a judgment-hall of Divine majesty by the impression of the Apostolic discourse, which discloses the bottom of the heart. *Gerok.*

Vanity of regal pomp.—It is at this moment, more than ever, we are justified in saying with the wise man, "Vanity of vanities; all is vanity." Where is now the splendor of the consulate? Where their brilliancy of lamps and torches; the feast of joyous assemblies? Where are the crowns and magnificent ornaments? Where the flattering reports of the city—the acclamations of the circus—the adulations of thousands of spectators? All have passed away! The wind by one blast has swept the leaves, and now they show to us a dead tree, torn from its roots,—so violent has been the tempest. It lies a broken ruin. Where are the pretended friends—the swarm of parasites—the tables charged with luxury—the wine circulated during entire days; where the various refinements of feasting—the supple language of slaves? What has become of them all? A dream of the night, which vanishes with the day! A flower of spring, which fades in the summer—a shade which passes!—a vapor which scatters!—a bubble of water which bursts!—a spider's web which is torn down! "Vanity of vanities; all is vanity." Inscribe these words on your walls, on your vestments, on your palaces, on your streets, your houses, on your windows, on your doors; inscribe them on your consciences, in order that they may represent it incessantly to your thoughts. Repeat them in the morning; repeat them in the evening; and in the assemblies of fashion let each repeat to his neighbor, "Vanity of vanities; all is vanity." *Chrysostom.*

"Jesus Christ lived in so much obscurity (as to what the world terms obscure) that the Pagan historians, who were wont to record only persons of eminence and things of importance, have scarce afforded Him a slender notice." *Pascal.*

who the next day is brought forth

a Jos. Wars, iii. 4. 2.

b 1 Co. iv. 9; Ac. xxii. 22.

He brought St. Paul therefore before them, and gave the great Christian champion another opportunity of bearing witness for his Master before a family which now for more than sixty years had been more or less mixed up, but never for their own blessing, with Christian history. *Stokes.*

"Give me flattery,—flattery, the food of courts, that we may rock him and lull him in the down of his desires." *Beaumont.*

and introduced to the king by Festus

c Tertull. Apol. 34; *Suet. Octav.* 53; *Tiber.* 27; *Tacit. Ann.* ii. 87.

25—27. I . . death, no crime for wh. the com. punishment is death. **of . . write,** "he had been not a little perplexed ab. the question of heresy; he might hope to derive assistance fr. Agrippa in penning a proper despatch to the emperor." **my lord,** sovereign, a title declined by previous Cæsars as due only to the *gods*,[c] now adopted by Nero. **might . . write,** with Agrippa's aid. **send,** all the way to Rome. **prisoner,** his being a prisoner implying a crime. **withal . . crimes,** and they must be *crimes* to warrant his being sent to Rome.

Festus' statement to Agrippa concerning, and in the presence of, Paul.—In it he indicates—I. His personal conviction in the matter. His words are a strong testimony to Paul's innocence. II. His official embarrassment. He was bound to send Paul to Rome, to the emperor, to be tried. But crimes he could not find. His hope, therefore, was that something would come out before Agrippa that would solve the difficulty. *Thomas.*

An inflexible judge.—Earl Ferrars was executed at Tyburn for the murder of Mr. Johnston, his steward. Very great interest was made with the king, George II., to turn aside the course of justice in favor of this *noble* delinquent; or, if his life might not be spared, that at least he might enjoy the privilege of his peerage, that of being

"Let the great Cæsars of the world then know, that the more subject they are to Christ, the more sure they are of the loyalty of their subjects to them. Neither is there, in all the world, any so firm and strait bond to tie the hearts of their people to them as true religion to God." *Bp. Hall.*

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beheaded in the Tower. But the king steadily rejected all applications on his behalf, declaring that justice could own no difference in rank between him and the victim of his passion; that the blood of a peasant demanded the blood of a nobleman, if he had shed it, as much as that of a nobleman would, in like circumstances, demand that of a peasant; and that this crime had degraded him to a level with the very meanest of criminals.

CHAPTER THE TWENTY-SIXTH.

Paul's speech before Agrippa

introduction

1—3. **Then,** Paul and his case being formally introduced. **Agrippa,** being guest and a king, presides by right of courtesy. **thou . . thyself,** the king little expected to hear such a speech. **Paul . . hand,** "St. Luke here as in other places notices the gesture of the speaker." How did the clank of the chain sound in the ear of Festus? **happy,** fortunate. **answer . . myself,** he needed no better advocate. **before thee,** who as a Jew can understand the matter better than a Rom., however just. **all,** I will omit no clause in the indictment. **Jews,** thy nation, and mine. **especially,** for this reason beyond all others. **expert,** *lit.*, a knower.[a] **patiently,** since he will speak at length, and of matters that, being personal to himself, might not interest a king.

Paul defending himself before Festus and Agrippa.—I. The occasion which called forth the Apostle's address. II. The leading particulars upon which he enlarged. III. The impressions which his representations produced. *Anon.*

Royal courtesy.—Henry IV. of France was standing one day with some of his courtiers at the entrance of a village, and a poor man, passing by, bowed down to the very ground; and the king, with great condescension, returned his salutation just in the same manner; at which one of his attendants ventured to express his surprise, when the monarch finely replied to him, "Would you have your king exceeded in politeness by one of the lowest of his subjects?"

a Rabbinical writers speak of Agrippa as having excelled in a knowledge of the law.

"It is the mark of a clear conscience, not to shrink from a judge, who has an accurate knowledge of the circumstances but even to rejoice, and to call himself happy." *Chrysostom.*

states the reason of his present position

4—7. **manner . . youth,** moral character of life. This of greatest consequence. "The childhood shows the man as morning shows the day." **nation . . Jerusalem,** *R.V.*, "and at Jerusalem." This would imply that even before coming to Jerusalem, the Apostle had always dwelt among his own people, and so was not likely to be one who would undervalue Jewish privileges or offend against Jewish prejudices. *Cam. B.* **knew . . beginning,** "This seems to intimate that there were some among those who were now his accusers who could give evidence about his previous years if they were so minded." **straitest,**[b] strictest. **promise,** of a Messiah.[c] **instantly,** constantly, earnestly. **accused,** charged with a crime in relation to the Messiah; *i.e.*, of regarding Jesus as the fulfilment of the hope.

Paul before Agrippa.—I. His remarkable fortitude. II. His able defence. III. The narration of his miraculous conversion. IV. His call to the important work of the ministry. V. The purport of the message given to him (*see v.* 17, 19). *Stevens.*

Misguided sincerity.—It is often said it is no matter what a man believes if he is only sincere. This is true of all minor truths, and false of all truths whose nature it is to fashion a man's life. It will make no difference in a man's harvest whether he thinks turnips have more saccharine matter than potatoes, whether corn is better than wheat. But let the man sincerely believe that seed planted without ploughing is as good as with, that January is as favorable for seed-sowing as April, and that cockle-seed will produce as good a harvest as wheat, and will it make no difference? A child might as well think he could reverse that ponderous marine engine which night and day, in calm and storm, ploughs its way across the deep, by sincerely taking hold of the paddle-wheel, as a man might think he could reverse the action of the elements of God's moral government through a misguided sincerity. They will roll over such a one, and whelm him in endless ruin. *Beecher.*

b Ac. xxii. 3; xxiii. 6.

c Is. vii. 14; ix. 6; Je. xxiii. 5; xxxiii. 14—16; Ac. xiii. 32, 33; Ro. xv. 8.

"They were unwilling so to do, as thoroughly well aware that Paul's conversi'n even in regard to his life before it, would furnish a most weighty argument of the truth of Christianity." *Bengel.*

Twelve tribes:—The Jews regarded themselves as represenri'g the whole race, and not merely the two tribes of the kingdom of Judah. And this no doubt was true. For tribal names continued to be preserved and with the people of Judah there came back many of the members of the previous captivity of Israel. *Lumby.*

his past life as a persecutor

8—10. **incredible,** as poetic fables were termed by the ancients. Such the resurrection seemed to Festus. **you,** Agrippa, who believe the Jewish Scripture (*v.* 27). **I . . thought,** *etc.*,[d] for I was once as incredulous as any. **contrary to the name,** *i.e.*, to the faith of Jesus Christ, into whose name believers were to be baptized. "Name" is constantly used in O. T. as the equivalent of

d Jo. xvi. 2; 1 Ti. i. 13.

"Godhead." *Cam. B.* **which thing,** *etc.*,[a] Acts viii. 3. **voice,** vote, some[b] think this refs. to vote in the Sanhedrin; others[c] that it means simply that he encouraged the persecution.

The resurrection of the dead.—I. The blessed fact of the resurrection of the body. II. The subjects of the resurrection, or who will be raised from the dead. III. The possibility of the resurrection. What is the resurrection? A verdant and lifeful spring-tide, when one unbounded and amaranthine spring shall encircle all the sons and daughters of our God. *Sharp.*

St. Paul's thought with himself.—What cured Paul of his thinking with himself, and converted him into a believing and obedient Christian? His very first exclamation, after his restoration to moral soundness, furnishes the reply. He acted now in the spirit of that pledge which our Saviour made, when He said, "If any man will do His will, he shall know of the doctrine, whether it be of God." A pledge this so natural, that it was at once assented to by an Indian. "He that is above," said Wesley to the Creek Indians, "will not teach you, unless you avoid that which you already know is not good." One of the Indians answered, "I believe that. He will not teach us while our hearts are not white."—So then we must be content to receive the faith, as prepared for us by God's own hands, and not manufactured out of our inward light, our unassisted mental resources. Then we shall make the grand discovery about which multitudes now fail, that the soul, when she surrenders at discretion, and leans on God, and on God's providences to His Church, with a child's implicit trust, has a sustenance and support before undreamed of; and which reason, fretting for certainties, and often groping in the dark, or seeing as by the light of a tallow candle, never can supply. *T. W. Coit.*

11—13. compelled, *R. V.*, "strove to make them blaspheme."[d] **strange,** foreign. **Damascus,**[e] as an example. The last of the strange cities visited with such purpose. **midday,** "there could be no question about the supernatural character of a light which overpowered the midday glare of an Eastern sun." *Cam. B.*

The glory of the calling grace of Christ in Paul's conversion.—"A pattern to them who should hereafter believe on Him to everlasting life." I. Who was called? Saul, the persecutor. II. How was he called? 1. The light from heaven; 2. The voice. III. How did he receive the call?—it was obeyed by him. *Hofacker.*

From darkness to light.—In the Russian mines in Siberia there are children born who live for years knowing no brighter world than those dim torch-lit depths. They see some light, they have a faint idea of color, but nothing of the wonderful and glorious world above. They cannot even conceive of it. They may not even believe it really exists. Christ coming into the soul with His light, is like bringing one of these children into the upper world of light and springtime. *Peloubet.*

14, 15. and when, *etc.*,[f] Ac. ix. 4, 5, notes. **a voice speaking,** the oldest MSS. have only "a voice saying unto me." Saul alone gathered the import of what was said. **pricks,** *R. V.*, "goad." "The words would imply that God had been guiding Saul towards the true light for some time before, and that this zeal for persecution was a resistance of the divine urging."

Self-injuries received through resistance to the truth.—I. The goads against which the resistance is made by the man who opposes the truth as it is in Jesus. He is fighting against—1. His better judgment; 2. His conscience; 3. The interest of his home—his household's happiness; 4. The Word of God. II. The self-inflicted injuries received through such resistance. And here we notice that—1. These injuries *are* self-inflicted; 2. They are increased by continued resistance; 3. The warfare carried on is unequal, there being no chance of success for the man; 4. Desperate remedies are needful for the injuries received.

Eastern goads.—Wetstein has produced examples of this proverb (derived from agriculture) from both Greek and Latin writers. The same, or one very similar, must have been current among the Hebrews, though this is the only instance of it found in the Scriptures. The common plough in the East at present has but one handle. The same person, armed with a goad six or eight feet long, holds the plough, and drives his team at the same time. As the driver follows the oxen, therefore, instead of being at their side as with us, and applies the goad from that position, a refractory animal of course would kick against the sharp iron when pierced with it. *Opposition to the faith fatal.*—The swordfish is a very curious creature, with a long and bony beak projecting in front of his head. It is also very fierce, attacking other fishes, and trying to pierce them with its sword. The fish has

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a Ac. viii. 1—3; Ga. i. 13; Ac. ix. 13, 14.

b Alford.

c Bengel, Kuinoel, De Wette, Meyer.

"It is a greater miracle to make that which was not, than to repair that which was. Why cannot He raise us after we are turned into dust, who, if we ever were reduced into nothing, could give us a being?" *Augustine.*

There are no circumstances so unpropitious that a loving consecration may not find in them opportunity for witness-bearing for Christ. *Witherspoon.*

his journey to Damascus

d Ac. xiii. 45; Ja. ii. 7.

e Ac. ix. 3 *ff.*

Often and often did the Roman Emperor command the martyrs to curse Christ, and you remember Polycarp's answer—"How can I curse Him? Sixty years have I known Him. He never did me a displeasure, and I cannot and I will not curse Him." *Spurgeon.*

his conversion

f Ac. xxii. 7.

"The world is not so much illuminated by the rising of the sun as is the soul of man made shining and bright when it receives the grace of God by the spirit; for the former illumination, whether we will or no, is followed by the night; but the rays of this

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are strangers to darkness." *Chrysostom.*

"What exile from himself can flee?" *Bacon.*

his commission to the Gentiles

a Ac. ix. 6.

b Is. xxxv. 5; xlii. 6, 7.

c Jo. viii. 12; 2 Co. iv. 6.

d Lu. i. 77—79; 1 Th. v. 5; Ep. v. 8; Col. i. 13; 1 Pe. ii. 9.

e Ep. i. 16—18; 1 Pe. i. 4.

"Christ brought Paul first under discipline, then under instruction." *Augustine.*

"Paul was called *from* heaven to preach the Gospel: but he was called *to* heaven to qualify him for this higher separation, to be an apostle and church governor." *Dr. Allestry.*

"Holiness is not blind. Illumination is the first part of sanctification. Believers are children of the light. Nothing requireth so much wisdom as the matters of God and of our salvation." *R. Baxter.*

"Even in the fiercest uproar of our stormy passions, conscience, though in her softest whispers, gives to the supremacy of rectitude the voice of an undying testimony." *Chalmers.*

his obedience to the call

f Ga. i. 15, 16.

g Ac. ix. 20, 22, 29; Lu. xxiv. 47.

h Ro. i. 16; Ac. xiii. 46.

i Ho. xiv. 2; Joel ii. 13; Ma. iii. 8; xviii. 3.

been known to dart at a ship in full sail with such violence as to pierce the solid timbers. But what has happened? The silly fish has been killed outright by the force of its own blow. The ship sails on just as before, and the angry fish falls a victim to its own rage. But how shall we describe the folly of those who, like Saul, oppose the cause of Christ? They cannot succeed: like the swordfish they only work their own destruction. *Bib. Illus.*

16—18. rise . . feet, *etc.*[a] **things . . seen,** the *glory* that then appeared. "St. Paul dwells not unfrequently in his Epistles on his having seen Jesus." **those . . thee,** the *grace* manifested in conversion of sinners, and his own mercies (*v.* 17). **open . . eyes,**[b] to see themselves as sinners, and Christ as a Saviour. **darkness,**[c] of error, idolatry, superstition. **light,**[d] truth, holiness, joy, hope. **that . . sins,** when thus turned, or converted. **inheritance,**[e] place among believers here, and glorified hereafter. **sanctified by faith that is in me,** better, with *R. V.*, "by faith in me." It is by their belief in Jesus that men are sanctified.

Repentant, forgiven and rewarded.—I. The change we undergo; 1. The enlightenment of the mind—"to know the truth;" 2. The turning of the heart—(1) From darkness and the power of Satan; (2) To light and God; 3. The renewing of the life—to do the right. II. The gift and reward we receive. It consists: 1. Of forgiveness; 2. Of inheritance. *Arnot.*

Divine forgiveness.—In the State House at Albany is an old worn letter, an autograph pardon granted by President Lincoln. Its story is a short one. In the time of war a soldier was arrested, charged with desertion, and, though stoutly protesting his innocence, he was promptly tried, condemned, and sentenced to a deserter's death. With emphatic remonstrance, he bravely prepared to meet his doom. The facts were laid before the merciful President, who was so affected by them that he was convinced that injustice had been done, and, taking his pen, wrote an autograph pardon for Roswell McIntyre, of Co. C, 6th Regiment, New York Volunteers, on condition that he return to and remain with his regiment until it was mustered out of the service. We can better imagine than describe the joy of this man, as the pardon reached him just as he was preparing to die. In the busy activities of army life in Virginia, this incident was apparently forgotten. After the last battle of the war had been fought—the engagement that forced Lee ultimately to surrender—the battle of Five Forks, when the field was being cleared of the dead and wounded, the bullet-riddled body of Roswell McIntyre was found with that autograph pardon of the great President next his heart. Do we who have accepted the atonement of Christ wear His Divine pardon next the heart? *Dean Vaughan.*

19—21. disobedient,[f] as to an idle dream. **vision,** including both the *sight*, and the *sound*. **coasts of Judæa,**[g] *R. V.*, "country of Judæa," of this ministration we are only told, ix. 30, that the brethren finding Saul in danger in Jerusalem, brought him to Cæsarea, and thence sent him to Tarsus. But as Cilicia was sometimes reckoned as a part of the province of Judæa, the preaching in Cilicia may be included in the expression "country of Judæa." *Cam. B.* **Gentiles,**[h] for God would have none perish. **meet . . repentance,**[i] works of a godly life proving that the repentance was sincere and real. **for . . causes,** and no other; certainly not those they allege.

Obedience to God's call.—I. The methods by which we are called. Calling us to God are: 1. His Holy Word; 2. Our own rational nature; 3. The voice of conscience; 4. The events of Divine Providence; 5. The admonitions of living preachers; 6. The voices of strangers; 7. The influence of the Holy Spirit. II. To what we are called: 1. To forsake the ways of sin; 2. To faith in the Saviour; 3. To preparation for another world; 4. To the cause of God. III. The duty of obeying such a call: 1. The effect on a man's character of resisting the influences of God; 2. The feelings of him who has yielded to the Divine summons. *Barnes.*

Our possession of "heavenly visions."—Here it was a voice and a vision too—it was the face and voice of Christ. And this is just as true for all of us. Behind the heavenly influences that play about our paths from veriest childhood, we, too, can hear these words of power and pathos, "I am Jesus." Behind light, and voice, and vision, there is to be traced the personal agency of the personal Lord. Where would Paul have been, and what would he have become, but for this voice and vision from heaven? This is God's way of coming into contact with man. We are not to be

left utterly to ourselves. Voice or vision shall declare to us what we are to be and do, and where to go. Thank God, lights do flash, and fingers do point, bright visions do make the face to smile, and the heart to rejoice, and set the being all astir with a tumult of joy and wonder. *Hooke.*

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"An experience rare, it is to be feared, and uncommon—realized by few—fulfilled by still fewer! What is it? Never to disobey the heavenly visions, never to run counter to the heavenly voices, never to resist the heavenly influences." *Hooke.*

22, 23. help . . God, "The word for help means the succor of an ally." **continue . . day,** cared for by Him whom I try to serve. **small . . great,** men of every *rank, age,* and *degree of knowledge.* **none . . come,** what I preach is of God, founded on Scripture; not my own invention. **Christ,** the Messiah of whom the Scriptures speak. **first,** [a] who should conquer death. **light,** [b] of immortality.

Paul's testimony.—I. The testimony which he bore—1. It related both to Christ Himself, and to His manifestation to the world; 2. In the whole of it he insisted on nothing but what Moses and the prophets had declared before him. II. The circumstances under which he bore it—1. His sufferings; 2. How he was sustained in them. Learn—(1) The real ground of the hatred which faithful ministers have to encounter; (2) The reason we have for thankfulness, if a faithful ministry be continued to us. *Simeon.*

Having therefore obtained help of God, I continue unto this day.—The grace of perseverance is, then, a very precious one. It is the continuance of life in your soul. I have seen little chickens that have died in their shells, without hatching out. They did not pick vigorously enough, or resolutely enough, at the thin white wall that shut them from the sun and air. They gave it up as hopeless, the breaking through of the shell, in which they could see no rift, and so they died. There is many a good intention that dies like an unhatched chick. All that is wanted to perfect it is perseverance, a determination to go on in spite of obstacles, to work on in spite of restraint. Persevere in good, and obstacles will give way and obstructions crack and fall before you. Only he who fights the good fight of faith, and having done all he can, stands on his ground, not driven from it, will be rewarded as a victor. *S. Baring Gould.*

the opposition of the Jews

[a] Ac. ii. 25, 27, 31; Ps. xvi. 10; 1 Co. xv. 20; Col. i. 18.

[b] Ma. iv. 16.

"The prophecies look forward to the times of the Gospel; and the things, then fulfilled, look back to the prophecies; and each confirms the other, meeting all in Christ, who is their truth and centre." *Abp. Leighton.*

"A man of integrity will never listen to any reason against conscience." *Home.*

24. Festus, to whom, as to the Athenians,[c] a resurrection seemed impossible. **loud,** in astonishment at such infatuation. **much learning,** is, literally, "the many writings." As in John vii. 15, where the same word is rendered "letters," it may mean study and learning generally. But it seems better to take it of those writings (viz., the Old Testament) to which Paul had been appealing. For as a religious literature no nation, not even the polished Greeks, had anything to place in comparison with the Sacred Books of the Jews. *Lumby.* **mad,** [d] spoken earnestly. Religious earnestness, common among the Jews, might well seem madness to a sceptical, apathetic Rom.

Missionary enthusiasm not irrational.—I. What we profess to believe: 1. It is the habit of people now to think that it does not much matter whether a man's creed is right or wrong; 2. However important truth may be, it is supposed that certainty is unattainable. These are two of many really dangerous assaults on Christianity; 3. These assaults proceed from these three untenable hypotheses: (1) That a miracle is impossible, or, in other words, that there is no God, or, at least, no free-acting God; (2) If miracles were ever wrought, no testimony could be strong enough to command our belief in them; (3) No testimony, 1800 years old, however strong or clear, can overbear the improbability of any interruption to the common order of nature. II. The soberness of our attempt to bring the world to Christ. Sober, because—1. Every representation in the N. T. of the facts we teach indicates that all men are concerned in them; 2. Human nature, anywhere, is susceptible to their influence; 3. Divine Providence watches over and prospers our work, and with us is the Spirit of God. *Dale.*

The foolishness of preaching.—As soon as the late Mr. Berridge, vicar of Everton, began to preach in a different strain from the neighboring clergy, it was observed they found themselves hurt at the emptiness of their own churches and the fulness of his. The squire of the parish, too, was much offended; he did not like to see so many strangers, and be so incommoded, and endeavored to turn Mr. Berridge out of his living by a complaint to his bishop. Mr. Berridge being sent for by his lordship, he was accosted in the following manner:—"Well, Berridge, they tell me you go about preaching out of your own parish: did I institute you to any other than Everton?" "No, my lord." "Well, but you go and preach where you have no right so to do." "It is true, my lord; I remember seeing five or six

Festus charges him with madness

[c] Ac. xvii. 32.

[d] Jo. x. 20; Mk. iii. 21; 1 Co. i. 23; ii. 24; 2 Co. iv. 3, 4.

"A little philosophy inclineth man's mind to atheism, but depth in philosophy bringeth men's minds about to religion." *Bacon.*

"If you believe me to be in error, it is my glory to deceive myself with such guides." *Jerome.*

"True eloquence is vehement simplicity." *R. Cecil.*

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"In thy discourse take heed what thou speakest, to whom thou speakest, how thou speakest, and when thou speakest. When thou speakest, speak wisely. A fool's heart is in his tongue: but a wise man's tongue is in his heart." *F. Quarles.*

clergymen out of their own parishes playing at bowls." "Pho," said his lordship, "if you don't desist you will very likely be sent to Huntingdon jail." "As to that, my lord, I have no greater liking to a jail than other people; but I had rather go there with a good conscience, than be at liberty with a bad one." Here his lordship, looking hard at Berridge, gravely assured him, "he was beside himself, and that in a few months' time he would be either better or worse." "Then," said he, "my lord, you make yourself easy in this business; for if I am better, you must suppose I shall desist of my own accord; and if worse, you need not send me to Huntingdon jail, as I shall be provided with an accommodation in Bedlam."

he replies to the charge of madness

25, 26. said, how calmly and courteously. **most noble,** courtesy title.[a] **truth,** not of fancy. **soberness,** the word in classical Greek is the opposite to that "madness" unto which Festus said Paul was turned. **king . . things,** he must have heard of the death and resurrection of Christ, and knew the latter had been falsified but not explained. **freely,** boldly, not fearing contradiction even fr. one whose station would make him conversant with the facts. **hidden . . him,** a ruler, having influence to suppress heresy. **corner,** it was public, notorious, though the Jews would hush it up.

[a] Ac. xxiii. 26; 1. Pe. ii. 17.

"If great and good men who meet with rude and insolent treatment in defence of the Gospel, would learn to behave with such moderation, it would be a great accession of strength to the Christian cause."—*Doddridge.*

The Christian enthusiast.—I. The world's opinion—1. Endorsed by the world's great and official personages; 2. Founded upon motives that are incomprehensible, and doctrines and facts that the world neither understands nor cares to investigate; 3. A fallible opinion, pronounced oracularly, upon the manifestation of God's Spirit. II. The Christian fact. What is termed a sign of madness, are words of truth. 1. Some of the strangest utterances in the world have been words of truth and soberness (*ill.*, scientific statements, Stephenson and the first railway); 2. It would have been a clearer sign of insanity for Paul to have known and felt as he did, and have acted differently; 3. Better to be mad, like Paul, through much learning, than mad, like the world, in wilful ignorance of the way of salvation—moral insanity and suicide; 4. Our words are words of truth and soberness, as proved by their making men truthful and sober in the highest sense.

"'Twas the saying of an ancient sage that humor was the only test of gravity; and gravity of humor. For a subject which would not bear raillery was suspicious; and a jest which would not bear a serious examination was certainly false wit." *Shaftesbury.*

The world's opinion of reformers.—The mission of William Carey to India was publicly characterized in the British House of Commons by one of its aristocratic members, as "the mission of a madman"; and even such a man as Sydney Smith, the witty canon of St. Paul's, found in the first batch of missionaries that went out for the evangelization of the heathen, what he thought fit targets for the arrows of his caustic wit and satire. "Little detachments of maniacs!" was the only sentence which his Christian charity could find wherewith to label them. In the domain of science we have the case of Roger Bacon, of whom it has been said by Dr. Friend, that "he was the miracle of his age, and possessed perhaps the greatest genius for mechanical science that has been known since the days of Archimedes." And how was this brilliant experimental philosopher of the thirteenth century treated when he had made known those wonderful discoveries in chemistry, astronomy, and mechanics, which were all anticipations of the inventions and findings of modern science? Why, as all readers of English history are well aware, he was accused by the ignorant monks of his order of being possessed with the devil. It was affirmed that he was a practiser of the black art, and was aided in his search for the philosopher's stone by infernal spirits. These accusations, together with eleven or twelve years' close confinement in a cell, were the rewards which his bigoted and fanatical contemporaries meted out to the "early star preceding dawn" of experimental science and philosophy. And the same rule we shall find holding good in relation to others who were conspicuous pioneers and factors in the social and material progress of the people. *Bib. Ill.*

"Talking much is a sign of vanity: for he that is lavish in words is a niggard in deed." *Raleigh.*

Agrippa is almost persuaded

27—29. king . . prophets? on whom I found my belief and teachings. **believest,** the Apostle answers his own question, for he is sure that Agrippa would not have given a different answer, seeing how anxious all his family were, in spite of their relations with Rome, to be accepted of the Jewish nation. **almost . . Christian,** *R. V.*, "with but little persuasion thou wouldest fain make me a Christian." The very literal translation is, "In a little thou persuadest." We may supply "time," or "talk," or effort." Vincent suggests a good rendering: "You are trying to persuade me off hand to be a Christian." As if he said, "I am not to be made a Christian of so easily as thou supposest." **Paul . . God,** for He only can make thee a Christian, much as I desire it. **thou . . all,** Christianity is needful for all. **almost,** *R. V.*, "I would to God, that whether with little or with much, not thou only . . . might become such as I am," etc. Paul courteously

"Somewhat thou bringest me in mind to become a Christian." *Tyndale, Cranmer.* "In a trice thou art persuading me to become a

passes by any covert sarcasm in the king's words. **except . . bonds,**[a] extending his hands and showing his chain.

The almost Christian.—I. What is meant by an almost Christian? One who wavers between Christ and the world. II. Why so many are no more than such. Because of—1. False notions of religion; 2. Servile fear of man; 3. Prevailing covetousness; 4. Love of pleasure; 5. Instability of character. III. The folly and danger of such a condition. It is—1. Ineffectual to salvation; 2. Prejudicial to others; 3. Ungrateful to Christ. *Whitefield.—Christian character.*—I. Man's character is not naturally Christian. Evident from—1. Consciousness; 2. Observation; 3. Scripture. II. To become Christian should be man's supreme aim. Because—1. It is God's will; 3. He has every privilege of so doing; 3. It is essential to his future happiness; 4. Only thus can he realize the true end of his being. III. Man may *almost* become, yet still fall short of being, a Christian. IV. For the non-possession of Christian character man himself will be culpable. *Johnson.*

Almost a Christian.—What matters it to the skilful seaman that, with helm in hand, and eye continually upon sea and sky, he has carried his well-trimmed bark over many a league of ocean, and filled her with the treasures of other lands, and steered her through many a rocky channel, and carried her through many a furious gale, if, just as the haven is in sight, the tempest takes her and whelms her in the deep? And what matters it if we be almost, if we be not altogether Christians. *Hanna.—Almost saved.*—Almost saved, if it be no more, is, in the end, altogether lost, and that, too, in the most melancholy of circumstances. When, after safely circumnavigating the globe, the *Royal Charter* went to pieces in Moelfra Bay, on the coast of Wales, it was the melancholy duty of a minister in Liverpool to visit and seek to comfort the wife of the first officer, made by that calamity a widow. The ship had been telegraphed from Queenstown, and she was sitting in the parlor expecting her husband, with the table spread for his evening meal, when the messenger came to tell her he was drowned. "Never can I forget the grief, so stricken and tearless, with which she wrung my hand, as she said, 'So near home, and yet lost!' That seemed to me the most terrible of human sorrow. But ah! that is nothing to the anguish which must wring the soul who is compelled to say at last, 'Once I was at the very gate of heaven, and had almost entered in, but now I am in hell!'" *W. M. Taylor.*

30—32. when . . spoken, "the oldest MSS. omit these words." **rose up,** they had been sitting. **talked,** Festus would have Agrippa's opinion. **saying,** both of them. **this . . liberty,** "for aught I see, as regards our belief and practices." **if . . Cæsar,** wh. appeal had taken the case, for both acquittal and condemnation, out of the hands of Festus. "God was using human means for bringing the Apostle to Rome, and so fulfilling his servant's great desire."

The breaking-up of the high nobility after the sermon of Paul.—I. According to appearance, a gracious dismissal for the honest servant of the Lord. II. In reality, an orderly flight before the word of Divine truth. *Gerok.*

Nothing worthy of death or of bonds.—The result of this trial was a complete vindication of Paul before the world. Festus no doubt wrote such a favorable view of the prisoner's case as eventually brought about his acquittal and freedom from his first Roman imprisonment. It certainly procured him kindly treatment after his arrival in the capital (he was allowed to dwell in his own hired house and even to receive a large number of friends and pupils there, chap. xxviii. 17—23, 30, 31). From this time a kindly feeling seems to have sprung up in the king's heart towards that strange Nazarene sect. Stier, in his *Words of the Apostles*, calls attention to the fact of this Agrippa at the outbreak of the great Jewish war, some eight or nine years after the scene at Cæsarea, protecting the Christians, giving them succor, and receiving them kindly into his territory. *Schaff.*

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Christian." *Wordsworth.* "Thou wilt soon persuade me, etc." *Cony. and How.*

a "A masterstroke of true eloquence that the finest orators of Greece and Rome have never equalled! The effect was electrical, and Agrippa felt that if Paul proceeded he must not almost, but altogether, avow himself a Christian." *Lewin*, 711.

"Of all errors in doctrine, we must beware of those wh. come nearest, and border, as it were, upon the truth, and so draw it in to help to defeat itself." *Ambrose.*

Agrippa and Festus have a private consultation

"One effect of Agrippa's decision may have been that Festus modified his report, commended P. to the clemency of the Court of Rome." *Hackett. Cf.* Ac. xxviii. 16.

"Who would seek to escape those bonds, which loosen, rather than bind? Thy bands, O Lord, are the bands of love. More nobly are we restrained by Thine, than set at liberty and emancipated by any other." *Ambrose.*

A.D. 60.

Paul's last voyage and shipwreck from Cæsarea to Cyprus

CHAPTER THE TWENTY-SEVENTH.

1—4. **determined,** the time having arrived. **other,** sending of prisoners to be tried at Ro. a com. practice. **Julius,** perh. Julius Priscus, aft. prefect of Prætorian guards.[a] **Augustus' band,** prob. part of body-guard of Emperor.[b] **Adramyttium,** seaport of Mysia, one of the most considerable towns of that part. **Aristarchus,**[c] a friend of Paul, who, with Lu., was allowed, by the courtesy of the procurator,[d] to accom. P. to Rome. **Julius . . Paul,** perh. he had been a previous observer of P.'s conduct, and may have heard him.[e] **liberty,** but under guard. **friends,** Christians in Sidon. **sailed . . Cyprus,** *i.e.*, N. of Cyprus, so as to have the shelter of that island.[f]

God's reason for causing these external circumstances of Paul's voyage to be related.—I. To teach us that even the strangest and roughest paths of believers are under God's direction. II. To warn us that when things first appear somewhat confused, we are not to despond, but to believe in spite of all difficulties. III. To display to us the godly character of a servant of Christ among the roughest people, and in the most perplexing circumstances.

The Augustan band.—St. Luke informs us (Acts xxvii. 1) that when St. Paul was sent from Cæsarea to Rome, he was, with other prisoners, committed to the care of Julius, an officer of the Augustan cohort; that is, a Roman cohort which had the honor of bearing the name of the Emperor. On this statement Bishop Marsh (*Lectures*, part v. 82 *ff.*) makes the following comment: "Now it appears from the account which Josephus has given in his second book of the Jewish War (*Bell. Jud.* ii. 13. 7), that when Felix was procurator of Judæa, the Roman garrison at Cæsarea was *chiefly* composed of soldiers who were natives of *Syria*. But it also appears, as well from the same book (cap. xii. 5) as from the twentieth book of his 'Antiquities' (cap. vi.), that a small body of *Roman* soldiers was stationed there at the same time, and that this body of *Roman* soldiers was dignified with the title of ΣΕΒΑΣΤΗ or Augustan, the same Greek word being employed by Josephus as by the author of the Acts of the Apostles. This select body of Roman soldiers had been employed by Cumanus, who immediately preceded Felix in the procuratorship of Judæa, for the purpose of quelling an insurrection (*Ant. Jud.* xx. 6). And when Festus, who succeeded Felix, had occasion to send prisoners from Cæsarea to Rome, he would, of course, intrust them to the care of an officer belonging to the select corps. Even *here* we have a coincidence which is worthy of notice; a coincidence which we should never have discovered without consulting the writings of Josephus. But that which is *most* worthy of notice is the circumstance that this select body of soldiers bore the title of Augustan. This title was, of course, known to St. Luke, who accompanied St. Paul from Cæsarea to Rome. But that, in the time of the Emperor Nero, the garrison of Cæsarea, which consisted chiefly of Syrian soldiers, contained also a small body of Roman soldiers, and that they were dignified by the epithet Augustan, are circumstances so minute that no impostor of a later age would have known them; and they prove incontestably that the Acts of the Apostles could have been written only by a person in the situation of St. Luke." *Bible Lore.*

a *Tacitus, Hist.* iv. 11.

b Cohors Augustanorum, *Tacitus, Ann.* xiv. 15; *Suetonius, Nero*, 25; *Dion Cass.* lxiii. 8.

c Ac. xix. 29; xx. 4.

d *Lewin*, 714; Phil. 24; Col. iv. 10.

e Ac. xxiv. 1; xxv. 23.

f The student should, if possible, consult *J. Smith, Esq.'s, Voyage and Shipwreck of Paul*, as well as *Conv. and How.* vol. ii. cap. 23, and *Lewin's Life, etc., of Paul*, cap. xvii.

"Paul, among prisoners indeed, and through various forms of death, yet distinguished by many testimonies, is led to Rome, as by the hand of God Himself." *Beza.*

"The arms are fair, when the intent of bearing them is just." *Shakespeare.*

from Cyprus to the Fair Havens

5—8. **Myra,** S. of Lycia, 2 or 3 m. fr. coast; its port was Andriaca, now identified as the bay of Andraki.[g] Rock tomb and magnificent ruins hereabouts. **Alexandria,** laden with wheat (*v.* 38). "It may be that the same strong wind from the west had carried this vessel to the Asiatic coast. Myra was certainly out of the way for ships sailing from N. Africa to Italy." *Cam. B.* **Italy,** Egypt being one of the granaries of Rome. **many days,** dist. being 130 geog. ms. fr. Myra to Cnidus. One day with a fair wind would have sufficed. **wind . . us,** N. W. wind prevails there in summer.[h] **Cnidus,** town or promontory of coast of Caria. **under,** to leeward of. **Salome,** cape at E. end of Crete, still so called.[i] **Fair Havens,** a harbor in Crete; E. of Cape Matala. **Lasea,** five m. E. of Fair Havens, the site of the old town is still so called by the natives.

The voyage of life.—I. Every ship has a cargo. Paul's had and a part of it was thrown overboard. Many a young man has a full lading of sceptical opinions. When stress of weather comes he will find they are sinking him. Better fling them overboard and save the ship. II. Every ship has a captain. Jesus is the Captain of Salvation; is He your Captain? III. Sooner or later every ship must encounter storms. We must all plan to be ready for dark days and adverse gales. To sail

g *Capt. Beaufort.*

"Where the boats trading with the district still anchor, or find shelter in a deep river opening into it."

h Acc. to Pliny, it beg. in August, and blows for 40 days.

i See *Smith's Voyage*, etc., cap. ii. 73—75.

"The greatest griefs of our life arise from this: that the tempest came unexpectedly." *Carneades.*

into the teeth of a storm without ballast and compass is supreme folly. IV. Some ships make slow progress because foul with barnacles. These must be scraped off. In the voyage of life we must get rid of the barnacles, cut off the evil things, lay aside every weight. V. Every ship makes a last voyage. It may end in shipwreck, it may end in a safe port. Are we heading for the celestial harbor? *Schauffler.*

The ship of Alexandria and its cargo.—Read in succession the 6th, 10th, and the 38th verses of Acts xxvii. The continuous story told by these verses is not seen till they are thus combined. We find that the vessel was a ship of Alexandria, sailing into Italy. We read of the lading; it was therefore a merchant vessel. The cargo, whatever it was (we do not discover this till afterwards), was so valuable that it was only cast overboard in the last extremity. By-and-by we discover that that cargo was wheat. One by one these circumstances drop out "at intervals in the course of the narrative, unarranged, unpremeditated, thoroughly incidental; so that the chapter might be read twenty times, and their agreement with one another, and with contemporary history, be still overlooked." Now how does this consistent narrative coincide with known facts of history? Thus:—Egypt was the great corn-producing country of antiquity. It sometimes grew corn enough in one year to last for two, and supply other countries. The famine-stricken Israelites went down to the valley of the Nile to buy corn in the days of Joseph. In the days of Paul it was the granary of Rome. It was from the Egyptian port of Alexandria that this vessel sailed. Suetonius[a] tells us that in times of scarcity the vessels coming from that port to Italy were watched with intense anxiety as they approached the coast. What was by no means usual in the vessels of that day, these merchant ships of Alexandria were in size almost equal to some of our old men-of-war, and might therefore well accommodate the centurion and his numerous party, in addition to its own crew and lading. *Bible Lore.*

A.D. 60.

Paul profited by delay:—Thank God for delaye. We should think much of the providence of postponement. Why not let God keep the time-bill? This was exactly what Paul needed, and Paul was permitted to enjoy it by the providence of God—a good tossing on the water, a new kind of exercise, an abundance of fresh air. *Parker.*

a "Nam et forte accidit, ut in publica fama Alexandrina navis nunciaretur pulverem luctatoribus aulicis ad vexisse." *Nero*, 45.

9—12. much . . spent, waiting for a change of wind, and in debate on what course should next be taken. **dangerous,** *i.e.*, to undertake so long a voyage. **fast,**[b] wh. fell on 10th of Tisri, ab. time of autumnal equinox. **admonished,** advised, exhorted. **perceive,** the verb rendered "I perceive" implies the results of observation, and does not refer to any supernatural communication which the Apostle had received. Evidently the character of the Apostle had won him the regard and respect of those in charge of the vessel as well as of the centurion. We should bear in mind too that he had seen more of perils by sea already than we gather from the Acts. For some time before this voyage to Rome, he wrote to the Corinthians (2 Cor. xi. 25), "Thrice I suffered shipwreck, a night and a day I have been in the deep." *Cam. B.* **master,** captain. **owner,** custom for shipowners to sail their own ships. **commodious,** not well placed. **more part,** majority, as result of general consultations. **south . . west,** *R.V.*, "looking north-east and south-east." The original is "looking down the south-west wind and down the north-west wind." To look down a wind is to look in the direction in which it blows. So as a south-west wind would blow towards N.E., the *R.V.* appears to give the correct sense,[c] and the haven of Lutro answers these conditions, being open towards the east. *Lumby.*

Paul warns his companions of danger

b Le. xvi. 29; xxiii. 27; *Jahn, Bib. Ant.* 357. "No prudent man thought of putting to sea aft. this season of the year." *Philo.*

c This is the view of best modern critics, as *Alford, Smith, Cony. and How.*

False and true counsel.—I. The true counsel—that of Paul. Let us consider—1. The counsel itself; 2. The way in which it was treated; 3. The effects of disregarding it. II. The false counsel—that of the master and owner of the ship, and "the more part" of the passengers. This advice in reality was caused by selfishness on the part of—1. The master and owner—they would wish the cargo to be at its destination soon; 2. The centurion and passengers—they wished not to winter at Lasea. Of two evils they chose the greater. *Tasson.*

Dangerous sailing.—The fast alluded to fell about the latter end of our September, near the time of the autumnal equinox. But why, it may be asked, should sailing then be reckoned dangerous? The answer is familiar to many readers. Navigation was then in its infancy; ships were not then constructed with strength to sustain the strains arising from the storms attendant on or following the autumnal equinox; and the compass (that mysterious guide when sun and stars are obscured) was then unknown. In the account of the invasion of Britain given by Julius Cæsar in his well-known *Commentaries on the Wars in Gaul*, the following remarkable illustration of the sacred page occurs, showing clearly that though modern vessels navigate our seas at all times of the year, yet a writer, almost contemporary with Paul, records the fact that after the end of September sailing was in his time considered dangerous. Cæsar, relating the circumstances of his withdrawing from the shores of our island, says, that when he had a long time in vain expected ships

"It is not for us, who are passengers, to meddle with the card and with the compass. Let that all-skilful pilot alone with His own work. It is an Almighty Hand that holds the stern of this tossed vessel, and steere it in the course which He knows best." *Bp. Hall.*

"Seas are the fields of combat for the winds; but when they sweep along some flowery coast, their wings move mildly, and their rage is lost." *Dryden.*

A.D. 60.

off Crete, the Euroclydon

a See map, and consult it carefully in studying the entire voyage, *Plate* ix. *Bib. Atlas*, S. P. C. K., or map in *Cony. and How.*

"In this virtuous voyage of thy life, hull not about, like the ark, without the use of rudder, mast or sail, and bound for no port. Let not disappointment cause despondency, nor difficulty despair. Think not that you are sailing from Lima to Manilla, when you may fasten up the rudder and sleep before the wind: but expect rough seas, flows, and contrary blasts: and it is well if, by many cross tacks and veerings, you arrive at the port; for we sleep in lions' skins in our progressunto virtue, and we slide not, but climb, unto it." *T. Browne.*

Clauda, drifting before the wind

b See *Smith*, 106; *Howson*, 373, 405.

"The grand object of travelling is to see the shores of the Mediterranean. On these shores were the four great empires of the world—the Assyrian, the Persian, the Grecian and the Roman. All our religion, almost all our laws, almost all our arts, almost all that sets us above savages, has come to us from the shores of the Mediterranean." *Dr. Johnson.*

"We often see, against some storm, a silence

from France, "lest he should be prevented from sailing by the time of the year, because the equinox was near," he disposed the soldiers more closely in a few vessels he possessed, and, setting sail in a calm night, arrived safely at the opposite shore by break of day.

13, 14. south wind, favorably for ship bound fr. Fair Havens to Phœnix,[a] ab. 40 m. **losing thence,** fr. Fair Havens. **close . . Crete,** *R. V.*, "They weighed anchor and sailed along Crete, close in shore." **arose . . it,** *R. V.*, "there beat down from it;" *i.e.*, fr. the mountains and lofty shores of Crete. Such changes are not unusual in the Mediterranean. Smith's *Voyage of St. Paul.* **tempestuous wind,** hurricane, or typhoon. **Euroclydon,** Euro-aquilo, a violent E.N.E. wind.

Paul on his way to Rome.—I. The ship in which he sailed, an emblem of the Church in her militant state on earth—tossed by tempests, but with a wise pilot at the helm. II. The voyage, neglected in the summer, and undertaken in the winter season, an emblem of the folly of those who think not of their souls till the winter of old age is upon them. Now only is the accepted time, the day of salvation. *Burkitt.*

Euroclydon.—In regard to Paul's Euroclydon, it is no uncommon thing to encounter similar storms at this day in the same part of the Mediterranean. I have followed nearly the exact route of his disastrous voyage, and, as our noble steamer sailed in between Catso and Candia, the Crete of the Acts, we were met by a tremendous wind, which tried the utmost power of her engines. Slowly and laboriously she ploughed her foaming furrow through the troubled sea, close under Crete, for twenty-four hours, and then ran into the harbor of Suda, which we found as quiet as a millpond; and, unlike Paul's Fair Havens, it would be quite commodious for the entire British navy to winter in. Here we remained a "night and a day;" but as the wind did not moderate, the captain became impatient, and sailed out in the very teeth of the gale. For a long time we made very little progress, and, as we ran under a certain island that was called Clauda, I could well understand that such a vessel as that "ship of Alexandria" must have been exceedingly tossed with the tempest. However, by the aid of steam, we were carried in four, instead of fourteen days, to that "certain island called Melita," and into the glorious harbor of Valetta, instead of being wrecked at the entrance of St. Paul's Bay. And though we were also laden with wheat, we were not obliged to cast it into the sea to "lighten the ship." I shall never forget the impressions of that voyage over the seas of Cilicia and Pamphylia, and across the "Adria," where Paul was driven up and down for fourteen days. *Thomson.*

15—17. caught, hurried away. **bear . . wind,** *R. V.*, "face the wind," literally, "to look the wind in the eye." **we . . drive,** "we gave the ship to the gale, and scudded bef. it." **Clauda,** now Gozzo; hence they were driven to the S.W. **come . . boat,** hoist it on board. The boats in old times were not as in modern ships made fast round about the vessel, but were carried on in tow. In stormy weather, there was of course much danger that the boat would be washed away. They were anxious to save the boat, as affording the last means of escape (*v.* 30). **undergirding,** "cables passed round the hull or frame of the ship;"[b] now termed "*frapping.*" **quicksands,** *see Gk.*, the *Syrtis.* Here is meant the Lesser Syrtis, on coast of Africa, S.W. of Crete. **strake sail,** *having lowered the gear;* prob. the mainyard and sail. **driven,** *borne onwards* by the merciless winds and waves.

The dangerous voyage of Paul to Rome.—A type of many a voyage of the bark of Christ. I. The conflict of the ship with the elements—wind and waves. II. The exertions of the sailors: 1. They undergird the ship; 2. They cast the furniture into the sea. III. The apparent hopelessness of safety. IV. The wonderful rescue: 1. Paul's exhortation; 2. God's aid. *Lisco.*

Could not eye the wind.—This directs attention to a peculiarity of ancient Oriental ships. In the Egyptian sculptures, the war-galleys have often at the prow a lion's head or a ram's head, with the eyes clearly represented, and looking ahead of the ship. The Oriental ship was thus conceived of as an animal: its figure-head was really the head of the animal's form; and the figure-head at the prow was balanced by the figure-tail at the stern. This conception of a ship as a sea-animal was not alien to the sailors of the Mediterranean at the time of Paul. In the paintings on the walls of Herculaneum we see several ships, not only with swan-head prows, but with gigantic eyes painted on either side of the swelling bulk beneath

the swan-necks. The vessel thus had two pairs of eyes—the small eyes in the swan's head, and the large eyes on the bow. It is worth noting that a relic of this custom still survives on the Mediterranean, many of the vessels still having large eyes painted on the bow. Chinese junks are always supplied with eyes on their bows, and the traveller who asks the significance of the custom is told, "Junk no have eyes; no can see." *S. S. Times.*

18—20. tossed . . tempest, better with *R. V.*, "and as we labored exceedingly with the storm." The storm waxed in violence. **lightened,**[a] this is not as precise as the original. Read, "they set about throwing the cargo overboard." The verb is an imperfect, and the noun is used in classical Greek for "a cargo cast forth." The ship was carrying wheat from Alexandria to Italy, and the load would be a heavy one and its removal a great relief to the struggling vessel. *Cam. B.* **tackling,** "This seems to mean all that could be removed from the deck or the hull of the vessel." **sun . . stars,** their only means of observation; no compass. **many days,** some were passed, and others of the eleven (*v.* 27) yet to come. **hope . . away,** they abandoned themselves to despair.

Paul in Adria, and Christ on Gennesareth.—The great servant of the greater Lord. I. The critical calm before the storm: 1. The sleeping Christ; 2. The imprisoned Paul. II. The majestic sublimity in the storm: 1. Christ reproves His weak disciples; 2. Paul encourages the dismayed sailors. III. The wonderful rescue from it: 1. Christ rebukes the wind and the waves; 2. Paul brings his shipwrecked companions safe to land. *Gerok.*

The calmness of faith.—On shipboard a few years ago, when the passengers crowded on deck from the cabin and saloon in a sudden panic of fear that a terrible accident was imminent, a lady and gentleman started the hymn, "My faith looks up to Thee, Thou Lamb of Calvary." The singing of this hymn was after a moment taken up by the whole company assembled on the ship. Not only were fears allayed, presence of mind displayed, but noble testimony was borne to the Lord Jesus and His power in the most natural manner possible. The lady and gentleman were the Earl and Countess of Aberdeen. *Bib. Ill.—A fisherman's prayer.*—Fishermen of Brittany utter this simple prayer when they launch their boats upon the deep: "Keep me, my God; my boat is small and the ocean is wide." Might not the same petition be uttered night and morning by God's children journeying on the sea of life? My boat is small, I am so weak, so helpless, so forgetful of Thy loving kindness. Tossed to and fro at the mercy of the world, except Thou dost help me, I perish. Keep me, my God, for Thy ocean is so wide. *Anon.*

21—24. abstinence, *R. V.*, "when they had been long without food;" many reasons why, even if they had food, they could scarcely eat in such a storm. There could be no cooking on board, etc. **sirs,** *etc.*, he reminds them of their former deafness to his advice, in hope of their hearing now. **but,** except. "The Apostle now speaks in the confidence of a revelation." **the angel of God,** *R. V.*, "an angel of the God." In speaking to heathens this would be the sense which the Apostle designed to convey. They had their own gods. But St. Paul stood in a different relation to his God from any which they would acknowledge towards their divinities. To him God was a Father, and therefore all obedience and service were His due. *Lumby.* **I serve,**[b] as they all knew. **thou . . Cæsar,** and, therefore, weather the storm. **God . . thee,** *R. V.*, "God hath granted thee." This must be understood as in answer to prayer on the part of St. Paul.

God's mode of dealing with man in his extremity.—I. He begins by aggravating the distress. II. He proceeds to mitigate it. III. He does both through his servants: 1. The essential character of God's servants; 2. Their high privilege; 3. Their social value. *Thomas.*

"*Whose I am,*" says Paul. He says to himself, "Now is the time to give a word for the Master. Jupiter, what is he? what is Venus? what is Juno? what is Neptune?" God hears the testimony. "Whose I am"—right in the teeth of the heathen sailors, right in the teeth of the stoical, sceptical centurion, right in the teeth of all men—"I belong to God!" Paul takes pride in that. You notice that the very first word in his every epistle after his own name is *doulos*—"Paul, doulos," slave; he glories in it. The Romans fasten a little slip of brass on the ankle of the slave, and on his wrist, and on the slip of brass on the wrist was the name of the owner and the word "slave" with it; and in the forum, in the market-place, the slave with the glitter of that slip of brass had to step aside to the slaves' quarters,

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in the heavens, the rack stand still, the bold wind speechless, and the orb below is hush'd as death." *Shakespeare.*

all hope is abandoned

a Jon. i. 4, 5.

"It was a storm that occasioned the discovery of the gold mines in India; hath not a storm driven some to the richer mines of God's love in Christ?" *Dr. Owen.*

"It was anciently said, 'Who knoweth not how to pray, let him learn it at sea'; but now how long may a man be at sea before he hears a praying seaman?" *Flavel.*

Paul is comforted by a vision

b He. i. 14; Ac. xxiii. 11; Da. vi. 16; Ro. i. 9; 2 Ti. i. 3.

"More readily are many bad men preserved with a few godly men, than one godly man perishes with many guilty The world is like this ship." *Bengel.*

"Paul was sustained all through the storm. All thro'gh that trying time God's word was a source of unspeakable consolation: but that special love-visit of the angel raised him to the highest pitch of Christian happiness." *Burton.*

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he cheers the sailors and predicts their safety

and the proud, haughty Roman drew in his toga as the slave went by. Ah, but Paul took a pride in the glitter of that piece of brass; it was his cherished honor. He boasted himself in being the slave of the Master. Do you? *Robertson.*

25—27. be . . cheer, these are the words of Him who rules both the winds and the waves. **howbeit . . island,**" all he could certainly tell. **Adria,** in *strict* sense the sea betw. Italy and Greece (now called *Adriatic*); more widely, it included "that part of the Mediterranean which lies between Greece, Italy, and Africa." **that . . country,** *lit.*, that some land was drawing near us. Nautical phrase. Prob. they heard the noise of breakers.

Paul's deliverance from shipwreck.—I. The office; II. The obligations; III. The benefits, of faith. Address:—(1) Those who are proceeding on their voyage without any apprehension of danger; (2) Those who are harassed with storms and tempests. *Simeon.*

An escape from shipwreck.—Some years ago a minister was preaching in Plymouth, when a written paper was given him to this effect:—"The thanksgivings of this congregation are desired to Almighty God, by the chaplain, passengers, and crew of the ——, West Indiaman, for their merciful escape from shipwreck during the late awful tempest." The next day the minister went on board the vessel, with some friends from the shore; and, talking with the passengers, a lady thus expressed herself: "Oh, sir, what a blessing must true religion be! Never did I see it more than in my poor negress, Ellen, during the dreadful storm. When, sir, we were tossed to the heavens, and sunk again to the depths, and expecting every wave would break over the vessel and entomb us all, my mind was in a horrible state—I was afraid to die—I could not think to appear before God, but in dread dismay. Ellen would come to me and say, with all possible composure, 'Never mind, missa; look to Jesus Christ—He gave—He rule de sea—He prepare to die.' And when, sir, we neared the shore, and were at a loss to know on what part of the coast we were, fearing every minute to be dashed to atoms on the rocks, my mind still in a distracted state—I feared to die—I knew nothing of religion,—poor Ellen, with the same composure as before, came to me and said, 'Don't be fear, missa, look to Jesus Christ, He de rock; no shipwreck on dat rock; He save to de utmost; don't be fear, missa, look to Jesus Christ.' I determined, sir, I hope in Divine strength, that if ever we reached the shore in safety, I would seek to possess that religion which so supported the heart of a poor negress in the midst of such dreadful dangers and alarms."

28, 29. fathoms, a fathom was properly the measure fr. the end of one arm outstretched to the end of the other, and across the breast, reckoned as 3 cubits. **gone a little further,** the verb has no sense of "going," but only implies that they allowed an interval to elapse. The movement of the vessel meanwhile is of course understood, but the simpler rendering of the *R. V.*, "after a little space," is to be preferred. *Cam. B.* **twenty . . fifteen,** same soundings at this day on approaching Malta. **fearing . . rocks,** rapidly nearing the shore. **four . . stern,**[b] the ancients used a *greater number* of anchors than we do, but *smaller* ones. **wished . . day,** longed for the daybreak, to *see* how to get to land.

Shadows of night and sunbeams of day.—I. The night shadows, that lend uncertainty to the voyage. The clouds of the moral heavens are either—1. Formed from above; or 2. Exhaled from beneath. These are—(1) Fear, (2) Spiritual despondency, (3) Unbelief, (4) Natural sorrow, (5) Shame. II. The morning sunbeams, which, by dispersing the darkness, reveal to us our prospects. Rays of—1. Truth; 2. Mercy. III. Our duty in relation to the night and the day: 1. We should understand that the night has its purposes of mercy; 2. We should also learn to prize the day more highly while we have it.

The noise of the breakers.—This is usually the first notice of their danger which mariners have in coming upon a coast in a dark night. This circumstance furnishes reason for believing that the traditionary scene of the shipwreck is the actual one. It is impossible to enter St. Paul's Bay from the east, without passing the point of Koura; and while the land there, as navigators inform us, is too low to be seen in a stormy night, the breakers can be heard at a considerable distance, and in a north-easterly gale are so violent as to form on charts the distinctive feature of that headland. On the 10th of August, 1810, the British frigate *Lively* fell upon these breakers in a dark night, and was lost. The quarter-master, who first observed them, stated in his evidence at the court-martial, that at the distance of a quarter of a mile the land could not be seen, but that he saw the surf on the shore. *Hackett.*

a Ac. xxviii. 1.

"It is computed that, when a ship drifts before the wind, she will move about three miles in the hour. On reckoning the distance from the 'Fair Havens' in Crete to Melita, it appears that a vessel, driven by the tempest, would arrive there in fourteen days. You will remember that it was so." *Wilbraham.*

Velocity of wind.—Feet in a second: Gentle wind — *a breeze*, 10; moderate—*easy gale*, 16; strong—*stiff gale*, 24, violent—*squall*, 35; storm—*slight*, 43; *considerable*, 49; *violent*, 54; hurricane — *Temperate zone*, 60; *Torrid zone*, 120 — 300. *Malte-brun, Phys. Geogr.*

they wish for the day

b Athenæus speaks of a ship with eight anchors.

"In the battle of Copenhagen the English ships of war were anchored by the stern; and Lord Nelson stated after the battle that he had been led to adopt this measure because he had just been reading Acts xxvii." *Cony. and How.* See also *Southey's Life of Nelson.*

"Take heed, Christian, of leaving any worldly lust unmortified in thy soul; this will never consent that thou should'st endure much for Christ; few ships sink at sea: they are the rocks and shelves that split them." *Gurnall.*

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30—32. shipmen, sailors. **were about to flee,** the Greek is better represented by the *R.V.*, "were seeking to flee." They had hit upon a device which they thought would enable them to have the first chance for safety and now they set about to carry it out. **colour,** pretence. **cast . . foreship,** so as to steady the ship. **Paul,** seeing through the design. **centurion . . soldiers,** it would seem that the officers of the ship were either in the plot, or could not command obedience. "It seems too (from verse 11) that the centurion had much to do with the direction of the ship." **except . . saved,** skilled seamen were needed to manage the ship at that critical time. **cut . . boat,** wh. had been already lowered. **let . . off,** let her drift away.

the plot of the sailors prevented

"Precipitation often ruins the best laid designs, whereas patience ripens the most difficult ones." *Anon.*

"The world is preserved for the sake of the good. Every righteous man is a bulwark to his city and his country." *Thomas.*

"The secret will of God considereth especially the end; the revealed will, the things referred to the end." *Usher.*

The purposes of God dependent on human agency for their accomplishment.—I. There is, on the part of God, a definite plan or purpose in regard to the salvation of men. II. This plan is specific and particular—(1) This must be so with all Divine plans; (2) Their carrying out demands certainty in each. III. The accomplishment of the Divine plan in the salvation of man is connected with human agency: 1. There is a sphere where God works alone; 2. This is, however, not His ordinary method of work. Learn—(1) This subject has an important bearing on religion; (2) Our only hope of salvation is through God's means; (3) Life is a perilous voyage. *Barnes.*

Confidence.—The *Polar Star* was carrying troops to New Zealand in 1854. When one thousand miles from land, with the sea running mountains high, she took fire. All efforts to master the flames proved hopeless, and there was no chance of reaching land by the boats. In their worst extremity, when the pitch was melting in the seams of the deck, a man just relieved from the pumps drew a Prayer-book from his pocket, and shouted aloud, with confidence, the first words on which his eyes rested. They were the opening words of Psalm xlvi.: "God is our refuge and strength." He read the whole psalm in the same joyful strain. The lookout had long been scanning the horizon with a powerful telescope in vain, but at six o'clock the same evening the deliverance which this Christian so boldly anticipated came in sight, and while still standing on the burning deck, the shout of one man's faith gave place to the thanksgiving of many in the words, "Praise God from whom all blessings flow." *Tinling.*

Paul exhorts them to take food

33—35. day . . on, dawning, breaking. **meat,** food. **nothing,** comparatively; not suf. to support vigorous life; no regular meal. **health,** *R.V.*, "safety." The *R.V.* is the better rendering of the Greek. The men when they had eaten would be able to do more towards their own preservation. *Cam. B.* **hair . . you,**[a] a prov. expression = assurance of perfect safety. **he . . bread,** setting them an example. **thanks,** "as if what God had promised (*v.* 24) had been already fulfilled."

[a] 1 K. i. 52; Ma. x. 30; Lu. xii. 7; xxi. 18.

"Appian speaks of an army, which, for twenty days together, had neither food nor sleep; by which he must mean, that they neither made full meals nor slept whole nights together. The same interpretation must be given to this phrase." *Doddridge.*

Paul in the storm, a noble picture—I. Of manly courage: 1. His prudent counsel; 2. His presence of mind. II. Of Christian peace of mind: 1. His friendly address; 2. His confident trust in God. III. Of Apostolic unction: 1. His prophetic exhortation; 2. His priestly love-feast. *Gerok.*

Paul's wisdom.—O wise Paul!—how many ills of the mind can be met, how many perils faced, how many sorrows tided over, by due and rational attention to the claims of the stomach and the equilibrium of the nervous system! How often in the house of death to the bereaved, to the watcher, might the clergyman, instead of overloading the patient with spiritual consolation, more wisely say to the exhausted and overwrought and weary friends and relatives, in the simple and homely words of Paul, "I pray you to take some meat, for this is for your health." And even as Paul spake he began to eat before them. A change passed over the trembling crew. "There shall not a hair of your head fall," continued the great missioner; "giving thanks to God in the presence of them all!" "Then were they all of good cheer." *H. R. Haweis.*

they cast the cargo overboard

36—38. cheer, made cheerful and hopeful by P.'s words and example. **and . . souls,** the Alexandrine corn-ships were large and noble vessels of many hundred tons' burden.[b] "The occasion of the numbering was probably the near expectation of coming ashore, and so it was needful to have all told, for the captain, in respect of the crew, and for the centurion, that of his prisoners and soldiers none might be allowed to escape or be missing." *Lumby.* **cast . . sea,** threw her cargo overboard that she might draw less water. The most valued material possessions may hinder salvation.[c]

[b] In the time of Commodus one of these wheat ships was driven into the Piræus. Lucian visited her, and fr. his description, her keel was about 100 ft., and it has been estimated that she would measure betw. 1100 and 1200 tons. See *Lucian, Navig.* 5; *Seneca, Ep.* 77; *Suet., Aug.* 98.

[c] Mk. x. 23.

A.D. 60.

the ship is run ashore

a See map in *Cony. and How.* cap. xxiii; or, esp. in Lewin, face 731.

b "A sailor will at once see that the foresail was the best possible sail that could be set under the circumstances."

c The symbol of a *ship*, emblematic of the Church, is oft. seen represented on the Christian monuments in the Catacombs of Rome.

Sometimes it is necessary to lighten the ship; for our wealth, our cares, our treasures may become burdens, and sink us, as men in the wreck of the *Central America* tied their belts of gold around them, and sank instead of floating till help could come.

"Eager and provident fear is the mother of safety." *Burke.*

they all get safe to land

d Ac. xii. 19; xvi. 27.

The verb [stayed] is a forcible word and shows that the centurion was in full command of his men, and had not in his confusion lost his thoughtfulness and presence of mind. *Cam. B.*

"As St. Paul had already been thrice shipwrecked and had been in the deep a night and a day (2 Cor. xi. 25) we may be sure that he was among those who were told off to swim ashore."

The leading attributes of a great character.—I. Social considerateness. II. Calm self-control. The philosophy of his tranquillity we know. It was faith in that God, whose he was, and whom he served. III. Practical religiousness. This thanking God before food was an expression of the spirit of his life. IV. Influencing power. A soul strong with goodness can energize others. *Thomas.*

Dreams of safety in danger.—A shipwrecked voyager once told his experience. Tossed for nearly eighty days in an open boat, and tortured by hunger, sleep came but rarely; yet it always brought the same dream of a well-laden table, welcomed with lively shouts of joy. "Every one of us," said the voyager, "dreamed this at least ten times. The waking-up to the truth of our situation was horrible."

39—41. day, fully come. **knew . . land,** could not recognize any landmarks. **creek,**[a] inlet N. W. corner of P.'s Bay; S. of W. end of isle of Salmonetta, and a few ms. N. of Valetta. **thrust . . ship,** better (with *R. V.*), "and they took counsel whether they could drive the ship upon it." **committed . . sea,** *R. V.*, "and casting off the anchors they left them in the sea." **rudder,** anc. ships were steered by two huge paddles, one on ea. side nr. the stern. **bands,** tackle by wh. rudders were secured when not in use. **mainsail,** *see Gk.*, the *foresail*,[b] a small sail fixed to the prow, on the bowsprit. **made . . shore,** they let her run bef. the wind. **two seas,** two currents. **aground,** still some distance fr. the beach. **forepart . . fast,** in the mud that went shelving down. "The little island of Salmonetta forms with the Maltese coast near St. Paul's Bay exactly such a position as is here described." *Lumby.* **broken . . waves,** the more likely since the forepart was fast. Striking emblem of the ultimate safety of all who are truly in the Church of Christ.[c] "So he bringeth them unto their desired haven."

The sea, a sublime theatre of the holy acts of God from of old.—I. Of His creative power—from the days of creation when the Spirit of God moved upon the waters. II. Of His retributive justice—from the days of the flood. III. Of His saving grace—from the time of Noah's rescue and Israel's passage through the Red Sea. *Gerok.*

A visit to St. Paul's Bay.—We had advanced some eight or ten miles in our excursion, when the bright and broad Mediterranean broke upon our view upon the right. Having ascended another range of hills, we came in sight of an object that riveted my eyes to the spot, with an emotion I cannot well describe—what is called St. Paul's Bay. When I reached the shores of this bay, where tradition has located the place of landing of the wrecked mariners of that ill-fated ship, I felt I was treading on sacred ground. The waters now were all calm and radiant with the beams of a resplendent sun. But I could imagine the darkness of the heavens, the fury of the storm, the boisterousness of the sea, lashed by fierce winds into unbridled rage, and the sail-rent, dismasted vessel, with its stern already "broken by the violence of the waves," so graphically depicted by St. Luke. I could imagine the dispersed and sinking crew, "some on boards, and some on broken pieces of the ship," making their way to the land. Perhaps, on the very spot where I stood, chilled and dripping from the waters, they assembled, while the rude, barbarous people, inhabitants of the island, gathered around, touched with feelings of kindness, kindled for them a fire, and received every one of them, "because of the present rain, and because of the cold." As I tried to picture to myself the Apostle of the Gentiles, standing before that fire kindled on the shore, his apparel dripping with the briny waters of the sea, I thought of all the perils of his eventful life, and of all he endured for the love of Christ, and the salvation of a dying world. *J. A. Clark.*

42—44. kill . . prisoners, "this was the advice of the soldiers because, by the Roman law, they were answerable with their own lives for the prisoners placed under their charge."[d] **centurion . . Paul,** the Rom. must have conceived a wonderful regard for the Apostle. **kept . . purpose,** *R. V.*, "stayed them;" thus once more (*v.* 24) P.'s companions were saved for his sake. **commanded . . swim,** the fetters were taken off. **first,** not to hinder, or to be hindered by, those who could not swim. **rest,** being unable to swim. This was the wisest course to adopt. Thus there would be a body ready on the shore to help those who only could float thither by the aid of something to which they were clinging. *Cam. B.* **boards . . ship,** they were to float ashore on broken timbers and spars. **and so . . land,** and the promise made to P. (*v.* 24) was fulfilled.

Safe to land.—They were all saved notwithstanding—I. Their fears to the contrary. *You* have feared: 1. The power of the evil one; 2. The subtlety of your own

heart; 3. The world; 4. The providence of God. II. The fury of the elements: 1. The south wind blowing softly. This has not been wanting in *your* history. It is the breath of flattery; 2. That "contrary wind"—in our experience it is the steady opposition of the world; 3. But worst of all that fierce wind Euroclydon—the chilling blast of poverty from the black hills of adversity. Yet they all got "safe to land." III. The poor helps they had—every one had to shift for himself. IV. Their great variety of character—soldiers, sailors, landsmen. And yet, in spite of all these obstacles—V. *All* escaped "safe to land." It was God who had said, "there shall not a hair fall from the head of any of you," and, therefore, it was for His truth's sake that "they escaped all safe to land."

Prayer answered.—Mr. Moody and Gen. O. O. Howard, with many others, were passengers on the steamer Spree, in the autumn of 1892, when the great shaft broke, and the whole company were in momentary danger of sinking. There was a great prayer-meeting on board, led by Mr. Moody, and while they were praying, help came. General Howard thus speaks of the relation of prayer to their rescue: "Did the people of the Spree receive help miraculously from the Heavenly Father? In these things, that is in extreme dangers, it has been my good fortune to have had abundant experience. But I cannot tell where the natural and ordinary helps of Providence end or where the supernatural begins. The finite will never be allowed to know this dividing line. I only know this, at this time, on this ship, as on other times in my life, the demonstration is as clear as daylight, that the Lord is a hearer and is an answerer of the prayers of His children. He evidently loves so to arrange His blessings as He does our daily bread, so as to make them come as much as possible through common-sense ways and human instrumentality. There was one blessing on the wrecked steamer that was beyond human procuring. It was the almost universal lifting up of human souls into the very sunlight of God's presence." *Thanks due to God for deliverance from peril.*—"When the late William M. Thackeray was returning from America and had arrived within a few hours of Liverpool, a Canadian minister on board was, after dinner in the saloon, referring to the happiness which the passengers had enjoyed together, and the solemnity of parting from each other, never to meet again till the Day of Judgment, and, when he had ceased, Thackeray took up the strain, saying that what the reverend gentleman had spoken was very proper, and was, he was sure, responded to by the hearts of all present. But there was something else which he thought they should do before they separated. In his opinion they should join in expressing their thanks to God for His goodness to them during the last ten days upon the deep, and for bringing them in safety to their destination; and, at his request the minister was called on by the company to lead their prayers, as together they poured out their gratitude to Him who is 'the confidence of them that are afar off upon the sea.' I like to think of this in connection with the name of Thackeray; and the story, which is well authenticated, as was told me at third hand the other day, blooms in my eyes like an *immortelle* upon his grave."[a]

A.D. 60.

"Paul's helpfulness was very downright and business - like. His unselfishness was not dramatic and spectacular, but practical, and therefore successful. Being unselfish is not romantic, but prosaic and sometimes hard. It is for this reason all the more difficult to live out." *Burrell.*

"A cheerful heart makes others cheerful. And there is more unselfishness in being cheerful sometimes than is guessed."

The ship is safe in the water, so long as the water is not in the ship. The Christian is safe in the world, so long as the world is not in the Christian.

God's promises do not relieve us of the necessity of using means, but are the best reason why we should use all the means in our power.

a Quoted in *Glasgow Citizen* from a serm. deliv. in Liverpool by the *Rev. W. M. Taylor.*

CHAPTER THE TWENTY-EIGHTH.

they find that the island is Melita

1, 2. when they were escaped, better rendered (with *R. V.*), "when we were . . we knew." **knew,** prob. told by inhabs. **Melita,** doubtless the mod. Malta. **barbarous people,** barbarians, *natives.* Called b. in all. to their language, which was neither Gk. nor Rom. **no . . kindness,** hence they were not savage or barbarous in our sense of the word. **rain . . cold,** hence it was not a sirocco wind; *i.e.*, fr. the S.E., that wind being hot and sultry, and lasting only two or three days.

Glad surprises for Christian workers: People who are called barbarous or cold-hearted are found ready to show unlooked-for kindness to the followers of Jesus. The rudest people may be trusted to show kindness to those who go among them in the name and spirit of Christ. *Trumbull.*

The barbarian.—I. Barbarian virtues. Two errors have been held on the subject of natural goodness: 1. That of those who deny to fallen man any goodness at all; 2. The opposite one of placing too high a value on these natural virtues. II. The barbarian idea of retribution. Their notion was false, because—1. They misinterpreted natural laws into vengeance; 2. They expected vengeance for flagrant crimes only. III. The barbarian conception of deity. Their changed opinions implied—1. A certain advance in religious notions; 2. The adoration of the marvellous—not the reverence for the good—homage to Divine character rather than to Divine power. *Robertson.*

Malta.—It appears from Homer, that the earliest inhabitants of this rock were the Phœnicians. They were fabulously regarded as giants, and "a ruin still exists,"

A.D. 60.

says the Rev. S. S. Wilson, "not far from my residence, called the Giant's Tower. In 1519 B.C., the Phœnicians took the island, and held it 448 years; after which they were expelled by the Greeks; these by the warlike inhabitants of Carthage; and the latter in their turn yielded to the Romans in the first Punic war, when Attalus took possession of the place. It was during their occupation that the Apostle Paul was cast upon these shores, in the reign of Tiberius, and the creek where he was stranded retains the name of St. Paul's Bay. The first time I visited this creek was in 1820, when I killed a serpent near the spot where the Apostle shook one from his hand. Paul planted a church here. One, ten minutes' walk from my house, still bears the name of St. Publius."

Barbarian: applied by Gks. to those speaking a language not intelligible to them, *i.e.*, foreign.

It is worth noting that the part of Africa from which the Maltese came is still called *Barbary. Stock.*

The language spoken in Malta was probably a Phœnician dialect, as the island had received most of its inhabitants from Carthage, but had come under Roman rule in the second Punic war (*Livy*, xxi. 51). *Cam. B.*

3, 4. Paul, cheerfully desiring to be of use. **sticks,** the word in the original would apply very fitly to the brushwood and furze which is said to be the only material growing near St. Paul's Bay of which a fire could be made. *Cam. B.* **viper,** by wh. name the Gks. dis. it fr. other reptiles. That they are not now found in M. is not strange. Venomous reptiles, etc., have disappeared fr. many lands.[a] **heat,** it had prob. been torpid fr. the cold and damp. **fastened . . hand,** by its teeth, the longest of wh., in the upper jaw, called fangs, are grooved, and communicate with poison-glands at their root. The act of biting forces the fang back on the gland, when the poison flows down the groove into the wound. **said . . murderer,** they were superstitiously believed to be sent as executioners of Divine vengeance upon mankind for enormous crimes wh. had escaped the course of justice. **vengeance,** *R. V.*, "Justice." An abstraction personified.[b]

Paul is bitten by a viper

"The writer once saw a viper 'fasten on' the wrist of a friend in EppingForest. The whole arm rapidly swelled to an enormous size, and though life was saved, the sufferer was in imminent peril for some days, and an invalid for months." *Eugene Stock.*

Paul at Malta.—I. There is a general sense of Divine justice among men, even the most barbarous and uncivilized: 1. This conviction, with more or less distinctness, exists in all nations, often imperfect and perverted, yet still so manifesting itself as to show that it lies deep in the human mind. There is—(1) The belief in some form of a Divinity, or Divine government; (2) A sense of justice, and a feeling that the guilty ought to be punished. 2. Wherever men have embodied their sentiments in codes of *morals*, it has been done in accordance with this view. 3. The same views are found in a community before there are regular laws in regard to the administration of justice. 4. The same thing is true in regard to the *laws* of men. II. There is a process under the Divine government by which crime will be detected and punished: 1. The awakened vigilance in every community on the commission of an act of murder; 2. The difficulty of concealing the crime, so that it shall not be discovered; 3. The very slight circumstances through which detection occurs; 4. The madness and folly of him who has committed the crime. *Barnes.*

How to keep up the fire.—It was down on the coast of Florida, in war-time. A little band of Christian soldiers held a weekly prayer-meeting in a church building, deserted of its ordinary congregation. One evening a new voice was heard there. An officer who had been in frequent attendance, but who had not before taken part in the exercises, said: "I am not accustomed to speak in prayer-meetings. I do not feel competent to that service. But I have so greatly enjoyed these meetings, week after week, that I have thought it was hardly fair for me to be always warming myself by this Christian fire without ever furnishing an armful of fuel; so I rise to tell you that your Saviour is my Saviour, and that I am very grateful for all the help and cheer you have been to me in His service, at these week-night prayer meetings." And as that little "bundle of sticks" was thrown into that army prayer-meeting fire, the flame flashed up there in new light and warmth, and more than one soldier present rejoiced afresh in its glow. When did you gather the last bundle of sticks for the fire of your church or neighborhood prayer-meeting? *Trumbull.*

5, 6. and, *R. V.*, "howbeit." **felt . . harm,** suffered no evil. **swollen,** better (with *R. V.*), "but they expected that he would have swollen." "The sight bec. dim immediately; a swelling followed, and pain was felt in the stomach, wh. ended in convulsions and death." **fallen . . suddenly,** so Cleopatra is said to have done when bitten by an asp.[c] **god,** he was *a man of God.*

Paul, bitten by a viper, and uninjured.—I. In what light it was viewed by the people present. They regarded it—1. As a judgment for a heinous crime; 2. As an evidence that he was a god. II. In what light it should be viewed. It was intended by God as—1. A means whereby to awaken their attention to His Gospel; 2. As a standing memorial of His care over His faithful servants. Learn from hence—(1) Justice to man; (2) Confidence in God. *Simeon.*

The viper.—The bite of a viper or adder is not generally attended with serious

a See *Principles of Geol.* by *Lyell*, 655. The progress of civilization, and increase of population, tends to destruction of noxious animals in all lands. Wolves, etc., were once numerous in Britain.

b *Wordsworth.*

"The vain hearts of sensual men are thus carried with those outward events, wh. God never meant for the distinction of either love or hatred." *Bp. Hall.*

and is uninjured

c Mk. xvi. 18; Lu. x. 19.

consequences in this country, and therefore the expectation of the natives of Malta, when St. Paul was bitten, seems at first sight hardly justified by facts. A correspondent of Hardwicke's *Science Gossip*, in communicating some account of the use of "snake-stones" in Italy, mentions incidentally an instance which came under his own notice, and in which two persons were bitten by a common viper (*Pelias berus*). The remedy being immediately applied to one of them, he speedily recovered; the other died in a few hours. This fact clearly shows that the virulence of the viper's bite is largely dependent on the climate and temperature of the country in which it is found.

A.D. 60.

the father of Publius is healed

7. **quarters,** neighborhood. **possessions,** said to be at Civita Vecchia, a few ms. fr. coast. **Publius,** prob. legatus of the Prætor of Sicily, to whose prov. Malta belonged.[a] **received us,** "this was only natural in the Roman official, for Paul was under the charge of a Roman officer, and had appealed for hearing to the Roman Emperor." *Cam. B.* **lodged,** entertained "until arrangements could be made for a more permanent dwelling-place." **us,** Lu., Paul, Aristarchus, Julius.

Good in Christianity.—Here is—I. The supernatural. Christianity is good in a supernatural form. II. The restorative. Christianity redeems men—1. From moral diseases; 2. From all other diseases—corporeal, social, and political. III. The impartial. Christianity is no respecter of persons. It offers salvation to all. *Thomas.*

Hospitality.—Some years ago, a pious widow in America who was reduced to great poverty, had just placed the last smoked herring on her table, to supply her hunger and that of her children, when a rap was heard at the door, and a stranger solicited a lodging and a morsel of food, saying, that he had not tasted bread for twenty-four hours. The widow did not hesitate, but offered a share to the stranger, saying, "We shall not be forsaken, or suffer deeper for an act of charity." The traveller drew near the table; but when he saw the scanty fair, filled with astonishment, he said, "And is this all your store? And do you offer a share to one you do not know? Then I never saw charity before! But, madam, do you not wrong your children, by giving a part of your last morsel to a stranger?" "Ah," said the widow, weeping, "I have a boy, a darling son, somewhere on the face of the wide world, unless Heaven has taken him away; and I only act towards you as I would that others should act towards him. God, who sent manna from heaven, can provide for us as He did for Israel; and how should I this night offend Him, if my son should be a wanderer, destitute as you, and He should have provided for him a home, even as poor as this, were I to turn you unrelieved away!" The widow stopped, and the stranger, springing from his seat, clasped her in his arms. "God, indeed, has provided just such a home for your wandering son, and has given him wealth to reward the goodness of his benefactress. My mother! O my mother!" It was indeed her long-lost son, returned from India. He had chosen this way to surprise his family, and certainly not very wisely; but never was surprise more complete, or more joyful. He was able to make the family comfortable, which he immediately did. The mother lived for some years longer in the enjoyment of plenty.

[a] Alford; Cicero, *in Verr.* ii. 4, 18.

"No one will ever repent of having entertained a servant of God, however wretched and indigent." *Boyes.*

"How clear is it to every man's observation, that the kindnesses and benefits any have done to the Lord's people, have been rewarded with full measure into their bosoms. In like manner, we find the evils done to God's people have been repaid by a just retribution to their enemies." *Flavel.*

"Kindness is civil behavior, favorable treatment, or a constant and habitual practice of friendly offices and benevolent actions." *C. Buck.*

miracles wrought and presents received

8—10. **fever,** the historian, Lu., a physician. **flux,** dysentery with the fever. **Paul . . him,**[b] hospitality requited. **island,** Malta is 58 m. fr. Sicily, is 17 m. long, 9 broad. Chief town Valetta, pop. 120,000; bec. the possession of English in 1800. **others also,** *R. V.*, "the rest also." It was not a few who came, but during the three months of their stay all the others who were in sickness and heard of what had been done for the father of the chief magistrate came to be cured. *Cam. B.* **things,** they had lost all they had by shipwreck.

Paul at Melita.—I. The virtue of hospitality: 1. Esteemed and practised even by the heathen; 2. Much more suitable and blessed among Christians. II. The perniciousness of superstition: 1. How it is united with all manner of uncharitableness; 2. How it leads to all manner of idolatrous worship. III. The home that the Christian finds everywhere. Everywhere: 1. He experiences the love of God; 2. He finds loving hearts; 3. He has the opportunity of doing good; 4. He is respected and honored. *Lisco.*

And healed him.—St. Luke was a physician, but his skill was less effectual than the agency of St. Paul, who went into the sick man's chamber, prayed by his bedside, laid his hands on him, and healed him. *Farrar.* But remember (1) that Luke, as a survivor of a total wreck, could have no remedies with him. And (2) there was need of the moral influence here that would come from miraculous healing by the preacher of the Gospel. St. Paul had no credentials that would be of use, and as a prisoner suspicion would be cast upon him. So that God himself gave him the best

[b] Mk. vi. 5; xvi. 18; Ja. v. 14, 15.

R. V., "They put on board such things as we needed." The bounty must have been large if we consider the number of those for whom it was given. But Publius would set the example and others would not be slow to follow it." *Lumby.*

"Epicurus says, 'Gratitude is a virtue that has commonly profit annexed to it.' And where is the virtue, say I, that has not? But still the virtue is to be valued for itself, and not for the profit that attends it." *Seneca.*

A.D. 61.

"Thanks, to men of noble minds, is honorable meed." *Shakespeare.*

they sail from Malta to Puteoli

a Horace, Od. i. 12.

b See map, *Cony. and How.* cap. 34.

"That, without any previous recorded visit of an Apostle, there should already be in Puteoli a numerous band of Christians is evidence of the zeal with which the new faith was being propagated. For it was now only 28 years since the death of Jesus." *Cam. B.*

"We do not know whether any circumstances occurred to detain Julius in Puteoli, but if it were not so, it is a token of the great influence which St. Paul had obtained over the centurion, that he was permitted to stay such a long time with his Christian friends, when the capital was so near at hand."

from Puteoli to Rome

c Horace, Sat. 1. 5. 4.

d Cicero to Atticus, 2, 12.

e Ro. i. 11, 12; 1 Th. v. 18.

The name "*Tabernæ*" had in Latin a much wider signification than the English "Taverns," and was applied to any shop whatever.

When thinking and writing about his coming to Rome, Paul had never thou't that his first visit to it would be

of credentials by bestowing on him miraculous power. Ordinarily, God is just as much in the healing through natural means in the hands of a physician as in a miraculous healing; just as our daily bread through the processes of nature is as really His gift as if He sent it like manna from heaven. *Peloubet.*

11—14. three months, "the proper season for sailing having again come round, now that the winter was over." They were in M. prob. in Nov., Dec., Jan. **wintered in the isle,** "as the harbor was then where it now is, the ship had wintered in what is now Valetta." **whose sign,** with the sign Dioscuri at the prow's head, the *insigne* by wh. the ship was known. "The ancient ships had such signs both at stem and stern, and often the figure was that of some divinity." **Castor . . Pollux,**[a] the two sons of Jove, patrons of seamen, supposed to rule winds and waves. **Syracuse,** cap. of Sicily, on S.E. coast, and ab. 80 m. N. of Melita. **fetched . . compass,** sailed circuitously, tacked in sailing. **Rhegium,** now *Reggio,* seaport in Italy, off N.E. end of Sicily. **Puteoli,** now *Puzzuoli,* 8 m. S.W. of Neapolis or Naples. **found brethren,** *i.e.,* there was a Christian Church established at Puteoli, and it was to such a degree well known, that the Apostle on his arrival at once learned of its existence. From this we may gather that the Christians in Italy had already spread to a considerable extent. *Cam. B.* **desired . . days,** *R.V.,* "entreated." It has generally been thought that the duration of this stay was arranged so that the Apostle might be present with the Church in Puteoli at least over one Lord's day. *Lumby.* **to Rome,** ab. 137 miles.[b]

The arrival of Paul at Rome in its decisive importance.—I. For the Apostle: 1. The aim of his life is fulfilled; 2. The end of his life is determined. II. For the Gentile world. It becomes serious with—1. Its gracious invitation; 2. The setting of its glory. III. For Jerusalem—in Rome the Apostle turns himself for the last time to his people; the Kingdom now comes to the Gentiles, and Rome supplants Jerusalem. IV. For Christianity. For Rome: 1. Bloody contests; 2. Most glorious victories await it. *Gerok.*

Spread of Christianity.—A circumstance has come to light within the last thirty years which does surprise us concerning this same neighborhood, showing how extensively the Gospel had permeated and honeycombed the country parts of Italy within the lifetime of the first Apostles and disciples of Jesus Christ. Puteoli was a trading city, but Pompeii was a pleasure-loving city, thinking of nothing else, and where sin and iniquity consequently abounded. Yet Christianity had made its way into Pompeii in the lifetime of the Apostles. How then do we know this? Pompeii, as every person of moderate education knows, was totally overthrown by the first great eruption of Mount Vesuvius in the year 79 A.D. It remained for seventeen hundred years concealed from human sight or knowledge, till revealed in the year 1755 by excavations systematically pursued. Now at the time that Pompeii was destroyed there was a municipal election going on, and there were found on the walls numerous inscriptions. Among these inscriptions of mere passing and transitory interest, there was one found which illustrates the point at which we have been laboring, for there, amid the election notices of 79 A.D., there appeared scribbled by some idle hand the brief words, "*Igni gaude, Christiane*" ("O Christian, rejoice in the fire"), proving clearly that Christians existed in Pompeii at that time, that persecution and death had reached them, and that they possessed and displayed the same undaunted spirit as their great leader and teacher, St. Paul, being enabled like him to rejoice amid the sevenfold-heated fires. *Stokes.*

15, 16. Appii Forum[c] (the market of Appius), 40 m. fr. R., named fr. Appius Claudius Cæcus, who built the Appian Way, the great road from Rome to Brundisium. "This town is mentioned by Horace as crowded with sailors and abounding in tavern keepers of bad character." The site now marked by a poor inn called *Locanda di Foro Appio.* **three taverns,** Tres Tabernæ,[d] prob. nr. the mod. *Cisterna.* **whom,** two parties went to meet him. The one in advance met him at the *A. Forum,* the sec. at the *Taverns.* **courage,**[e] this cordial reception cheered him. The brethren were not ashamed of his bonds. The *R.V.* omits the words "the centurion . . guard, but." **captain . . guard,** *the prætectus prætorio,* one of whose duties was to take charge of those persons from the provinces whose causes were to be brought before the Emperor. Prob. this was Burrhus Afranius, a famous Rom. general. **dwell . . himself,** not confined with other prisoners. "This lenity was probably due to the commendation of the centurion Julius." **soldier that kept.** The custom was that the prisoner should be chained

by one hand to the soldier while he was on guard. And to this chain the Apostle often makes allusion in the Epistles (Ephesians, Philippians, Colossians, and Philemon) written during his imprisonment.

The force of Christian sympathy.—We have here an illustrious example of Christian—I. Sympathy under trying circumstances, which was—1. Practical; 2. Unselfish; 3. Reasonable. II. Gratitude: 1. For the sympathy the Gospel had excited; 2. For the zeal it had awakened; 3. For the triumphs it had gained. 4. For the consolation it afforded. III. Heroism. We may be called upon to evince our heroism: 1. An easy, but dishonorable path may be opened; 2. Persecution for religion may be accompanied with loss; 3. Temptation, poverty, and bereavement may enter our homes. Let us be courageous. One Being can sustain—God. One hope can cheer us—heaven. *Woodhouse.*

A merciful gaoler.—The respectability of Bunyan's character and the propriety of his conduct, while in prison at Bedford, appear to have operated very powerfully on the mind of the goaler, who showed him much kindness, in permitting him to go out and visit his friends occasionally, and once to take a journey to London. The following anecdote is told respecting the gaoler and Mr. Bunyan:—It became known to some of his persecutors in London that he was often out of prison; they set an officer to talk with the gaoler on the subject; and in order to discover the fact, he was to get there in the middle of the night. Bunyan was at home with his family; but so restless that he could not sleep; he, therefore, acquainted his wife that, though the gaoler had given him liberty to stay till morning, yet, from his uneasiness, he must immediately return. He did so, and the gaoler blamed him for coming in at such an unseasonable hour. Early in the morning the messenger came, and interrogating the gaoler, said, "Are all the prisoners safe?" "Yes." "Is John Bunyan safe?" "Yes." "Let me see him." He was called, and appeared, and all was well. After the messenger was gone, the gaoler, addressing Mr. Bunyan, said, "Well, you may go in and out again just when you think proper, for you know when to return better than I can tell you."

17, 18. three days, "At first the Apostle would naturally desire to learn all he could of the Christian congregations at Rome from those who had been the first to welcome him on his approach to that city. But for this, three days sufficed. Then he set about explaining his position to those of his fellow-countrymen, not Christians, who were of most importance in Rome." *Lumby.* "Keeping still to the rule to offer the Gospel first to the Jews, even here in Rome." **said,** thought it well to explain that though a prisoner he was not a criminal. His lenient treatment confirmed his assertion. **Romans,** under Lysias, Felix, Festus.[a] **when . . me,** esp. Festus and Agrippa.[b]

No cause of death in me.—I. The declaration here made: 1. A testimony to the justice of the Romans; 2. A vindication of the Apostle's innocence. II. The facts to be deduced from it: 1. That Paul was brought to trial for no offence; 2. That he was honorably acquitted of the charges brought against him; 3. That he had an opportunity given for freedom. III. Application:—1. Be not discouraged by false accusations; 2. Trust to God to prove your innocence, and keep you safe from harm.

Paul's imprisonment.—Let us see in what way we may regard St. Paul's imprisonment as an arrangement and outcome of Divine love. This period of imprisonment, of enforced rest and retirement, may have been absolutely necessary for him. St. Paul had spent many a long and busy year building up the spiritual life of others, founding churches, teaching converts, preaching, debating, struggling, suffering. His life had been one of intense spiritual, intellectual, bodily activity on behalf of others. But no one can be engaged in intense activity without wasting some of the spiritual life and force necessary for himself. God made St. Paul His prisoner that, having labored for others, and having tended diligently their spiritual vineyard, he might now watch over and tend his own for a time. St. Paul had an opportunity during those four or five years, such as he never had before, of realizing, digesting, and assimilating in all their fulness the doctrines he had so long proclaimed to others, and was thus enabled out of the depth of his own personal experience to preach what he felt and knew to be true, the only kind of teaching which will ever be worth anything. *Stokes.*

19, 20. constrained, compelled to obtain a fair trial.[c] **not . . of,** "St. Paul shows himself the patriotic Jew. He knew how many things his fellow-countrymen had suffered at the hands of the Roman power, and he did not wish in

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as a prisoner. He had hoped (Rom. i. 11, 12) to come as the bearer of some spiritual blessing, and to be comforted himself by the faith of the Roman brethren. How different was the event fr. what he had pictured. Yet here were some of the brethren, and their faith and love were made manifest by their journey to meet the Apostle, and no doubt they brought with them the salutations of all the Church. The spiritual gift might be imparted even though Paul was no longer free. The cause of Christ was advancing; and cheered by the evidence of this the Apostle's heart revived. *Cam. B.*

Rome

Paul sends for the Jews

a Ac. xxi. 33.

b Ac. xxvi. 30, 31.

Justin Martyr says: "The Jews of Jerusalem sent messengers to their brethren in every part of the world to prejudice them against the disciples of Christ." These men had heard of the sect, but every word that came to their ears was loaded with reproach. *Thomas.*

"As burning candles do give light until they be consumed, so likewise, godly Christians must be occupied in doing of good so long as they shall live." *Cawdray.*

and states the reason of his captivity

c Ac. xxv. 11.

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any way to bring on them any more trouble." *Cum. B.* **for . . cause,** to explain *why* I am here, and *thus.* **because . . Israel,**[a] on acc. of the hope of a Messiah wh. the nation entertained. **bound . . chain,** and for no other cause. As if he had said, "be not afraid that you, being Jews, will be disgraced or troubled on my account."

The trial of saints.—I. Paul's bonds—"this chain:" 1. It was painful to flesh and blood; 2. It involved no disgrace to Paul; 3. It manifested the hatred of the Jews to Christ; 4. While Paul wore it he was saved, as a Roman prisoner, from the murderous intentions of his enemies. II. Paul's hope—"the hope of Israel." It was—1. The Scriptural and Christian realization of the expectations of the Jews; 2. The sustaining motive of his own life; 3. The chief source of comfort to his heart.

A happy prisoner.—Guy de Brez, a French minister, was prisoner in the castle of Tournay in Belgium. A lady who visited him said she "wondered how he could eat, or drink, or sleep in quiet." "Madam," said he, "my chains do not terrify me, or break my sleep; on the contrary, I glory and take delight therein, esteeming them at a higher rate than chains and rings of gold, or jewels of any price whatever. The rattling of my chains is like the effect of an instrument of music in my ears; not that such an effect comes merely from my chains, but it is because I am bound therewith for maintaining the truth of the Gospel."

21, 22. letters, no official information. **any . . came,** they had no special messenger. Indeed the Jews at Jerus. had no reason to think that P. would go to R., especially would they not write aft. they heard Agrippa acknowledged his innocence. **sect,** Christians, or Nazarenes. **every . . against,** as Simeon foretold.[b]

Christianity an accomplishment of every true Jew's expectation.—I. The doctrines of Christians: 1. The being of a God; 2. The truth of the Scriptures—(1) The fall of man; (2) Redemption by Christ. II. Their experiences: 1. Negatively; 2. Positively. III. Their practice. All must watch—1. Their word; 2. Their actions. IV. Their discipline. V. The reasons why they are everywhere spoken against: 1. They sting their opponents with weapons from the Scriptures; 2. People cannot charge the true Christian with sin. *Stevens.*

The prison literature of the Christian Church.—To Paul's prison life in Rome we owe some of the most important and consolatory Epistles. And he is not the only Christian prisoner who has been busy for God and man. Savonarola wrote his commentaries on Ps. xxi. and li. during his month of imprisonment before his execution, which show that though he had much spiritual conflict, neither his faith nor his comfort yielded. Ridley wrote, in the interval between his condemnation and execution, a long "farewell to all his true and noble friends in God," which contains these sentences: "I warn you all, my well-beloved kinsfolk and countrymen, that ye be not amazed or astonished at the kind of my departure and dissolution, for I assure you I think it is the greatest honor that ever I was called unto in my life. For you know I no more doubt but that the causes whereof I am put to death are God's causes and the causes of truth, than I doubt that John's Gospel is the gospel of Christ, or that Paul's Epistles are the very Word of God." The hymn, "Jerusalem, my happy home," was, in one of its versions, composed by Francis Baker while a prisoner in the Tower, and who, having read, can ever forget the lines of Madam Guyon under similar circumstances?—

> "My cage confines me round, abroad I cannot fly,
> But though my wing is closely bound, my heart's at liberty.
> My prison walls cannot control the flight, the freedom of the soul."
>
> *Taylor.*

23, 24. day, convenient for all. **lodging,** prob. the house of some Christian: perh. of Aquila.[c] **kingdom . . God,** "bearing witness that the Messianic hope, which the Jews all spoke of as the kingdom of God, or the kingdom of heaven, had now been revealed." *Lumby.* **persuading . . Jesus,** that He was the Messiah; and ab. His death and resurrection. **morning . . evening,** there must have been much discussion of all points. **believed,** converts gained immediately in Ro. **some . . not,** "No doubt both the Sadducees and the Pharisees had their representatives here as elsewhere among the Jewish population."

The believer and the unbeliever.—I. To this the Gospel is the savor of life unto life. II. To the other, the savor of death unto death. The seed of the Word with some falls by the wayside, with others on stony ground, with others among thorns, but here and there on good ground. *Starke.*

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[a] Ac. xxvi. 6; Ep. vi. 19, 20; 2 Ti. i. 10—12.

"We should never use reproach as a means of compassing any design we do affect or aim at; it is an unwarrantable engine of raising us to wealth, dignity, or repute. To grow by the diminution, to rise by the depression, to shine by the eclipse of others, to build a fortune upon the ruins of our neighbor's reputation, is that which no honorable mind can affect, no honest man will endeavor." *Dr. Barrow.*

they desire to hear about the Christians

[b] Lu. ii. 34.

"Christianity is not only a living principle of virtue in good men, but affords this further blessing to society, that it restrains the vices of the bad. It is a tree of life, whose fruit is immortality, and whose very leaves are for the healing of the nations." *Andrew Fuller.*

"Like as everything which striketh a hard stone is broken in pieces, the stone remaining whole; even so every man who striketh against Christianity hurteth himself, and cannot prevail against the same." *Cawdray.*

he preached Jesus to them

[c] Ro. xvi. 3; *cf.* Ac. xviii. 3.

"The books of the prophets are historical and doctrinal. The first contain the

Ancient Christians.—We learn, from Chrysostom, that in the primitive Church women and children had frequently the Gospels, or parts of the New Testament, hung round their neck, and carried them constantly about with them. The rich had splendid copies of the Sacred Writings on vellum, in their libraries and bookcases; but as the art of printing was not known till many ages after, complete copies of the Scriptures were, of course, exceedingly scarce. Children were particularly encouraged in the efforts which they made to commit to memory the invaluable truths of the Divine volume. Though in those times the Bible was to be multiplied by no other means than the pen, and every letter was to be traced out with the finger, so repeatedly were the Scriptures copied, that many of the early Christians had them in their possession; and they were so copied into their writings, that a celebrated scholar engaged, that if the New Testament, by any accidental circumstances, should be lost, he would undertake to restore it, with the exception of a few verses of one of the Epistles; and he pledged himself to find these in a short time. *Cheever.*

25—28. one word, one final, significant word.[a] **our . . fathers,** *R. V.*, "your fathers." "The change of pronoun has the support of the oldest MSS., and is more in accord with the spirit in which St. Paul is speaking. He would wish to distinguish these obstinate Jews from himself and others who received the words of the Old Testament as fulfilled in Jesus." *Cam. B.* **saying,**[b] the passage which the Apostle quotes is from Isaiah vi. 9, and had already been quoted by our Lord himself against the Jews (Ma. xiii. 14; Mark iv. 12; Luke viii. 10; see also Jo. xii. 40). *Lumby.* **therefore,** since the Jews are so obstinate. **the . . God,** "This the message of God's salvation." **they . . hear,** hear it willingly, gladly, believingly; and, believing, will be saved.

The Gospel sent to the Gentiles.—I. The salvation here spoken of. Observe the terms used: 1. It is "salvation;" 2. It is emphatically called "the salvation of God." II. The things affirmed respecting it: 1. The Gospel salvation was sent to the Gentiles; 2. The Gentiles would hear it. *Simeon.*

Some believed and some disbelieved.—There is no neutral ground. Think not to halt between two opinions. Now will you do me this favor? I asked it once, and it was blessed to the conversion of several. Take a paper and pencil, and after you have honestly weighed your own condition, if you feel that you are not a believer write down "Condemned," and if you are a believer write down the word "Forgiven." Do it, even though you have to write down the word condemned. We lately received into Church-fellowship a young man, who said, "Sir, I wrote down the word condemned, and I looked at it; there it was; I had written it myself—'Condemned.'" As he looked the tears began to flow, and ere long he fled to Christ, put the paper in the fire, and wrote down "Forgiven." This young man was about the sixth who had been brought to the Lord in the same way. Remember you are either one or the other; you are either condemned or forgiven. Do not stand between the two. Let it be decided, and even if you are condemned to-day, there is hope yet. Whosoever believeth on Christ shall not perish, but have everlasting life. *Spurgeon.*

29—31. and when, etc. "This verse is omitted in the oldest MSS. and in *R. V.*" **and Paul,** "the proper name is omitted in the oldest MSS., and this omission supports the rejection of verse 20." **two . . years** (ending prob. ab. spring of A.D. 63), during which time his condition was unchanged. **own . . house,** "the means for such hiring were provided by the liberality of the Philippians and others." *Lumby.* He received supplies fr. dist. friends.[c] **received,** welcomed, happy to preach and teach Jesus. **came . . him,** bec. he could not go to them. **preaching,** words of life and liberty though bound himself.[d] **confidence,** in the truth, in God, in his Saviour; hence with all boldness.[e] **no . . him,** without hindrance. "An emblem of the hist. of the Church of Christ, and of the life of every true believer in Him."

Paul in Rome.—I. The fact that a long-cherished desire was now fulfilled: 1. This desire had been cherished for many years; 2. Its reason is not difficult to determine; 3. Its accomplishment was brought about in a manner which he did not anticipate, or arrange for. II. The nature of his employment in Rome. It pertained—1. To the Church there; 2. To his own countrymen; 3. To the Roman people, especially those connected with government; 4. To the Churches abroad. III. His

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explication of the law by practice, chiefly; the latter by doctrine, chiefly." *Usher.*

"There being two effects of the preaching of the word, either converting or hardening, either dissolving the wax or stiffening the clay, you shall in every man be sure to meet with one of them." *Hammond.*

his last word to the Jews

a Lu. xx. 3.

b 2 Pe. i. 21; Ma. x. 20.

"Of these years we have no history, except such as we can gather from the four Epistles which were written from Rome during the time. We know that beside Luke and Aristarchus (Acts xxvii. 27), he had also the fellowship, for some time at least, of Tychicus and of Timothy. Epaphroditus came with the Philippian contributions to the need of the imprisoned Apostle (Phil. iv. 18). Onesimus found out St. Paul when in flight from his master he made his way to Rome (Col. iv. 9; Philem. 10). Mark, the cousin of Barnabas, was also there, and Epaphras, from the churches in Laodicea and Heirapolis, had come to visit Paul." *Cam. B.*

he remains two years a prisoner in Rome

c Phl. iv. 14—16.

d 2 Ti. ii. 9; Phi. i. 12, 14.

e Ep. vi. 19.

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"The preaching of Paul was the necessary antecedent to the persecution of Nero." *Lightfoot, Intro. to Notes on Philippians.*

"The success of P.'s preaching in R. is a fitter termination to the hist. than any other incident wh. could have been chosen. It is the most striking realization of that promise of the universal spread of the Gosp. wh. is the starting point of the narrative." *Lightfoot.*

residence in Rome, and the spirit which he manifested: 1. His forbearance towards those who had wronged him; 2. His turning of all that he had to good account. *Barnes.—The quiet disappearance of Paul at the close of the Apostolic history.*—It points to—I. The exalted Lord of the Church who abides, although His servants disappear. II. The blessed rest into which God's faithful servants are permitted to enter, after the well-concluded day of work. III. The work of faith and labor of love, which is left behind to us from these first-chosen witnesses. IV. The great day of eternity, which will bring to light all that is now dark in the history of the kingdom of God. *Gerok.*

St. Paul at Rome, and afterwards.—He wrote, while a prisoner in the imperial city, his letters to the Ephesians, Philippians, Colossians, and Philemon; then, most probably, was liberated for a time; travelled to Asia to visit old friends; fulfilled, perhaps, an early dream in voyaging so far as Spain; returned to Asia by way of Crete; crossed over to Europe again, writing in these journeys his 1st Epistle to Timothy, and the letter to Titus; then was taken prisoner again, perhaps at Nicopolis, in Epirus; was carried once more to Rome, where he wrote his 2nd Epistle to Timothy; then calmly awaited the close. He had not to wait long. Nero, in his mad cruelty, had caused the city of Rome to be set on fire; to divert popular indignation, he accused the Christians of the deed. Many of them were accordingly put to death, some amid circumstances of extreme cruelty. Among the rest Paul was called to suffer; but being a Roman citizen, he was beheaded. His martyrdom occurred A.D. 68, or just thirty years after that memorable day in which the witnesses to Stephen's death had laid down their garments at the feet of a young man whose name was Saul. *Green.*

The book of Acts records the rapid growth and triumphant progress of Christianity in the midst of deadly opposition. Its epitome is given in the words: "So mightily grew the Word of God."

In the *Agamemnon* of Æschylus there is a magnificent description of the fire-signals by which the Greek hero made known to his queen at Argos the capture of Troy. The poet tells us how the courier flame flashed from mountain to mountain, leaping over the plains and seas from Ida to the scaur of Hermes in Lemnos, thence to Mount Athos, then to Makistus, Messapium, Cithaeron, and so at last to the roof of the Atridæ.

Even so does St. Paul, a poet, and more than a poet, tell us how the beacon-lights of Christianity flashed from Jerusalem to Antioch—from Antioch to Ephesus, and to Troas, and to Philippi—from Philippi to Athens and Corinth, until at last it was kindled in the very palace and Prætorian camp of the Cæsars at Imperial Rome. The Light of the World dawned in the little Judæn village, and brightened in the Galilean hills, and then it seemed to set upon Golgotha amid disastrous eclipse. The book of "Acts" shows us how, rekindled from its apparent embers, in the brief space of thirty years, it had gleamed over the Ægean and over Hadria, and had filled Asia and Greece and Italy with such light as had never shone before on land or sea. *Farrar's Messages of the Books.*

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SUBJECTS.

[*Index of archæological notes, etymologies and quotations in the margin, and of all in the body of the comment except anecdotes and illustrative matter.*]

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THE MODERN PRINTING COMPANY, NEW YORK.

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